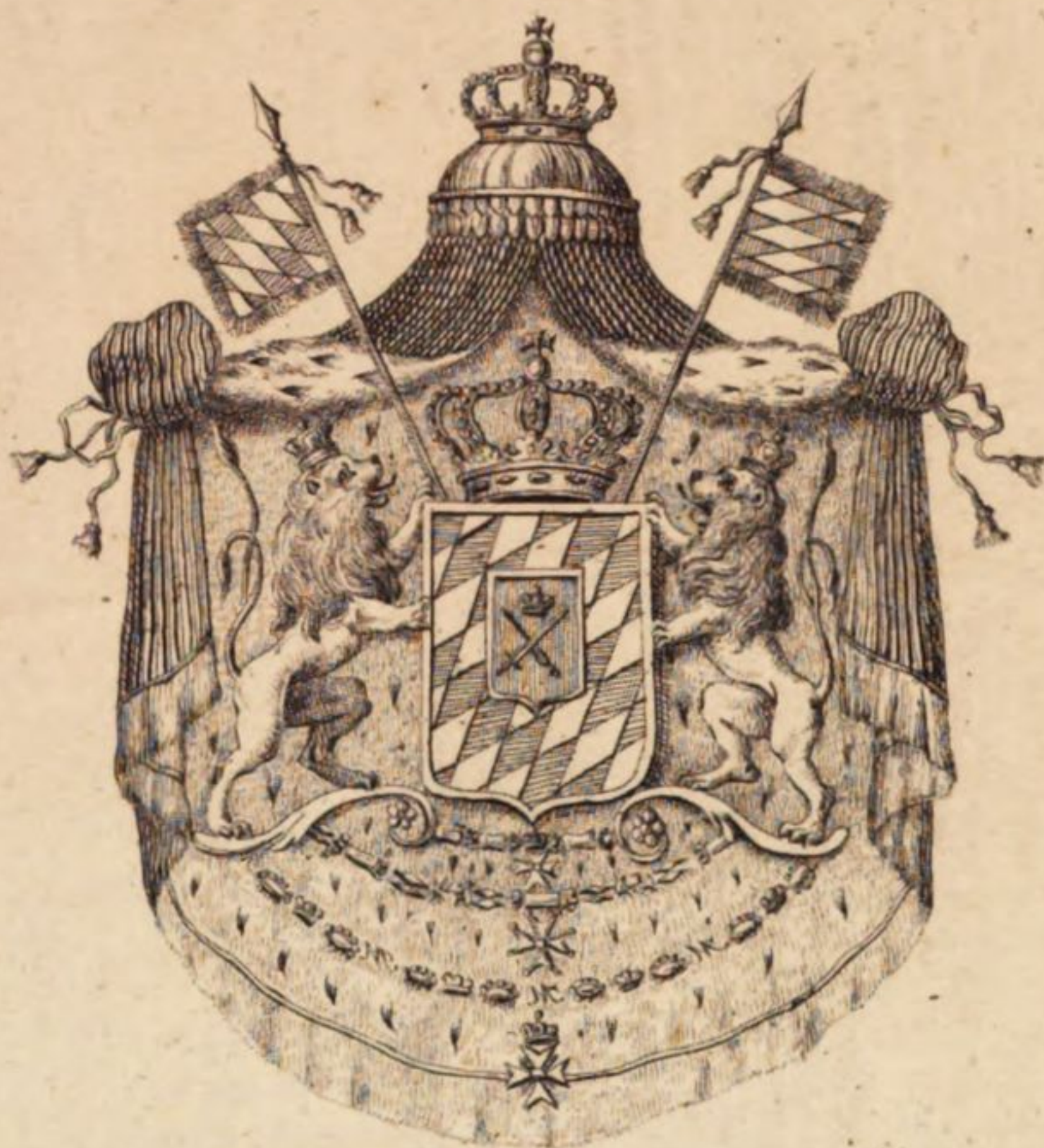




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*Reverendissimus in Christo Pater D.D.
MATTHÆUS PARKERUS, Archiepiscopus Cantuariensis.*

Printed for Iohn Wyat at the Rose in S^t Pauls Church Yard. 1711.

T H E
L I F E and A C T S
O F
MATTHEW PARKER,
The First Archbishop of *CANTERBURY*
in the Reign of Queen *ELIZABETH*.

Under whose Primacy and Influence the Reformation of Religion
was happily Effected ; And the

Church of England

Restored, and Established upon the **PRINCIPLES**
whereon it stands to this Day.

W H E R E I N

Are related the said Archbishop's Actions in Ecclesiastical Commissions, and Synods ; His Visitations of the Dioceses, Colleges and Hospitals within his Province, with his Injunctions and Regulations : Characters and Accounts of Bishops by him Consecrated : His Endeavours for Uniformity : His Diligence in Retrieving, and Publishing many *Saxon*, and other Ancient Historical MSS. of this Nation : His Procuring a more correct Translation of the Holy Bible : His Government of his own Diocesis of *CANTERBURY* : His sober Thoughts, Counsels and Cares for Religion and this Church :

A N D

Many Particulars of the Ecclesiastical History of those Times, hitherto Unknown, or very Obscure, are discovered and brought to Light.

Compiled Faithfully from Records, Registers, State-Papers, Orders of Council, Authentic Letters, and sundry other Original MSS.

In FOUR BOOKS.

To which is Added, An APPENDIX,
Containing various Transcripts of Records, Letters, Instruments, Ordinances, Commissions, Discourses, Relations, Intelligences, and other secret Papers, above an Hundred in Number ; for the Asserting or Illustrating the foregoing History. Among which will be found the *Latin* Life of this Archb^p. Entituled, *MATTHÆUS*, so much and so long wanted in the Editions of the *BRITISH ANTIQUITIES*.

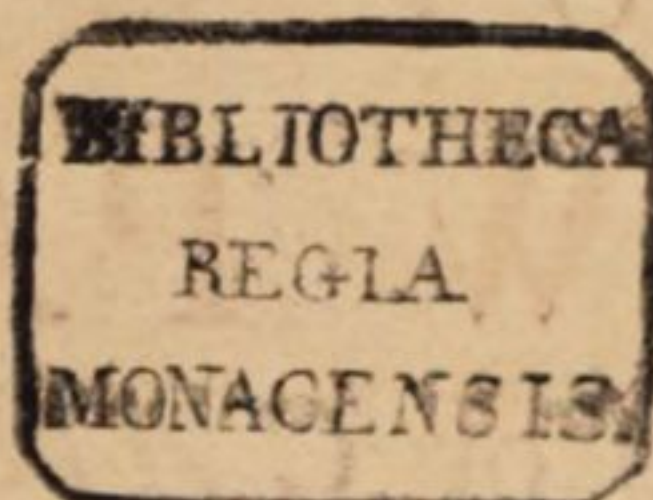
Æqui autem omnes atque candidi alienæ vitæ Censores, ejusque vitæ Exploratores seduli, hæc tam summa, in uno viro sic conjuncta & copulata, eademque ad summam Senectutem perducta, bona, non commemoranda modo, sed & stupefcentia, putabant. MATTHÆUS.

By JOHN STURGE, M. A.

L O N D O N :

Printed for **JOHN WYAT** at the *Rose* in *St. Paul's Church-Yard*.

MDCG XI.



To His GRACE
The Most Reverend Father in GOD,
THOMAS,

By the Divine Providence,
Lord Archbishop of CANTERBURY,
Primate of all ENGLAND, and
Metropolitan : And one of Her Majesty's
Most Honourable Privy Council.

May it please your Grace,

AS I did, divers Years ago, Present
MEMORIALS of CRANMER,
the First Protestant Archbishop of
CANTERBURY, to your immediate Pre-
decessor in the said See; so I am Ambitious to
Dedicate this LIFE of PARKER, the Se-
cond Protestant Archbishop, unto Your
Grace: Both of them Equal, as in the Great
Work they undertook, of reforming corrupt
Religion, and restoring the Antient Church
of ENGLAND; so in their *Sufferings*, and
all the Effects of Rage from evil Men, for
their most beneficial Pains and Service there-
in: Whereof Wee, the succeeding Genera-
tions in this happy Island, have reaped the
[a] bleſſed

Epistle Dedicatory.

bleſſed Fruits in our Deliverance from the Foreign *Romiſh* Yoke, and for the Holy Primitive Religion and Worſhip eſtabliſhed among us.

And, My Lord, this Hiſtory of Archbiſhop PARKER is your Due, not only as Divine Providence hath placed You, his Worſthy Succeſſor, in his Chair, and layd upon you the ſame weighty Office in this Church of ENGLAND, that he once bore; but alſo in reſpect of a more private relation Your Grace ſtandeth in to him, (which endeares his Memory to you) *Viz.* That you were bred up in his Native City, and ſent to His College, and was *His Scholar* there, (as I have heard your Lordſhip call your ſelf) and enjoyed a Part of his Noble Benefactions, for the Encouragement of Learning For which Reaſons, but chiefly for the publick Benefit, Your Grace hath been an Approver and Encourager of me in my Undertaking of this Work. A WORK, ſo long wanted, and ſo much deſired by Learned Men; eſpecially ſuch as have a Veneration for the Antient both Civil and Eccleſiaſtical, Hiſtory of this Realm, and the Conſtitution of this Reformed Church: Of both which Archbiſhop PARKER did ſo ſingularly Merit.

As for the Latter, *Viz. The Reformation*, all the Parts of it went through his Hand. The Methods that were uſed in this great and bleſſed Undertaking, in the beginning of Q. ELIZABETH's Reign, were chiefly the Effect of his deep Deliberation and Counſel. And this

Epistle Dedicatory.

this Work was justly laid upon him, out of the high Esteem the L. Keeper *Bacon*, and Secretary *Cecil* (both very Wise, able, and the Queen's chief Statesmen) had of his Learning, Wisdom, Moderation and Piety; and likewise for his thorow Knowledge of Ecclesiastical Affairs in general, and particularly, his Understanding of the State of this Church, when the reforming of it was first enterprized under K. *HENRY VIII.* and of all the Steps that were taken in it afterwards.

And for this Cause, My Lord, such as have been willing to look into Q. *ELIZABETH's* Reformation, and to satisfy themselves about it, at the first hand, (and not implicitly to depend upon later Historiographers of these Matters) and to understand aright the Particulars, how it began, and was carried on in the former part of Her Reign; have desired so much to see an Account of the *LIFE* and *ACTS* of this chief Manager thereof. Whereof, I hope, Your Grace, as well as other learned and pious Men, will not be disappointed, in the perusing of these Commentaries.

Especially, since what is here related may be credited; being the Effect of a great many Years Pains and Collections, not only out of great Plenty of Authentic Records, and MSS. of those Times, but of the Archbishop's own Letters to others, and of other Eminent Men to him: Which is the best Supply and Storehouse for the writing a true History. This was the Cause, that the Great *Daniel Heinsius* ap-

Epistle Dedicatory.

approved much of publishing *Epistolary Conferences*, written between Persons of public Rank or Office in the State, for the preserving of the real Knowledge of things past, and for the drawing thence exact and just Accounts of former Transactions. “ || I have always been of that Opinion, (saith he in a Letter to a Friend) that nothing more instructs Posterity, than the reading of Familiar Discourses, in Letters between intimate Friends, especially Men of great Figure and Place, as is usual: since in such Correspondences things are sincerely related, without Colour or Deceit.

|| Nihil esse quod Posteritatem magis instruat, quam familiaris Sermo, qualis est Epistolaris, si à maximis præsertim Viris, ad interioris notæ, ut solet fieri, amicos (apud quos nec fūco nec fallaciis est locus) liberè instituantur. Dan. Heinſ. Nobiliſſ. Cornelio Vander Mile.

So that, I think, My Lord, nothing is wanting to the Credit of this History, but the Assurance of my Fidelity in the Use I have made, both of the Letters and the other Originals. Which I here protest to Your Grace, and all the World, I have done without Favour or Affection, and with an awful Regard to Truth and Sincerity. I will not presume to detain Your Grace any longer, after I have recommended my self and my Studies unto Your Graces good Acceptance; and so take my leave in all due Observance, being,

If it please Your Grace,

Your Grace's most humble Servant,

John Strype.

THE PREFACE.

I HAVE some things to advertise the Reader; partly concerning this Work, and partly concerning my self.

The Wise Man (Prov. X. 7.) saith, That the MEMORY of the Righteous is blessed; or, attended with Praises, (according to the Vulgar) as a part of the Reward of his Vertues, after he is gone hence. This History is intended to contribute to this good End, viz. To revive and do right to the sacred MEMORY of a Righteous Man. Who was Pious, and a Confessor for pure Religion; Learned, and a great Fautor and Promoter of good Learning; and also an Illustrious Member of this Church of England; being both a chief Instrument in its Reformation, and a primary Defender and Patron of its Constitution. And as Honour to his Name may be perpetuated by these Memorials of him; so considerable Advantage and Benefit likewise may arise thence unto us, that read them. For the various Passages and Emergences of this Great and Good Prelat's Life will administer plentiful Matter for our own Behaviour, and Imitation of his Piety, Prudence, Liberality, Resolution, Patience, unmovable Constancy in a good Cause, Adherence to, and zealous Defence of the Church of England, as Reformed and legally Established. Hence also we shall be instructed in much of our Ecclesiastic and Academic History; which is necessarily, and largely interwoven in these Writings of his Life, and runs along with each Year of it.

For though the chief Matters herein related respect the Archbishop only, and his painful Discharge of his peculiar Function and Office; yet in the Course of the History fall in many Transactions about Religion, and the Churches Affairs: As, how true Religion was first brought in, and settled: What was done afterwards in Ecclesiastical Commissions, Synods and Convocations, and Visitations both of Dioceses and Houses of Learning: What Methods and Labours were used for the preserving of Peace and Concord among Christians, and Uniformity and Unanimity in the Service of God, both against those that favoured the old Superstitions, and the Supremacy of the Roman Bishop in the Britannie Dominions, and likewise against a strong Faction of the Protestant Denomination; which laboured vehemently not only to cast out the Liturgy of our Church, but to overthrow the antient Government of it by Episcopacy; and to set up a different, new Discipline and Regiment in the room thereof: And finally, what the Queen's and Court's Influences were in these Matters. Here also are shewn the Bishops that were placed in the Sees, and that succeeded from time to time, with their Characters. And withal, notice is taken of many other Learned and Eminent Eccle-

Ecclesiasticks, that in those Times made a Figure in their Places and Vocations. Various and Remarkable Matters are also here declared, that fell out in the Universities, and of Controversies that happened there in divers Colleges, with respect either to Religion or Learning.

That which I am next to do is, to reconcile (as far as I may) a Reputation to this History. For which purpose I must mention the Advantages I have had for the enabling me to write it, and the unbiassed Integrity I have used therein.

As to the former, I have seen and perused numberless Papers of those times, not only in my own Custody, but remaining in the best Archives of the Nation, and in Repositories of Charters, Letters, Instruments and other curious Monuments, belonging to divers Honourable and Reverend Men, some alive and some Deceased; whose Names, in due Respect and Gratitude, I have mentioned in the Margin of the Book, where I have had occasion to cite their MSS. Besides Registers of Archbishops, Bishops, Cathedral Churches, the University, &c. All these I have conversed in for many Years, and taken Collections from, and not seldom whole Transcripts, thence, as might serve for my Purpose.

*And that I have been Just and Faithful in the Use I have made of these Records, and made them my constant, steady Guide in all I have writ, I do first solemnly declare and avow, that so I have done: And that, as I have been an unwearied Searcher after, so a sincere Lover of Truth. And in this, as well as my other Writings, I have no other End to serve, but to leave a true History of our Reformed excellent Church to Posterity. I cannot better utter my Mind in this Regard, than in the Words of a late Learned Writer; "As I never found in my self
"any great Inclination to be led away blindfold by
"any Party; so on the Contrary, a very great one, to
"search diligently after Truth: And having once
"found it, never to betray it, by adding, concealing, or false colour-
"ing.*

*Dr. Hody's Preface to his Hist. of
Eng. Councils.*

*But further, besides my Protestation, the Truth of which I offer may appear, in that I have affected, through the Course of the History, to digest into it the very Words, Sentences and Periods, as they stand in the Originals. The rigorous Care I have had to Faithfulness and Impartiality hath inclined me to present my Narrations after that manner; however the Expressions may sometimes sound odd and obsolete to the Ears of the present Age: And I am sensible, I may be censured therefore for my Language. But that of Modrevius (sometime a Learned Nobleman of Poland) speaks my Mind; "That in speaking, TRUTH ought alto-
"gether to be more regarded, than an Artificial
"Stile.*

*Omnino magis Veritas in dicendo
quàm Artificium, spectandum. Fric.
Modrev. De Eccles.*

The Original Papers also in the Appendix, (to the Number of CVI.) produced at length and Verbatim, will be another Witness for me. And as I have recorded them for the Vindication of my History, so also for further Service; Namely, as Memorials, and Transcriptions that will find Acceptance with the more ingenious and inquisitive sort of Men: Since hereby
Satis-

Satisfaction may be gathered concerning many Persons and Things, either not known at all before, or dark, doubtful or mistaken. And perhaps therefore the reviving of these old Writings out of Obscurity, and the restoring them as it were out of Rubbish, and making them obvious to every Eye, may deserve some Thanks to him that hath taken the Pains. It was this, that made Flacius Illyricus his Catalogue of the Witnesses of Truth deservedly of such Esteem, "That in that Work he
 " inserted very many Histories, both Weighty and
 " Profitable, and also whole Discourses sometimes;
 " which neither in Printed Books, nor easily any
 " where else could be found, than in his Book: ha-
 " ving been by him Searched out, and met with in hid-
 " den and dusty Holes and Corners.

Illud igitur solum dico, multas gravissimas atque utilissimas Historias; & etiam integra Scripta hic inserta esse, quæ nusquam alioqui in impressis libris reperiantur, nec facile aliunde, quàm ex hoc ipso Scripto, reperiri queant. Præfat. ad Catal. Test.

I must add here, that besides the said large Collections in the Appendix, there be digested in the Body of the History a great Number of other Original Papers, or the Contents of them: And especially Letters; some from Persons of the highest Rank, both in Church and State: As the Queen Her self, and Her Privy Counsellors; Chief States-Men, viz. Cecil when Secretary of State, and when L. Treasurer, L. Keeper Bacon, the Earl of Leicester, Sir Francis Knollys, Sir Anthony Denny, Sir Anthony Cook, Sir John Mason, &c. Archbishops and Bishops, as (besides our Archbishop) Cranmer, Latymer, Thirlby, Boner, Gardiner, Goodrick, Ridley, Cox, Grindal, Scurry, Coverdale, Sandys, Guest, Pilkington, Parkhurst, Loftus Archbishop of Armagh, &c. Of other Learned and Reverend Men, as Boxal, Pern, Whittingham, Fox, &c. Besides, Letters of Foreigners, as Calvin, Beza, Bullinger, Gualter, Peter Martyr, Flacius Illyricus, &c.

And that Credit may be given to my Extracts from the said MSS. I do solemnly assure the Reader that I have taken them with all just and exact Care, even to the very Letter for the most part; and therein have always made use of mine own Eyes and Hands; except in some few: Which the Reverend Mr. Lun, Rector of Elsworth in Cambridgshire, Mr. Thomas Harrison, B. D. Fellow of Sydney Sussex College, and Mr. Thomas Barker B. D. Fellow of St. John's College in Cambridge, Learned and exact Transcribers, have favourably transcribed, and sent me. Except also the MSS. in Ireland, sometimes belonging to the Learned Sir James Ware, Knight. Printed in two Books, called The Hunting of the Romish Fox, and, Foxes, and Firebands. And for the Credit of the Transcripts therein inserted, a very Reverend and Worthy Dean in Ireland, wrote thus to me, "That he did not forget to speak to Mr. Ware,
 " the Editor of those Books. Who assured him, that
 " his Grandfather, Sir James Ware, had his Collections among the Wri-
 " tings of those Eminent Persons, Sir Henry Sydney, Knight, sometime
 " L. Lieutenant of Ireland, Sir William Cecil, Knight, Sir Robert Cotton,
 " Knight, &c. And the same Reverend Person added, That he had the
 " same Account, many Years since, from Dr. Jones, Bishop of Meath,
 " Deceased, a Man of great Learning, and a Nephew of Primate U-
 " sher's, [in whose Possession, the MSS. originally were.] And that those
 " Printed Collections from them were generally well esteemed among
 " them in Ireland.

*Dr. Theophil. Harrison Dean of Clon-
Macknois.*

I must make a particular Remark on one Storehouse of MSS. especially, that I have used, for instructing me in the Writing of this History; and that is Archbishop Parkers own most valuable Treasure; kept in his own College of Corpus Christi. Who, as he was one of the greatest Antiquarians of his Time; so was a great Collector of antient and modern Writings, and took especial Care of the safe preserving of them for all succeeding Times; as foreseeing undoubtedly what use might be made of them by Posterity: That by having recourse to such Originals and Precedents, the True Knowledge of things might the better appear. For as he was a Man of unaffected Simplicity and Truth, so he endeavoured by all means to promote it. And here I cannot but blame Brian Twine, who for the empty Glory of gaining the University of Oxford the Preference to that of Cambridge for Antiquity, makes unhandsome Reflections upon that Venerable Antiquarian; as though he were either unskilful or unfaithful, or both, in his British Antiquities, and in his Edition of Matthew Paris, Matthew Westminster, Thomas Walsingham, &c. insinuating, that he sometimes mistook, and sometimes falsified his Authors. As where he chargeth him to relate a false piece of History, concerning a Synod called at London by Thomas Arundel Archbishop of Canterbury, and about a Complaint made there by the Scholars of Oxford. Where after the Recitation of the History as set down by our Archbishop, he undertakes the Refutation of it; Setting these bigg Words in the Margin; Refutatio Relationis Matthæi Cantuar. And in another Place he thus diminishes the Credit of the Archbishop's History, Si illis standum sit Historiis, quas Matthæus Parker Cant. Archiepiscopus edidit. And elsewhere in the Margin appears Lapsus Matthæi Cantuar. As it is not a Place here to examine Twine's Assertions, so upon his sole Credit, one would not be ready to suspect our Archbishop's Skill or Faithfulness in Antiquities: Who was so thorowly studied in them; and whose Truth and Conscience none could accuse.

Apol. lib. 3. P.
260.

The abovesaid Declaration of my Impartiality and Truth will, I hope, Shield me against the Censure of some Parties, who, by reason of Prepossession, may not like some things they read here, not so agreeable to their espoused Principles and Inclinations. For, I am only an Historian, and relate Passages and Events, and Matters of Fact, as I find them, without any Design of favouring or exposing any side. And to such I speak in the Words of Sir George Paul, who wrote the Life of another Archbishop.

Archbishop Whitgift. Pref. to his
Life.

"The discrete Reader will see, that [what I write]
"is out of Instructions, Records and Authors; and
"not out of mine own Disposition; who desire as well herein, as in
"other my Courses, rather to imitate the Archbishop in his Mild
"and Moderate Carriage, than willfully to be offensive or displeasing to
"any.

It may be said, I am short and imperfect in some of my Relations, and leave the Reader unsatisfied in the Conclusions and Events of several Things. 'Tis true; but this is unavoidable sometimes, when after my Searches, no more occurs. And yet often what is omitted in one Place of the Book is reserved on purpose to be related in another. And not seldom, what is briefly told here, may be supplied from some other History which hath before been published by me: And therefore purposely but only hinted, or more succinctly handled in this; that I may not repeat what is elsewhere to be found: As, either in
the

the MEMORIALS of Archbishop CRANMER, or the ANNALS of the Reformation under Q. Elizabeth, or in the Life of Archbishop GRINDAL. To which I must joyn the Life of AYLMER Bishop of London, an active Bishop, as those times required. And therefore for whom our Archbishop PARKER had a great Esteem, and more than once recommended him to the Queen for a Biskoprick. Thus, where mention is made of the Archbishops Care to have the Puritan Book De Disciplina well answered; that matter is more fully considered in the said Bishop Aylmer's Life. And where some things are spoken of T. Cartwright, the first Broacher of Puritanism, if any require more of his History, and the Troubles he fell into afterwards, he may read it there. And such further Accounts may be there found of Campion the Jesuit; who is but touched in this History. Much of the Puritan Story and Events are shewn in the said Life, which will amplify much what is said of them under this Archbishop. Divers things are read in this History concerning the Clergy of London; and how they were all summoned before the Ecclesiastical Commission at Lambeth. But we must apply elsewhere, if we are minded to see, what the said London Clergies Behaviour was, after the Archbishop's Decease. And this we shall find in Aylmer's Discharge of his Episcopal Function in the said City; and what Concerns he had with them in his Visitation. Again, Much is spoken here of our Archbishop's Actings in the Ecclesiastical Commission. The Proceedings and Judgments of this Commission afterwards, the said Life of Aylmer will shew, while he was one of the chief there, and sat with Parkers next Successor, viz. Archbishop WHITGIFT. In short, these Histories of the Affairs of our Church, and the Lives of some of the chief Prelats of it, set forth of late by me, will mutually illustrate and Supply one another. And it must be noted, that in the said ANNALS and GRINDALS Life, will be found much more of our Archbishops Story, omitted here, to avoid Repetition. To the reading therefore of them I refer the Reader,

There were three great Metropolitans that presided in the Province of Canterbury, during Q. ELIZABETH's Reign. The LIVES of the two former, viz. PARKER and GRINDAL, by God's Permission and Assistance, I have wrote, and now published to the World. Dr. WHITGIFT was the third, equal to both his Predecessors in right Godly and Episcopal Qualifications and Endowments. And so much Business occurring in his Government, and such Difficulties in preserving the Church in its primary Constitution, happening; and so great Wisdom, Diligence, Steadiness, Courage, (and yet Gentleness intermixed) accompanying all his Orders and Actions; that it is pity but that (besides those brief Notices that Sir George Paul hath appositely given of him) a just Account of his Life and Acts also might be writ by some able Pen. Whereby not only a due Honour might accrue to that Archbishops Memory also, but that the present and future Age might become better acquainted with the chief Affairs of this Church of England, for the last Twenty Years of that long and happy Reign.

But to draw to a Conclusion: What the observing Reader sees in this, and my other Historical Volumes, may justly reconcile a high Respect and Esteem both to the Church of England and its Hierarchy of Archbishops and Bishops. The godly Prelates had the Toyle and Trouble of the Spiritual Government, accompanied with continual Discouragement, Slander and Detraction. But

man-

maugre all Envy and Opposition, by their Vigilancy and Patience, and Learning, our Reformed Church was happily settled and maintained. And we enjoy the blessed Fruits of their Labours, Viz. Deliverance from gross Superstition, opportunities of Christian Knowledge, the Freedom of the Gospel, and singular means of Grace and Salvation.

Cooper Bishop
of Winton An.
1588.

Admonit. to
the People of
England.

And all these Spiritual Advantages are conferred upon us in the Communion of this Church of ENGLAND. The Blessings of which Church I choose to express in the Words of one of the most Eminent and Learned Bishops of those times, in a Sermon Preached at the Queen's Chappel; " For the Truth of Doctrine according to the Word of God; for the right Administration of the Sacraments; for the true Worship of God in our Prayers, laid down in the Book of Service; (since the Apostles Age unto this present Age of the restoring of the Gospel) there was never Church upon the Face of the Earth, so nigh the sincerity of God's Truth, as the Church of ENGLAND is at this Day. And when Martin Marprelate taking notice of this Passage in his Sermon, and had called him flattering Hypocrite for these Words; he took occasion, in a Book afterwards written by him, to say, " That he would justify what he had said to be true upon the Danger, not of his Living only, but of his Life also, against any Man, that would withstand it. And that he did think, that not any Learned Man, that favoured the Gospel, though he disliked some Things and Persons now, would reprove it. Though the foresaid foul-mouthed Libeller for this called that Venerable and Godly Prelate Desperate Dick, and Shameless, Impudent, wainscot-faced Bishop: Which rude Words he meekly bore.

Sermon preached before the Lord
Maier, October Anno 1679, by Dr.
Williams, after Bishop of Chichester.

To which I will subjoyn the Judgment of another later very Learned, wise and good Bishop in our Times, now deceased; expressing thus his Sense of the Reformation and this Church: " There was no Reformation in the World, that was more orderly begun, more regularly pursued, and more stedfastly maintained, than ours. It is a Church, which was watered with the Blood of the Reformers, and hath for this Hundred Years [he might have added many more] been still upheld by the unwearied Endeavours of those that were in place among us. Again, it is a Constitution, that we have had good Experience of, and have seen, how it hath kept its Ground, and bid such constant defiance to the Church of Rome, that they have not been able to run it down with all their Prowess. [I may add, nor Policy.] And a further ample Experience of this, to the lasting Honour and Reputation of this Church, we had, some Years after this Sermon was Preached; Viz. in the trying Reign of K. James II.

" And further, as to the Opinion and Esteem this Constitution hath always had abroad among impartial Persons and Learned Protestants, it is lookt upon as the Top of the Reformation; and to which in difficult Cases, others have made their Appeals. It hath been honoured by our Friends, feared by our Enemies, and contemned by none but our selves at home.

CHAP-

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Archbp. Parker.

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1558. CHAP. VIII. Dr. Parker considered upon Q. Elizabeth's Access to the Crown. Commissions from the Dean and Chapter of Canterbury. Dr. Parker's Care now for Religion. Nominated to the Archbishoprick. His Reluctancy to accept thereof. Messages to him from Court; With his Answers. Petitions the Queen by a Letter. Dr. Parker L. Elect of Canterbury.
1559. CHAP. IX. Wherein the Archbishop Elect was now employed. The Secretary consults with him, for the New Bishops. His Advice for Reformation in Cambridge. He informs the L. Keeper of some present dangerous Doctrines. Commissions from the Dean and Chapter, during this Interval. Assisteth at the French King's Obsequies. His Endeavours about the Exchanges of Bishops Lands. A Fraud in the Church of Dublin signified to the Elect, from the Archbishop there. His free Advice to the Q. concerning the Crucifix in her Chapel.
- CHAP. X. The Archbishop Elect employed. In Commission upon Ministers deprived. Divers Romish Bishops and Divines in the Archbishop's Custody. Bishop Tonstal, Bishop Thirlby, Dr. Boxal, Dr. Tresham; And Dr. Richard Smith of Oxford. Some Accounts of them. An Addition to his Coat of Arms, given him by Garter. The Patent thereof.

B O O K II.

- ANNO 1560. CHAP. I. **T**HE Archbishop's Election, Confirmation and Consecration. The Rites used. The Naggs-Head Fable: And Confutation thereof. The Act of Parliament 8vo. Elizab. confirming the Consecration. His Inthronization: And Temporalities restored. His Oath.
- CHAP. II. Consecrations and Ordinations of Bishops and Ministers by the Archbishop, or his Order. His Care for the vacant Churches. Lent. The Popish Bishops write to the Archbishop. His excellent Answer. And so doth Calvin write to him, about the Union of Protestants. A Metropolitcal Visitation. His Letter to the Bishops of his Province. The Bishop of Ely gives him a Certificate of his Dioces. Visits the Diocesses of Canterbury and Rochester. Makes Statutes for two Hospitals in Canterbury.

CHAP.

- CHAP. III. *Divers Dioceses Visited. Some Difference between the Archbishop and Bishop Sandys. The Archbishop makes Statutes for Christ's Church Oxon. Statutes for St. Peter's Westminster. Lands of the See of Canterbury, exchanged. Regulates his Courts; and other Matters in his Church. Moves the Queen to Mary. The Archbishop in Ecclesiastical Commission; Makes a Reformation of divers Matters in the Church: Alteration of the Lessons in the Kalendar. Book of Homilies. Bucer and Fagius restored. The Queen dines at Lambeth.*
- CHAP. IV. *The Archbishop takes care of the vacant Sees; especially those of the North. His Admonition concerning Matrimony, set forth. An Order concerning Preaching. A Message from the Protestants in Germany. Collins Master of Katharine Hall, Cambridge, resigns to the Visitors. The Popish Bishops in Prison: The Council sends to the Archbishop concerning them. The Archbishop writes in behalf of some of the Dutch Church London in the Inquisition in Flanders. Appoints a special Form of Prayer for the Season. Forbids the Ordination of Mechanicks.*
- CHAP. V. *The Archbishop with his Assessors. A Declaration to be read by Ministers. Orders for preserving Uniformity among Ministers. The Archbishop's Interpretation of the Injunctions. The Clergy taxed for Reparation of St. Paul's Church burnt. This Fire gives occasion to a Popish Libel: Answered by the Bishop of Durham. The Archbishop's Certificate concerning the Clergy. The Certificate of the London Clergy. Bishop of Hereford's Certificate and Letter.* 1561.
- CHAP. VI. *An Address of the Archbishop and other Bishops, to the Queen against Images. She is offended with a Common Prayer Book with Cutts. Articles concerning the Clergy, agreed upon in the Ecclesiastical Commission. An Apology of the Church of England now preparing, by the Advice of the Archbishop. The Honourable Re-burial of Peter Martyr's Wife.*
- CHAP. VII. *The Archbishop's doings in his Dioces. Restores Eastbridge Hospital. Certifies the Schools and Hospitals in his Dioces. Continues his Metropolitcal Visitation. Eton College Visited by the Archbishop and others. A new Provost there. Magdalen College Visited. A complaint against the Bishop of Chester; Committed to him. Reminds the Privy Council for a Synod.*
- CHAP. VIII. *The Queen in her Progress displeased with the Clergy. An Order against Womens Living in Cathedrals & Colleges. The Secretaries Letter to the Archbishop; And the Bishop of Ely's to him, hereupon. The Queen declares to the Archbishop her Offence at Bishops and Priests Mariages. The Archbishop's thoughts of it.*
- CHAP. IX. *The Archbishop brings one Rice to Subscribe the Supremacy. Flacius Illyricus to the Archbishop, concerning collecting Ecclesiastical Monuments. Application of the Archbishop of Armagh to him. A Case of Mariage decided by Bishop Jewel. The Archbishop Favours Dr. Humfrey, for President of Magdalen College, Oxon: John Fox congratulates him that Preferment.*
- CHAP. X. *The Archbishop certifies to the Privy Council, the Schools and Hospitals in his Dioces.* 1562.
- CHAP. XI. *Commissions from the Archbishop for Visitation of All Soul's College; and Merton, in Oxford. The University of Cambridge apply to the Archbishop, concerning their Chancellor. The Archbishop's Sentence against the Earl of Hertford's Mariage*

- CHAP. XII. *A Synod. His Doings therein. His Character of the Bishops. Oath of the Supremacy. The Archbishop's Advice to the Bishops for the moderate administering of it. His Letter to the Secretary about it. Dr. Ackworth, a learned Civilian, entertained by the archbp. The Archbishop's Reparation of his Palace; And Hospitality.*
1563. CHAP. XIII. *The Councils Letter to the Archbishop for St. Pauls. The Archbishop goes down to his Dioces. Book of Homilies, both Parts. Letter to him from the Council: Requiring an exact Account of his Dioces. His Certificate thereof. His Metropolitcal Visitation continues. The Ignorance of the Curats.*
- CHAP. XIV. *The Archbishop at Canterbury. His pious Motion. An Office of Prayer and Fasting appointed for the Plague and other Judgments. The Archbishop's Concern in drawing it up. The State of the Church of Durham. Whittingham, Dean there; his Letter concerning it. An Office of Thanksgiving.*
- CHAP. XV. *Some of the Archbishop's doings in his Dioces. Hears of some Writings of Archbishop CRANMER. Searches after them. Recovers them. Visits Sandwich. Furthers the Free School there. The good Behaviour of the Strangers settled here.*
- CHAP. XVI. *Bishop Thirleby, and Dr. Boxal with the Archbishop at Bekesborn. Queen Mary's Bishops and Divines favourably dealt with. Archbishop Hethe: Bp. Bourne. John Bale the Antiquarian, Prebendary of Canterbury, dies.*
- CHAP. XVII. *The Archbishop judges in a Cause of Contract of Mariage. Fears of a French Invasion in Kent. The Archbishop's Service, and his Letters to Court, on this Emergence. The evil Condition of the Nation at this time. The Archbishop's Judgment of Commendams for S. Asaph, and small Bishopricks. His Care about the Bishoprick of Landaff, now void.*
- CHAP. XVIII. *Coverdale made Minister of the Parish of St. Magnus, London. A Message to the two Archbishops from the Assembly of Divines in Edinburgh. Musculus Common Places translated, and Dedicated to the Archbishop. The Admonition prefaced thereto, (as it seems) by him.*
1564. CHAP. XIX. *The Archbishop labours an Uniformity among the Ministers, in Habits and other Ceremonies appointed. Dr. Turner, Dean of Wells, refractory to them. Varieties used in the Service of the Church. Information of this to the Archbishop out of the Country. The Queens Letters to the Archbishop, for enjoining the Habits. The Bishop of Durham's Letter, occasioned hereby: And the Archbishop's to the Bishop of London. What the Bishops did hereupon; And the Puritans. Dean Whittingham's Letter to the Earl of Leicester: And Kingsmil to the Archbishop.*
- CHAP. XX. *The Archbishop and some other Bishops, compose the Book of Advertisements. Why so called. The Difficulty the Book met with at the Council Board. The Archbishop in some Heat about it. The Dean of St. Paul's Chidden at Court.*
- CHAP. XXI. *The Archbishop's Proceedings for Uniformity. Excites the Bishop of London.*
- CHAP. XXII. *Sampson and Humfrey of Oxford, summoned before the Archbishop and Ecclesiastical Commission. Their Supplicatory Letter to the said Commissioners, for Forbearance: And to the Earl of Leicester. The Archbishop consults with the Secretary about displacing them. They are put up, notwithstanding, to preach at St. Paul's Cross.*

CHAP. XXIII. *Queries put by the Archbishop, in favour of the Apparel; with the Answers of Sampson and Humfrey. Replies to those Answers. Arguments against the Apparel. Answers to them. Arguments against imposing things indifferent: With the Bishop of Rochester's Answers. The Controversie, as handled by Bucer and Alasco. The Archbishop and Bishops debate this Matter among themselves. The Dean of St. Paul's Pacification. The Form of Humfrey and Sampson's Subscriptions.*

CHAP. XXIV. *The Archbishop repairs his Chancels; and his Palace at Canterbury. Assists at the Emperor's Funerals. The Archbishop's Son at Peter House in Cambridge. Dr. Perne's Judgment in a Dissertation, giving Offence; his Account thereof to the Archbishop.*

CHAP. XXV. *The Act for making Wednesday a Fish-day. The Archbishop dispenseth with Winchester College; and with the University; for that Day: And with Fox, for Lent. Bishop Jewel's Latin APOLOGY. The Archbishop's Letter to the Lady Bacon; that had translated it into English. The Archbishop's Tract printed at the End. Learned Women about this time. Dorman's PROOF against Jewel's Challenge: And Nowel's REPROOF. Many other Papists write against Jewel.*

CHAP. XXVI. *The State of the Church in the North Parts: And particularly of Rachdale, Whalley and Blackburn in Lancashire, belonging to the Archbishop. At Rachdale he founds a Free School. The State of the Church at Canterbury. The Certificate thereof, sent to the Archbishop. The Bishops of London and Peterborough Commence Doctors.*

B O O K III.

CHAP. I. **P**roceedings with Sampson and Humfrey. Sampson deprived and confined. The Archbishop's Kindness to him, in ANNO 1565.
Letters wrote in his behalf. His grave Advice to him. Other Recusants silenced. Among the rest, Withers of Bury. His Letter to the Archbishop of Compliance. Some are winked at.

CHAP. II. *The Archbishop's Orders about Licences for Preaching, and for Curates. Repairs to Canterbury. Great Feasting in his Hall. He is Godfather with the Queen. Publishes a Dietary.*

CHAP. III. *The Archbishop moves the Chancellor of Cambridge, for regulation of University Licences. Withers preaches there for Reformation of Glass Windows. Several Heads of the University write to the Chancellor, against pressing Conformity there. Dr. Hutton and Dr. Beaumont by occasion hereof misrepresented. The Chancellor interposeth his Authority: And sends them new Statutes, framed chiefly by the Archbishop. Disorders in St. John's, and other Colleges. His Advice to the Chancellor hereupon. Fanatici Superpelliciani in Cambridge, complained of to him.*

CHAP. IV. *The Archbishop's Care of the University. Withers Apologizes for himself to the Archbishop. His Compliance. Afterwards Travels beyond Seas. A Controversie between Dr. Caius Master of Caius College, and some of the Fellows; referred to the Archbishop. He is accused to the Archbishop of Irreligion and Popery. The Archbishop's Displeasure at him.*

CHAP. V. *The Archbishop's Care in providing Lent Preachers before the Queen. Deliberates about appointing Dean Nowel to be one; with whom*

the Queen had been displeased. Reviseth the Combination of those Preachers. His Concern for filling two vacant Welsh Bishopricks. Appointeth a Visitation for Bangor. Recommends Herle, Master of Manchester College, for that See. The usefulness of that College. His Judgment of certain Salt Works in Kent.

CHAP. VI. *The Geneva Bible comes forth. The Archbishop's Judgment thereof. The Editions of that Bible. A new Translation of the Bible set forward by the Archbishop. The Bishops employed therein. Over which the Archbishop hath the chief Inspection. The said Bishops Letters and Advices.*

CHAP. VII. *The Archbishop conversant about antient Books. Correspondeth with Bishop Davies, Mr. Salisbury, and Bishop Scory about British Antiquities. A MS. in Strange and unknown Characters.*

CHAP. VIII. *The Archbishop's Proceedings about the Habits: Chiefly with the London Ministers. Lever's Letter to the Earl of Leicester, and Secretary Cecil, against ejecting Preachers. The Archbishop endeavours to have his Book for Apparel allowed by Authority. Tender of proceeding to Deprivation. The Queens Proclamation for Conformity. The Archbishop's Care about the Spittal Preachers. How to procede with the London Ministers.*

1566.

CHAP. IX. *The Archbishop in Commission. His Proceedings with the London Clergy. The Book of Advertisements revived and published. Dr. Humfrey's Letter to the Secretary thereupon.*

CHAP. X. *Some are Sequestred and Silenced. Crowley, Minister of Cripplegate, one of them. The Stir made by him in his Church. Sent for and censured by the Archbishop. Some account of Crowley. The Archbp clamoured against. His Protestation and Resolution.*

CHAP. XI. *Endeavour to concern the Parliament in these Contests. Books published for and against Conformity. The Privy Councils Order against Seditious Books. The Archbishop to Dr. Haddon about these Matters. Some Ministers under Restraint. John Fox, in this Juncture, writes to the Ecclesiastical Commissioners.*

CHAP. XII. *Continuation of the History of the London Ministers, suspended. Supply of the vacant Churches. The Archbishop vindicates himself. His earnest Letter for more Countenance from the Court. Becon's Postills printed, for the help of Curats.*

CHAP. XIII. *The Judgment of Bishop Cox, in a Letter to the Archbishop, and of Bishop Grindal, of these Controversies. The Bishops Arguments with the Dissenters. Their Practices. A Letter to the Bishops from the Church of Scotland. The deprived Ministers remitted their First-fruits. A Dominican pretends himself a Puritan. Examined by the Archbishop.*

CHAP. XIV. *The Archbishop makes Enquiry into the Clergy of his Province. Appoints publick Prayers against the Turk. Robinson Consecrated Bishop of Bangor. His Sermon. The Archbishop receives Information where Cranmer's and Ridley's Disputations at Oxford were. Desires of Grafton a sight of certain antient Authors used in his Chronicle. This Historian's Condition. The Archbishop informed of the Misbehaviour of one Day, Curate of Maidston; Who had preached at the Burning of certain Protestants there. The Earl of Oxford holds by Knight Service of the Archbishop.*

CHAP.

CHAP. XV. *A Saxon Homily with two Epistles of Eltrick, set forth by the Archbishop, and a Learned Preface. The Great Bible Printed. The Convocation adjourned to Lambeth. A Suffragan of Nottingham.* 1567.

CHAP. XVI. *Many separate and withdraw Communion. They use the English Geneva Book. Some are taken at a private Meeting in London. The Council's Orders concerning them. The Learned sort will not separate. Beza's Advice to wear the Habits. Papists declaim against the English Liturgy. The Imposture of a Friar before mentioned, that pretended himself a Puritan Minister; brought before the Council. Examined there by the Archbishop.*

CHAP. XVII. *The Archbishop Visits Norwich Dioces. His Commissions, and Articles of Enquiry. The Disorders there. The Archbishop's Endeavours to rectifie them. Blames the Bishop of Norwich. The Archbishop will not dispense with an Order for three Priests in Merton College. A Conspiracy in that College against the Archbishop, dispersed. He founds Scholarships in Norwich; and Sermons anniversary. His Ordinances for them.*

CHAP. XVIII. *The Archbishop's Kindness to Petrus Bizarrus. Curwen Confirmed Bishop of Oxford. Some account of him. The Bishop of Bangor sends the Archbishop the State of his Dioces; and his Pursuit of British Antiquities there. The Bishop of Peterborough informs the Archbishop, of abuses done to his Clergy. The Bishop of Carlisle moves the Archbishop to prevent the danger of the Alienation of a Benefice from the Church. Elmer of Lincoln writes to the Archbishop concerning antient Books there. Dr. Caius sends the Archbishop his Book of the Antiquity of Cambridge. Contest in Cambridge about the Descent into Hell. The Clergy makes Wast. The Secretary informs the Archbishop of both. The Queen and L. Keeper offended with the Archbishop. His Constancy notwithstanding. His Advice of Dangers from Spain; and of Informers against the Clergy.*

CHAP. XIX. *The Archbishop's Care for preserving Hospitality at Canterbury. Attempteth to make the River there Navigable. Consecrates a Suffragan of Dover. Orders to the Archbishop to enquire into the Religion and Condition of all Strangers. The Archbishop, by Letters of the Privy Council, hath the Care of Records and Monuments. The Bishop of Sarum sends up a Saxon Book to the Archbishop. Sir John Southworth a Lancashire Gentleman, sent by the Council to be examined by the Archbishop. Committed afterwards to the Bishop of London. The Archbishop repairs Bekeborn Chancel.* 1568.

CHAP. XX. *Corpus Christi College Oxon. Visited by the Bishop of Winton: And more effectually by Commission from the Queen. The Archbishop of Canterbury his Privilege to Visit Oxford. The Commissioners Ecclesiastical appoint a Visitation of Corpus Christi in Cambridge. The University refuse their Visitation, on account of their Privileges. The Commissioners call the College up to Lambeth. The Archbishop satisfieth the Chancellor of Cambridge of their Doings. Papists banished the Court. Some in the Dioces of Gloucester officiate without Orders. The Archbishop pacifieth Differences in Corpus Christi College, Cambridge. The Queen's Appointment of Latin Prayers, disobeyed in most Colleges. The Archbishop's Advice to the Chancellor hereupon. Procures new Statutes for Corpus Christi College. Gives the Advowson of Abb Church, London to that College. His Advice for a Bishop of Chichester. Appoints Lent Preachers for the Queen. Tremellius and Corranus apply to him. His Brother, Maior of Norwich.* CHAP.

1569. CHAP. XXI. *The Archbishop sets out a new Edition of the Great Bible. And of a Smaller, for Families. The Clergy find Arms. Their Taxation put into a Method by the Archbishop. Makes a Rate of Arms for his own Dioces. His own Taxation of himself.*
- CHAP. XXII. *Sherborn House in Disorder. Lever's Application to the Archbishop for Redress thereof. Persons nominated for vacant Bishopricks. Consulted with about them. His Judgment of Ælmer, Bishop Grindal, and Curteis. Stands up for his Courts. His excellent Letter to the Secretary about Dispensations. Favours Binniman the Printer.*
- CHAP. XXIII. *An Edition of Matthew Paris, now preparing by the Archbishop. Censured about it; and Vindicated. His Labour to prevent Incestuous Mariages. His Table of Mariage.*
- CHAP. XXIV. *Letters from the Council to the Archbishop to take account of his Dioces. Visits by Commission. Visitation of the Archdeaconry, certified to the Archbishop. A Debate between the Dean and Canons referred to the Archbishop. Eastbridge Hospital Visited. The Archbp makes new Statutes for it.*
- CHAP. XXV. *Papists in the Temples; brought before the Archbishop. Interrogatories for some of them. The Council writes to the Benchers. John A Lasco dies. Some account of him. Matthew and John Parker have Offices conferred on them by their Father. By the Means of the Archbishop, the Master of Benet College resigns. Founds certain Scholarships, and Fellowships in this his College. Makes Ordinances for them. Provides them Chambers and Books. Gives a great Gilt Bason and Ewer to the City of Norwich.*
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B O O K IV.

ANNO CHAP. I.
1570.

- A** Dangerous Year. Bomelius an Astrologer, imprisoned by the Archbishop. Foretells great Dangers impending. He sends Messages thereof to the Archbishop; And to the Secretary. The Archbishop consulted with for the vacant Bishopricks. His Judgment of Persons nominated to them. The Bishop of Worcester resolved upon for London. His unwillingness to accept it.
- CHAP. II. *Manchester College in danger. The Archbishop interposeth with the Secretary about it. The Court of Faculties, a vexation to the Archbishop. Refuses to give a Dispensation to a Boy. Displeasure taken against him by the Earl of Leicester, for the denial. His Plea for himself. He makes Rules for his Faculty Court. A Latin Catechism by his means comes forth; To be taught in Schools.*
- CHAP. III. *The Archbishop at Canterbury. Makes great Feastings. The Bishop of Chichester Consecrated. The Archbishop Visits his Church. His Injunctions. Archbishop of York and Bishop of London Elects, Confirmed there. The Archbishop's good Deeds this Year. Mrs. Parker's Death; and Character. Her charitable Legacy to Matsal Parish. Controversie about the Form and Kind of the Sacramental Bread. The Archbishop writes to the Secretary hereupon; And concerning the Crucifix in the Queen's Chapel. Disorders in the Cathedral Church of Norwich.*

CHAP.

1571.

CHAP. IV. *New Statutes for the University of Cambridge. Novelty there. Cartwright's new Discipline. The Archbishop's Thoughts of it. His Letter to the Queen concerning the State of the Clergy, and University. Sued in the Exchequer for felling Wood, in Longbeach Wood. Writes to the Queen concerning his Right there. Consecrates Cooper Bishop of Lincoln. His great Character: And Bradbridge Bishop of Exeter. Dr. Cradock, a learned Man of Oxford, preferred by the Archbp. Dr. Yale, the Archbishop's Chancellor, his Collections.*

CHAP. V. *Bishop Jewel dies: Whom the Archbishop had made his Commissary for Bristol. Appoints other Commissaries for that Diocese. A Convocation. Matters done there. The Bishop of Gloucester excommunicated; and absolved. The thirty nine Articles subscribed; And enjoined anew. The Archbishop's MS. of them considered. A Book of Canons of Discipline. The Archbishop of York's thoughts of it. Preachers Licences called in. A Bill in Parliament for Ecclesiastical Laws. Protestation to be taken by Papists; And by Puritans. The Queen's Command to the Archbishop, for restraining them.*

CHAP. VI. *The Archbp. acting in the Ecclesiastical Commission. Divers Leading Puritans dealt with there. Robert Brown. Robert Johnson. The Archbishop's Complaint of the Innes of Court. The Queen's Command to him, to proceed in reforming Disorders. Prosecutes the Book of Articles, and Discipline. The Dutch Church. The Archbp. presents Bullinger's Book against the Pope's Bull, to the Queen. The 29th Article of Religion. Repair Lambeth House. Confirms the Bishop of Sarum. Consecrates the Bishop of Rochester. Grants Dispensations to Dr. Whitgift, &c.*

CHAP. VII. *Marlorat's Latin Comment upon St. Matthew, Printed in English. Contest between the Ministers of the Strangers Church in Norwich. The Archbp's. Concern therein. The Bishop of Norwich interposeth. He refuseth to institute certain scandalous Ministers. The Archbp's. Directions to the said Bishop about some Preachers.*

[CHAP. VII.] *The Archbp. gives away much Plate; to Benet College, Caius College, and Trinity Hall; and the Arches. Other Gifts to those Colleges. An Irenicum Anno 1553, between those Colleges. A Letter of Thanks from Norwich to the Archbp. Sets forth Matthew Paris.*

1572.

CHAP. VIII. *The Archbp. prepares new Statutes for Cathedrals, lately founded. Beza's Letter to the L. Treasurer for Discipline. Lord Henry Howard committed to the Archbp. A Cause in All Soul's College, put over from the Queen to him. The Archbp's Resolution. Decides a Matter between the Bishop of Lincoln, and Elmer the Archdeacon.*

CHAP. IX. *Admonition to the Parliament; A Book now in great Vogue, for the new Discipline. Beza's and Gualter's Letters, inserted there. Bp. Cox's Letter to Gualter; and his Answer; and Bullinger's Letter to the Bp. of Winton, on these Points. Gualter dedicates his Homilies upon the Epistle to the Corinthians to the English Bps. His thoughts of the Rights and Customs of Churches. A Popish Bull in Spanish brought to the Archbp.*

CHAP. X. *The Massacre at Paris. The Pope's Jubile for it. The Archbp's. Consternation; and Judgment of it. His secret Letter to the L. Treasurer thereupon. Apprehends danger of the Queen's Life from Papists. Orders to the Ecclesiastical Commission, to look to them. His Apprehension of Puritans. The Vidame of Chartres escapes from the Massacre. His Letter, for the Queen to revenge it. The Archbp's. private, but free Speech,*

Speech, concerning the Queen's Favour to Papists; and her too much Security. Papists impudent. His thoughts thereon.

CHAP. XI. *Further Considerations of this Massacre; by the Bp. of London, and Beal Clerk of the Council. French Protestants fly out of France. Prayers appointed on this Occasion. Remarkable Judgments upon some concerned in the Massacre. Green a Mass priest escapes. Cotton a Papist in Norfolk. The Archbp's Letter to the Bp. of Norwich, concerning him; and Popish Prophecies. The Archbp's Advice concerning Priests in the North; Favoured by Judges and Justices there.*

CHAP. XII. *Dr. Whitgift answereth the Admonition: The Answer reviewed by the Archbp; and others. Norton vindicates himself to the Archbp. about some Advice he gave to Whitgift. Finishes Bekesborn Palace. Purchases a House there. Grants a Patent for hunting to his Son Matthew. Dr. Haddon dyes; And Cavalerius, Hebrew Professor at Cambridge; And John Knox of Scotland. A Church of Strangers at Stamford. Isbrand Balkius, their Minister.*

CHAP. XIII. *The Archbp. recommends Jewel's Apology for the Churches in Norwich Dioces. The Concealers forge a Letter from the Archbp to the Bp of Norwich. That Bp. writes to him for Advice in some Cases: Partly about a Woman using Conjuratation. Information sent to the Archbp. concerning Cotton and Kilburn, Papists in Norfolk.*

CHAP. XIV. *The Archbp. an Umpire between Dr. Willoughby and his Tenant. Snoring and Alborough, Dr. Willoughby's Livings; Deprived of both; And why. The Queen's Favour for him. The Archbp's Proceedings with Stowel, for two Wives. The Earl of Leicester offended with the Archbp. His discreet Course hereupon. His stout and resolute Spirit in doing Justice. How far he followed his Lawyers.*

CHAP. XV. *The Archbp's Judgment of Campion, by his Book of Ireland. Conferences held with him about the Year 1580. Books written against his Ten Reasons. Harbourers of him. Indictment against him, and other Priests. Lovelace, the Archbp's Lawyer. Saunders, the Jesuit. Some Account of him. His Book De Visibili Monarchia. The Archbp sent to, to have it answered. His thoughts of it; And the Bp. of Ely's.*

CHAP. XVI. *The Archbp commits some Part of Saunder's Book to Dering to answer. The Temper and Spirit of that Man. The Archbp. contrives the answering of that Book. One he pitches upon for this Work was Dr. Clerk of the Arches. His Abilities. The Archbp. assists him. His Account of King Henry's Divorce; And of the Supremacy. Day Prints his Book.*

CHAP. XVII. *Clerk's and Ackworth's Books come forth against Saunders. Characters of them. The Archbp. prefers Clerk to the Arches. But the Queen sends to the Archbp. to remove him. The Archbp. struggles with the Queen on his behalf. His expostulatory Letter to her. Clerk Visits at Canterbury for the Archbp. His earnest Letter from thence to the L. Treasurer.*

CHAP. XVIII. *Message from the Council to the Archbp; To know, how he and the Ecclesiastical Commissioners proceeded. His answer about the Puritans and their Books. Notes their Favour at Court. The Bp. of Ely writes to the Archbp. concerning them. Clerk's Sermon at St. Mary's in Cambridge against the Hierarchy. A Libel set up there against Dr. Whitgift. Browning of Trinity College, his trouble upon his Sermon preached there. His Case in the College. One Nicolas Brown of the same College, preaches also seditiously. Makes his Retraction.*

CHAP.

CHAP. XIX. Upon a Report of a Disputation, the Queen sends to the Archbp. His Answer. A Parliament. The Archbp is discouraged. His Concern about a Bill for Rites and Ceremonies. The ill State of the Church. The L. Treasurer's Draught for a Reformation. The Parliament runs high against the Queen of Scots. A Convocation. The Archbp's excellent Speech at the opening of it. Dr. Whitgift Prolocutor. The Archbp grants a Protection to a Members Servant.

CHAP. XX. An account of the Archbp's new Edition of the Great Bible. The Archbp's Prefaces. The Tables. The Revisors, viz. the Bishops, and some other Divines.

CHAP. XXI. Concealers. The Archbp laments their spoiling of the Clergy. Sends to the Bps for Information of their Doings. Solicits in behalf of the poor Clergy. Is minded to repair and enlarge Bekesborn and Canterbury Palaces with the Ruines of Ford House. His Request to the Queen for that Purpose.

CHAP. XXII. The Archbp. Liberal; but represented otherwise. Relieves the French Protestants: And Citolinus an Italian: And two Irish Bishops. Bishop Malachias, false. The Archbp's Pains with Stourton, a Young Popish Lord. His Compliance.

1573.

CHAP. XXIII. Puritans taken up: Examined about Cartwright's Book; in several Enquiries. Some Expressions of Dering in his Lectures. The Councils Judgment upon these Men. The Archbp of York to our Archbp concerning them. The Archbp Constitutes Dr. Clerk Official of the Arches. Sends the Lord Treasurer the Book of Gervasius Tilburienfis; Lambard's Perambulation: And his own Antiquitates Britannicæ. His Account and Reason, in writing thereof. Resolution to some Doubts about this Book. Joscelin's assistance in it. His own Life omitted in his Book. Some Account thereof. His Additions to his Book.

CHAP. XXIV. The Archbishop encourages Whitgift to defend his Book against Cartwright. Whitgift's Letter the Archbp hereupon. The Archbp gives the Council warning of that Faction. Comes to the Star Chamber; Where some Puritans appear. A Proclamation for Resort to Common Prayer, and against the Admonition. The Archbp's deep Resentment of these Innovations.

CHAP. XXV. The Archbp vindicates himself and the Bps against Cartwright's Accusations. His Court of Faculties. His thoughts concerning the taking it away. His Charitable Gifts, and Expences.

CHAP. XXVI. Dering Reader of St. Paul's, suspended. The Bishop of London's Favour to him. The Council sets him at Liberty, without consulting the Ecclesiastical Commissioners. Which the Archbp and Bps expostulate with the Council for. Seditious Preachers at St. Paul's Cross. Subscriptions laboured in the City to Cartwright's Book. The Bp of London's Advice for a Check to be sent to the French Ministers; And to the City; that favoured these Men. The Bishop and Dering have Words together. He is outed of his Lecture.

CHAP. XXVII. Aldrich, Master of Benet College, contends with the Archbp. His Ingratitude. Labours in spite of the Archbp, to get a Dispensation contrary to the Statutes. The Archbp and Ecclesiastical Commissioners send for Aldrich. But the College refer their Cause to the Chancellor. The Archbp argues with him here upon. His Remarks upon Aldriches Letter. His Advice to the Chancellor for trying this College Affair. Aldrich's Prebend. The Chancellor reproves him. He resigns his Mastership: And submits to the Archbishop.

- CHAP. XXVIII. *A notable Letter of the Archbp and Bp of London, concerning the Puritans. A Protestation by them to be taken. The Archbp vindicates the Title of LORD Bishop. A dangerous new Sect in Ely Dioces. The Bp of London moves the Archbp and L. Treasurer for a National Council.*
- CHAP. XXIX. *Dangerous Popish Designs upon the Kingdom. Sandys Bp of London, defamed in Print.*
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Observations upon this Archbishop.

- SECT. I. **T**HE Archbishop a Man of Courage. His Modesty. Un-
moveable. His Judgment.
SECT. II. Learned. He recovered, and published divers Saxon Books.
SECT. III. Antiquarians his Acquaintance.
SECT. IV. His Episcopal Qualities: And Care of the Church.

To the Printed Books mentioned, or made use of in this
Work, placed in a Table at the End of the Book, let
these be added.

- P**arkhursti Epigrammata. Being another Answer in
Dr. Haddon's Latin Orations, Epi- Latin to Sander the Jesuits Book. By
tles and Poems. Collected by Thomas Ackworth, LL. D. Pr. 1573.
Hatcher. Pr. 1567. Learned Prefaces before the Old and
Protestants condemned. By Knot. Pr. New Testament, set forth Anno 1573.
1654. By Archbishop Parker.
Torturi Torti. By Bp Andrews. Pr. 1609. A Testimony of Antiquity: Shewing the
Answer to Saunders's Book, intituled, Fi- Antient Faith of the Church of Eng-
delis servi subditi infidelis Responsio; cum land, touching the Sacrament of the
examinatione Errorum, N. Sanderi. Per Body and Blood of Christ. Pr. 1566.
Bar. Clark, LL. D. Pr. 1573.

ERRATA.

Page 8. line 26. ab imo instead of read read 1. ob. p. 9. l. 4. dele and. p. 12. l. 20. ab im.
after Which add He. lb. l. ult. r. Favour. p. 30. l. 12. Margin r. given. p. 60. l. 7. marg. r. Politicians.
p. 61. l. 10. r. re latâ. p. 64. l. 12. This is a mistake. For these two Bishops here mentioned were
not Consecrated this Year, but the next. Vid. p. 87. p. 73. l. ult. in marg. n. B. 2. p. 86. l. 5. r. Resig-
nation. p. 100. l. 21. r. Frideswide's. lb. l. 9. ab im. r. Protestants. p. 101. l. 24. r. VII. p.
126. l. 8. ab im. r. by his prudent. p. 133. l. 8. ab im. r. Tome. p. 136. l. 21. r. rau. lb. l. 14.
ab im. r. Look into. p. 139. l. 8. in marg. r. Commends. p. 154. l. 25. ab im. r. Scrupling. p.
160. l. 6. r. but little. p. 164. l. 34. r. depart. p. 173. l. 10. r. MINISTRY. lb. l. 13. in
marg. r. qui non. p. 175. l. 5. ab im. r. the Deanty. p. 187. Title. r. Chap. I. p. 189. Title. r.
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p. 243. l. 31. r. quum. p. 261. l. penult. r. Navigable. p. 272. l. 27. r. resu. p. 273. l.
7. r. having.

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l. 1. in marg. r. Synodal. lb. l. 3. marg. r. Framers. lb. l. ult. r. Bishops. p. 331. l. 9. ab im.
r. Bullingeri S. p. 337. l. 11. r. [CHAP. VII.] p. 345. l. 3. marg. r. Souls. p. 348. l. 9. del.
the Apostrophe in Bishops. p. 349. l. 4. marg. After LXVI. add LXVII. p. 365. l. penult. marg.
r. Haddon. p. 366. l. 5. r. Bishop. lb. l. 11. r. Whithers. p. 384. l. 1. del. the whole Line. p.
396. l. 6. marg. r. Convocation. p. 417. l. 12. r. University. Ibid. l. 23. r. partim. lb. l. 3. ab im.
r. and readines. lb. l. 2. ab im. r. ther in the. p. 418. marg. r. ANNO 1573. p. 419. l. 8. r.
Doctrinam. p. 423. l. 13. r. Ecclesiastical. p. 426. l. 25. r. Bishops Commissioners. p. 427. l. 2. r.
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for the. p. 94. l. 1. r. quantum cum.

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T H E
L I F E and A C T S
O F
M A T T H E W,
Archbishop of Canterbury.

The INTRODUCTION.

Containing the Author's Purpose.

MY Purpose in this Undertaking is, according as Matters have occurred to me, to display the Reformation of this Church of *England*, and the Transactions accompanying it; as they began and were carried on, next under God and Queen *Elizabeth*, by the Influence, Wisdom and Conduct of Archbishop *Parker*: But with a more especial Eye unto his Life, Actions, Manners and Conversation, in his high and holy Function.

The Author's Purpose.

He succeeded the next but one to the ever memorable Archbishop *Cranmer*; *Cranmer and Reginald Pole*, Cardinal, being the intervening Archbishop, who immediately followed the said *Cranmer* in this transcendent Charge and Honour; and was the great Instrument made use of for the Reconciling and Subjecting of this Church and Kingdom to the Papacy; and lived but Sixteen Hours after his Royal Mistress, Queen *Mary*; She dying in the Morning, and he at Night. Of him designing to say something elsewhere, I shall refrain my Pen from any Discourse concerning him in this place; it being my Intent to treat only of such of our Archbishops as were Reformed.

Cranmer and Pole immediate Predecessors to *Parker*.

Queen *Elizabeth* being at her first Access to the Crown to Nominate a fit Person for the Metropolitcal See of *Canterbury*, now void, it was resolved, that he that should fill this Chair in this Critical Time, should be a Person that might govern the Province with great Prudence and Moderation, and (Popery being abandoned) might promote the true Religion by Persuasion and Gentleness, rather than by other sharp and rigorous Methods. Therefore, in that plentiful Choice of learned and godly Men of Sound Religion, that then beyond Expectation appeared, after long and serious Deliberation with her Counsellors, She pitched upon *MATTHEW PARKER*, Doctor in Divinity, as the best Qualified in all respects for that Office: And whom She knew from her Childhood; having been Chaplain to Queen *Ann Bolen*, her Mother, King *Henry VIII.* her Father, and King *Edward VI.* her Brother, successively.

Nominated by the Queen to succeed.

The Distribu-
tion of the
Work.

My Accounts which I have to make of this most Reverend Father, and of divers Ecclesiastical Affairs that fell out during his Primacy, I shall digest under Four distinct Portions of Time. The First whereof shall be from his Youth to his Consecration: And the Fifteen Years and some Months following, (that is, from his Consecration to his Death) being distributed into Three equal Portions, shall compleat the Three other Parts. In the writing of which, I humbly implore the Aid and Conduct of the Spirit of Truth and Peace.

BOOK I.

CHAP. I.

The Archbishop's Nativity, Stock, Education; Remove to Cambridge; His Entrance into Holy Orders. Studies Divinity closely. Embraces the Gospel. Many now profess it in Cambridge.

A N N O
1504.

WE begin with his Birth, Parentage and Education; Matters, which tho' the least of those that are worthy to be set down and observed concerning our Archbishop, of whom we have so great Things to say, yet do not use to be unacceptable to hear, nor ought to be omitted by one that undertakes to be a Biographer.

Parker Born.

He was born in the Parish of *S. Saviour's*, in the ancient City of *Norwich*, (that gives Nomination to a Bishop) the Sixth day of *August*, in the 19th Year of *K. Henry VII.* and in the Year of our Lord *MDIV.* Which was the Year of the splendid Enthronization of his Predecessor *Warham*; and the very Year also wherein the great Light of the *Helvetian Churches*, *Henry Bullinger*, came into the World. So that he was fifteen Years younger than his glorious Predecessor *CRAWMER* the Martyr, and four Years elder than his immediate Predecessor *POLE*, the Cardinal. He had his Education in the Parish of *S. Clements*, near *Fibrig*, in the same City.

His Father,
William Parker.

His Father was *William Parker*, an honest and free Citizen of *Norwich* afore-
said, and by Trade a Calender of Stuffs; if we may believe what a peevish Man, and Enemy of the Archbishop, notes in the Margin of the *English Translation* of the Life of the Seventieth Archbishop of *Canterbury*. Which *William* being aged Forty eight Years, died in the Year *MDXVI*, when *Matthew* his Son was but twelve Years of Age: leaving Issue surviving (besides *Matthew* his eldest Son,) *Botolph*, *Thomas*, and *Margaret*. *William* was the Son and Heir of *John*, and *John* of *Nicolas Parker*, a Man of Note in his Time, being Principal Registry of the Archbishop of *Canterbury*, and Keeper of the Registers belonging to his Court of *Canterbury*. The Authentic Letters whereof still remain (and I have seen them) in the Register of *Christ's-Church*, *Canterbury*, Entitled, *Literæ*

His great
Grandfather
Nicolas Parker.

Regist. Cant.

*Honestas Morum, cæteraq;
Probitatis &
Virtutum Dona, quibus te
novimus insignitum, merito
nos inducunt, ut Personam
tuam favore benevolo prosequamur.*

de Officio Registrarij Curie Cant. Concessæ magistro Nic. Parkero, Publico Autoritate Apostolicâ & Imperiali Notario, & Curie nostræ Cant. Clerico jurato. By Virtue whereof, this *Nicolas Parker*, being, as is here specified, by Apostolical and Imperial Authority Public Notary, and sworn Clerk of the Court of *Canterbury*, was constituted Public Registry of the said Court, and Keeper of the Registry, and of all Acts, Muniments and Registers belonging to the same Office. This Place was conferred upon him by *John Stafford*, Archbishop of *Canterbury*, Jan. 26. 1450. For of that Date are the foresaid Letters. Wherein the Archbishop bestowed this Commendation upon the said *Nicolas*; *The Honesty of your Behaviour, and your other Gifts of Integrity and Virtue, wherewith We know you to be furnished, do deservedly induce us to have a particular Favour for you.* In this Office he continued

continued Three and thirty Years, and more, viz. to the Year 1483. when, by an Instrument in the same Register extant, dated Febr. ult. he is said to be *Senio confractus, ac diversis passionibus ac infirmitatibus detentus*; that is, Broken with Age, and hindred from Business by many Maladies and Infirmities. Which was the Cause that Thomas Bourchier, then Archbishop, joyned with him Richard Spencer, Public Notary, as his Assistant. This Parker's House was in Ivy-Lane, in the Parish of S. Faith's London; and there he was alive in June 1484. as appears by an Instrument of that Date, wherein he is mentioned.

The Family of the Parkers was of ancient Standing in the City of Norwich, and allied to other creditable Citizens there. One Margaret Parker, who I suppose might be the Archbishop's Grandmother, had a Legacy bequeathed her by one Thomas Aylmer of Norwich, Grocer, in his last Will, dated Aug. 13. 1500. therein stiling her his Aunt Margaret Parker. Which makes it probable, that John Aylmer, being a Norfolk Man, and perhaps of Norwich, (sometime the Learned and Painful Bishop of London, and before that, Tutor to one of the Learnedest and best Women of that Age, viz. the Lady Jane Grey) was related to our Parker. One of this Name, and I strongly conjecture of this Family (not unlikely to be Brother to William) namely, Thomas Parker, I find living in Colchester, a Weaver by Trade, and a Known Man, as the earnest Professors of the Gospel were called in those dark times. For about the Year 1525 (Tunstal being Bishop of London) a strict Inquisition was held, in those Parts of Essex especially, by the Bishop and his Officers, chiefly for the detecting and punishing of these Known Men. This Thomas was then discovered by one that had used great Conversation with him; informing, "That he had in divers Places, and at divers Times, spoken against Pilgrimages, Pardons, and other Articles; and that they were not profitable, and should not be used. And affirming, that we should worship God only, and no Saints. And that the Sacrament of the Altar was but an Host, and not the Body of Christ. That Pilgrimages to Walsingham, Ipswich, and all other Pilgrimages were nought. And that those Saints so repaired unto, were but Idols. For which Words and Doctrines he was afterwards fain to abjure. And yet it seems after his Abjuration he could not let go his former Opinions. For about the Year 1531. I find John Mully the Apparitor certified, "That he had used his Diligence personally to cite Thomas Parker of Colchester, suspected and detected of Heretical Pravity, (so the Words of the Acts run) and, as it is said, Abjured; and that he had sought for him at his House, but could not take him, for that he fled". (And it was time for him so to do. For, for his Relapse after Abjuration, he was to expect nothing but Burning.) Upon which the Apparitor took his Oath. And at this time Dr. Jeffery Wharton, the Bishop of London's Vicar General, gave Margery Parker of Colchester, Wife as it seems to the said Thomas, her Oath to make true Answer unto Articles to be ministred to her.

But to return to our William again, Father to the Archbishop. He lived in very good Reputation and Plenty, and was a Gentleman, bearing for his Arms in a Field Gules, Three Keys erected. To which Shield, in Honour of the Archbishop, a Chevron was added afterwards, charged with Three resplendent Estoilles. This Man, besides our Matthew, who was his third Son, but the Eldest surviving, had a Fourth named Botolph Parker, who also was in Orders, and a Fifth named Thomas. Who afterwards obtained the chief Place, Magistracy and Honour of his City, and was Mayor of Norwich, when his Brother Matthew had acquired the chief Dignity, and held the highest Place of Eminency in the Church. He with Alice his Wife lye buried in the Churchyard of St. Clements; over whose Bodies was erected a Tomb, which Matthew his Son, when Archbishop, appointed 12 *d.* yearly to the Clark of the Parish to take care of, and defend from being misused.

His Father dying, as was said, while this his Son Matthew was young, left him to the Care of his Mother, as his Predecessor Archbishop Cranmer was left to his by his Father, dying also while he was young. His Mother was Alice, of the Worshipful House of the Monins, or Monings, of Suffolk, which also spread into Norfolk. There are now, or lately were, some of that Name and Blood in Kent, being a Stock of long Duration and Credit in that County. An Ancient Gentleman of which Family, lately living in Kent, told a Reverend Friend of mine, now deceased,

A N N O
1504.His Family.
Tho. Parker of
Colchester.Acta Inquisit.
int. Foxii MSS.His Father's
Quality;And Chil-
dren.The Archbi-
shop's Mother
and her Fami-
ly.

Monins.

Nic. Battly.

A N N O 1504. ceased, that he had heard his Father often say with much Complacency, Good Archbishop Parker lay in the Belly of a Monins: And that he had seen in a Parchment Roll belonging to their House, that *Monins* was married to *Parker*. There is a private Seat in the Parish of *Bekesburn*, formerly an House of Archbishop *Parker's*, and his Son's after him, where is a Glass Window with the Coat of Arms of *Parker* and *Monin's* impaled Baron and Femme, being the Archbishop's Father and Mother. *William Monins* of *Norfolk*, of whom our Archbishop was descended, was several times Knight of the Shire for the County of *Norfolk*. Which shews his Family on his Mother's Side to have been Ancient, and of good Rank and Quality.

The Family of the *Monins*. Of this Ancient Family of the *Monins* of *Kent*, let me add but this further, as I have learned of one who hath deserved well of this Work. *Nic. Battly*. Of it were three Branches. The first lived in *Waldershire*, a Village in East *Kent*. Of that Family was Sir *William Monings*. And of this House all the Heirs Male are Extinct; the last of them leaving Four Daughters, Co-heiresses; the Eldest of which is, or lately was, the Wife of Sir *John Knatchbul* in *Kent*, and Knight of the Shire for that County. The second Branch of the Family lived in *Lydden*, a small Village near *Waldershire*. The third Family seemed to have been transplanted into *Suffolk* or *Norfolk*, whence the Archbishop's Mother was derived. For in her Coat of Arms, impaled with that of his Father, was the Mullet, the ordinary Distinction of a third House.

His Mother Maries again to Baker. This Gentlewoman his Mother lived Thirty seven Years after the Death of her Husband, namely to the Year 1553. dying in the Month of *September*, being aged Three Years above Eighty; and had the Satisfaction to see her Son *Matthew* advanced to great Preferment and Honour in the University, Court and Church; and the Happiness likewise to die just before the Time when he was stripped of all: To see his Prosperity, but not his Adversity. But being Young, within three or four Years after her Husband Mr. *Parker's* Death, she married again to one Mr. *Baker* of *Norwich*, Gentleman. By whom she had *John Baker*; who afterwards lived at *Cambridge*, and was one of the Witnesses for our Archbishop at his Consecration, and whom he made his Treasurer, and to whom by his last Will he remitted a Bond of Two Hundred Pounds, and Constituted him one of his Executors.

John Baker, the Bishop's half Brother.

Roll of the Bishop's Pedigree.

We could perhaps more perfectly have set forth these Things relating to his Parentage, had we that Roll and Pedigree of the Archbishop's, which is found mentioned in a Note-book of *John Parker*, Esq; his Son; where be these Words, written with his Hand, *My Father's Birth, and divers Proceedings of his, under Seal; And, A Roll of my Father's Birth and Pedigree*. These he mentioned as being in his Custody: And probably were both written by the Archbishop himself, as willing to leave some Memorials of himself to his Posterity. The former of these is safely lodged in *Parker's* MS. Library in *Benet* College. And of this I have made use occasionally. The other MS. viz. The Roll of his Birth and Pedigree, I am afraid is utterly lost. However to make some Amends for it, I have procured somewhat of the Archbishop's Family, and the Descent from him, found by an Inquisition of *Kent*, made by the Office of Heralds in the Reign of Queen *Elizabeth*; when the Coat of Arms of *John Parker*, Esq; Son and Heir of the Archbishop, was given in and entred into their Books. An Exemplification whereof was in much Favour and Readiness communicated to me by Sir *Henry St. George*, then *Clarentieux*, now *Garter*, King at Arms. Which may be seen in the Appendix.

Numb. I.

Matthew Parker's Education.

Nothing was wanting to the forming of *Matthew's* tender Years; as tho' he were to be nurtured up on purpose to fill some eminent Places in the Church or State. For he had several Masters for his Education in several Faculties. His first Masters for Reading were one *Benis*, Rector of *St. Clement's* in *Norwich*, and one *Pope* a Priest. For Writing he was instructed by one *Prior*, Clerk of *S. Benedicts*. For Singing, *Love* a Priest, and *Manthorp*, Clerk of *S. Stephens*, were his Masters. Of both whose Harshness he felt so much, that he could never forget it. But he had amends in *W. Neve*, his School-Master for Grammar Learning, a Man of a more gentle and mild Disposition: Who was provided to Teach him at Home.

And

And being by him sufficiently fitted for the University, thither he was trans-
 planted in the Year 1520. a Year remarkable for the *Theatrum imaginis Crucifixi*,
i. e. a Roodloft then first Magnificently built in S. Mary's Church in Cambridge,
 and partly gilt. Which stood to the 4th Year of Q. Elizabeth, when, by the
 means of this sometime young Scholar, being now Archbishop of Canterbury, it
 was for the most part demolished. In this Year, I say, about the beginning of the
 Month of September, in Sturbridge Fair time, being then entred into his Seven-
 teenth Year, and so of more Maturity to set about Manly Studies, he was re-
 moved to Cambridge, and admitted into the College of Corpus Christi, and the
 Blessed Virgin, now commonly called Benet College. To which House are ap-
 propriated peculiar Encouragements for such young Men as shall be sent thither
 from the City of Norwich. There he was at first maintained wholly at his Mo-
 ther's Charge. His Lodging was in St. Mary Hostle, situate within the Parish of
 Great St. Mary's. The Title and Government of which Hostle, tho' at that di-
 stance, belonged to Benet College, till he afterwards purchased it of the Master
 and Fellows, as we shall hear hereafter. Through this Hostle was a fair Way
 afterwards made to the Publick Schools at the Archbishop's Charge, and named
 University Street, but now commonly called the Regent Walk.

A N N O
1520.Sent to Cam-
bridge.

S. Mary Hostle.

Which re-
ceived Ho-
nour from
him.

It hath been observed as no small Honour and Happiness to the University,
 that Parker, Bacon and Cecill were all Contemporary here: Who afterwards at
 the same time also were all advanced to the highest Places and Dignities in the
 Kingdom; the One to be Archbishop of Canterbury, and Primate of all England;
 the Other to be a Privy Counsellor, and Lord Keeper of the Great Seal; the
 Third to be Secretary of State, and Privy Counsellor also, and High Chancellor
 of the said University, and not long after Lord High Treasurer of England:

Who, as they all at the same time studied at Cambridge,
 and flourished in their Studies there; so after, at one time
 were the chiefest States-Men under Q. ELIZABETH.
 Grave, Wise, and Sound in their Administrations, and
 studied to their utmost to be Furtherers of good Learning.
 But to return to our Student.

*Qui ut eodem tempore Cantabrigiæ om-
 nes studuerunt studiisq; floruerunt maxime;
 ita in administranda Rep. sub Clementiss.
 nostra principe ELIZABETH, eodem
 tempore omnes graviter, sanè & sapien-
 ter præsumt, omnibusq; modis prodesse Mu-
 sis student. De Antiq. Cantab. p. 173.*

He had the Misfortune to be placed under a Tutor, one
 Cooper, of small Learning. Yet six Months after his Ad-
 mittance, viz. March the 20th, he behaved himself so well, that he was chosen a
 Scholar of the House, called a Bible Clark, and setting close to his Studies, he
 employed himself in Reading and Digesting Logick and Philosophy: Till the
 Year 1523. when he Determined, and took his Degree of Batchelor of Arts.

Made Scho-
lar of the
House.A N N O
1523.Regist. Cantab.
Bradford, Rid-
ley.

And at the same time two others, that after proved also very eminent for Re-
 ligion, even to the shedding of their Bloods for it, commenced the same Degree,
 viz. Bradford and Ridley, both of Pembroke Hall. And so also did on Scot, who
 seems to be he that was afterwards Bishop of Chester, but a Zealot on the contrary
 side.

The Year following, our Parker was made Subdeacon under the Titles of Barn-
 well, and the Chapel in Norwich Fields.

Batchelor of
Arts.

Anno 1527. in April he was made Deacon, in June Priest, and in September cre-
 ated Master of Arts, and chose Fellow of the College, being now aged about
 Twenty Four. And minding to inform himself thoroughly in the Matters of Re-
 ligion then controverted, he plied the Reading over the Volumes of the Fathers
 of the Church, and Ecclesiastical Writers, becoming an hard Student in the sa-
 cred Science of Theology. And that with so great a vehemency of Mind, that
 in a short space he arrived to very considerable Knowledge therein, and Acquain-
 tance with the truly ancient State and Doctrins of the Church.

A N N O
1527.Master of
Arts, and
Fellow.

Such Notice had been by this time taken of him, that he was one of those in
 this University that should have gone to Christ's and S. Frideswide's College in Ox-
 ford, newly Founded by Cardinal Wolsey. For after this House was built, Care
 was taken to furnish it with Men of the best Parts and Learning, to Study and
 Read there, and to adorn that Magnificent Foundation. For which purpose,
 many Scholars of ripe Wits and Abilities in Cambridge, were invited thither, with
 Promise of great Encouragement and Reward. And this Business was commit-
 ted to Robert Shirton, Master of Pembroke Hall. Some went, and some refused.

Invited to the
Cardinals
College at
Oxford.Antiq. Cantab.
p. 202.

Those

A N N O
1533.

Those that went, were *Richard Cox*, afterwards Bishop of *Ely*. *John Frier*, a Learned Physician, *Henry Sumner*, *John Clark*, Excellent Divines; *William Betts*, *Nicolas Herman*, *Richard Taverner*, *Flor. Dominick*, *John Drumm*, *John Akars*, *John Frith*, and some others. But *Cranmer*, afterward Archbishop of *Canterbury*, *John Skip*, afterward Bishop of *Hereford*, *Walter Haddon*, Publick Professor of the Civil Law, and our *Parker*, all then of great Reputation for their Wit, Learning, Authority or Experience,) tho' these were invited also) by the Persuasion of their Friends went not. Our Student therefore stay'd where he was, diligently following his Studies.

Becomes a
Famous
Preacher.

Licensed by
the King, and
Bishop *Cran-*
mer.

Imbibed the
Gospel when
young.

Bilney.
Parker's Te-
stimony of
him.

Fox.

The Dawn-
ing of the Go-
spel in *Cam-*
bridge.

Early Profes-
sors of it.

So that within five or six Years, having read over the Fathers and Councils, being now about Nine and Twenty Years of Age, he thought fit to go forth out of his more private Retirements, and render himself useful to the World, by Preaching the Word of God unto the People. And the first Sunday in Advent, in the Year 1533. he preached his first Sermon to the University, being the same Year wherein his Predecessor *Cranmer* was made Archbishop. The Places where he preached his first Sermons, were first at *Grantchester*; within a Mile or two of *Cambridge*, which belonged to *Benet College*; next at *Beech*, then at *S. Benet's*, then at *Madingly*, after that at *Barton*. So that he preached, and that with good Applause, first in the Neighbourhood about *Cambridge*, and in the Town, and then afterwards further off, and sometimes in Towns and Auditories of the greatest Eminency and Note. And being soon observed for his solid and profitable Dispensing of God's Word, a thing very rare in those Days, *Cranmer*, Archbishop of *Canterbury*, granted him a License to Preach throughout his Province, and *K. Henry VIII.* a Patent for the same: It being needful at this time to License and Encourage such with publick Countenance and Authority, as could and would undeceive the People in the gross and stupid Superstitions, that then so much prevailed, and in the excessive Encroachments of Popes upon the Imperial Power of the Kings of this Land; Exalting themselves over them in their own Dominions, and Commanding the Purses of the People, when they pleased.

So that our Archbishop was an ancient Lover of the Gospel, and embraced the Profession of it in his younger Years at *Cambridge*, when *Bilney* and *Stafford*, and *Arthur* were there. Besides which most Pious and Learned Men, there were divers others about the same time, and surviving them in the same Cause; as *Friar Barnes*, and *Latymer*: By whose Means Religion and Learning (for they went together) did then begin to flourish exceedingly in that University. And of these in *Benet College*, were *Mr. Fooke* and *Mr. Soude*. From whom our *Parker*, being a Scholar of the same College, may be presumed to have first tasted of the Truth. And such was the great Veneration he had for the said *Bilney*, that he travelled to *Norwich* on purpose to see his Martyrdom. And out of the Honour he had for his Memory, and for the Vindicating him from the Report that *Sir Thomas Moore* had given out, That he Recanted before his Death, and read a Scroll of Paper at the Stake to that Effect; the said *Parker*, when Archbishop, having before been a diligent Eye and Ear Witness, gave a large and distinct Account of all Particulars relating to him, from his Condemnation to his Death: Asserting also, that he had no such Scroll or Bill in his Hand, neither did read any such Recantation. This Relation of the Archbishop, *Mr. Fox* hath preserved in his *Martyrology*.

For *Parker's* Lot was to fall into the University in those Days, when Learning and Religion began to dawn there. When divers Godly Men resorted together for Conference sake: Who also oftentimes flocked together in open sight, both in the Schools, and at Sermons in *St. Mary's*, and at *St. Augustine's*, where *Dr. Barnes* was Prior, and at other Disputations. Of which sort were several; and of these Colleges especially; *Viz. King's College*, *Queen's College*, *St. John's*, *Peter House*, *Pembroke Hall*, *Gonwell Hall*, and *Benet College*. Their Meetings to confer and discourse together for Edification in Christian Knowledge, were chiefly at an House called *The White Horse*: Which was therefore afterwards Nicknamed *Germany* by their Enemies. This House was chose, because they of *King's College*, *Queen's College*, and *St. John's*, might come in with the more Privacy at the Back-Door. The Names of some of these early Professors, beside those above-mentioned, were *Mr. Cambridge*, *Mr. Field*, *Mr. Colman*, *Mr. Coverdale*, *BB. D.* of

of the *Augustine's*, and Mr. *Parnel*, *Barnes's* Scholar: Dr. *Farman*, and Dr. *Heins*, *A N N O*
of *Queen's*: Dr. *Thistel*, or *Thixtel*, of *Pembroke*, and *Thomas Allen* Fellow there, *1534.*
who was present at *Bilney's* Burning. Here also were Dr. *William Turner*, Dr. *Ni-*
colas Ridley, Dr. *Crome*, of *Christ's* College, I think, Dr. *Warner*, an old Acquain-
tance of *Bilney's* at *Cambridge*, and was with him also at his Burning, being then
Parson at *Winterton*; whom *Bilney* chose to be with him, to comfort him in his
Extremes: *Rodolph Bradford* of *King's*, Dr. *Smith* of *Trinity Hall*; *Simon Smith*,
Shaxton, *Skip*, and *Segar Nicolson*, of *Gonvil Hall*; together with those before-
mentioned of *Benet* College. To which I may add Dr. *Edmunds*, Master of *Pe-*
ter-House, who kept a Wife privately, and had a Son, if I mistake not much,
who was afterwards Mayor of *Cambridge*, and (somewhat ungratefully) proved a
great Sider with the Town against the University.

C H A P. II.

Preaches. His first Preferments. Made Queen Anne's Chap-
lain: And Dean of Stoke College. Some Account of it.
Preaches before the King.

BUT to return to our Divine. He was commonly appointed to Preach in
the solemn Time of *Lent* in the most publick Auditories: An Office, for *Preaches oft-*
which the best Learned Preachers were sought out. On this Occasion he preach- *en at Court.*
ed often before *K. Henry VIII.* *K. Edward VI.* and *Q. Elizabeth.* Nevertheless
he was a Man of modest Manners; and tho' his Learning and Abilities were so
well known, that he was often solicited to take publick Places, and to go abroad
into the World, and make himself more known, yet he was unwilling to be brought
thereunto, affecting an University and close Life. His first publick Sermon was *Preaches a*
preached at *Balsbam*, before the Bishop of *Ely* in his Visitation, *An. 1534.* And *Visitation*
when without his seeking, being about 31 or 32 Years of Age, he was sent for *Sermon.*
up to Court into the Service of *Queen Anne*, he earnestly declined it. It was in *Betts Q. Anne's*
the Year 1533 or 1534, that Mr. *Betts* her Chaplain died, who was one of those *Chaplain.*
selected *Cambridge-men*, that Cardinal *Wolsey* placed in his new founded College at
Oxford. Of whom *Fox* gave this Character, That he was a good Man and zealous, *Att. and Mon.*
and so remained: He, with divers other Learned Students there, being Favourers *p. 941.*
of the Gospel, and Readers of the Scriptures, were put into a doleful Dungeon
in that College for that Reason, and endured much Hardship, to that Degree that
many of them died. After some time *Wolsey* ordered they should be delivered
thence. But *Betts* not long after escaped, and went back to *Cambridge*; and af-
terwards became Chaplain to *Q. Anne Bolen*, and was in great Favour with Her.
In whose room, being dead, *Parker* was sent for to succeed. For *John Skyp*, Al- *In whose*
moner to that Queen (afterwards Bishop of *Hereford*,) from *Hampton Court* writ *Room Parker*
two Letters to him to *Cambridge* to come up; and the second, the Week before *succeeds.*
Easter, more earnest, upon his declining the Summons of the former: For that,
(as he wrote him plainly) the Queen was minded upon *Betts's* Death to make him
her Chaplain: Bidding him bring with him a long Gown, and that should be
enough.

Mr. *Parker* soon came in great Favour with his Mistress the Queen, liking him *Parker's Fa-*
for his Learning, and for his prudent and godly Behaviour. Insomuch that not *vour with the*
long before her Death, he being with her, she gave him a particular Charge to *Queen.*
take care of her Daughter *Elizabeth* (afterwards the Glorious Queen of *England*)
that she might not want his pious and wise Counsel, with some other private In-
structions concerning Her.

And as a token of the Interest he had with her, I find *Cheke* the Learned Man *Cheke writes*
of *St. John's* College in *Cambridge*, (afterwards Tutor to Prince *Edward*) writ a *to Parker to*
Letter *Queen.*

A N N O 1534. Letter to *Parker* then at Court, desiring him to acquaint the Queen, That there was a very hopeful Scholar chosen Fellow of their College, but so poor that he could not pay some Dues required, before he entred into that Society: And so earnestly intreated him to obtain some Liberality for him at her hand. For it was well known in the University how extraordinary Munificent she was towards poor Scholars, that were Studious and Virtuous; and how Liberal in her Exhibitions towards them. She only required some good Character from Dr. *Skip*, or *Parker*, or some other of her Chaplains, of any Scholar that expected or sued for her Bounty.

Is Bachelor of Divinity, and made Dean of Stoke College.

MS. in C.C.C.C.

Solus is locus ad delectationes honestas & ingenuas aptissimus, & ad docendum & discendum pœne factus esse videtur. Int.

MSS. C.C.C.C.

This College formerly a Priory.

Vol. III. p. 165, &c.

Bekenshaw

Dean of Stoke.

In Biblioth. C. C. C. C.

Parker founds a School in his College of Stoke.

His other Benefactions here.

After he had spent about eight Months or more in her Service, having now Commenced Bachelor in Divinity, July 14. the College of *Stoke* by *Clare*, in *Suffolk*, fell void, by the Death of *Robert Sherton*, the last Dean thereof. This the Queen having the Right of Presentation, preferred her Chaplain *Parker* to, Novemb. 4. being now 32 Years of Age, under the Title of Dean of the College of *S. John Baptist De Stoke*, in the Diocese of *Norwich*. Into which he was inducted Novemb. 13. 1534. (or, according to a MS. 1535.) and in the 27th of King *Henry VIII*. This happened to him to his great Satisfaction; not so much because of the Value thereof, (which was but indifferent, being but 43 l. 6 s. 8 d. per Annum,) as because it was a pleasant solitary Retirement for him, when he pleased to withdraw himself from the Court, or the University, from which it was within twenty Miles distant. This College, his Friend Dr. *Walter Haddon* used to call *Parker's Tusculanum*: And in a Letter to him from *Cambridge*, about the latter end of King *Henry's* Reign, the Plague being then in the University, the said *Haddon* wanting a Retirement, writ his Desire to be admitted into some Corner of that pleasant College; adding, "How that Place seemed in a manner to be made on purpose for Scholars, both to Learn themselves, and to Teach others; and that its Situation was such, that above all others it best suited for honest and ingenuous Pleasures."

This College was in former Times a Priory of *Benedictins*, but by *Edmund Mortimer*, Earl of *March*, (by whose Ancestors it had been founded) it was changed into a Collegiate Church, for a Dean and Six Secular Canons, Eight Vicars, two greater Clerks, and five Chorists. Which Change was ratified by Papal Authority of *John XXIII*. and *Martin V*. *Barnesley* being the first Dean, in the Year 1422. made Statutes for the Government of it; which are preserved in the *Monasticon Anglicanum*. It was valued at 324 l. 4 s. 10 d.

This Deanry seems to have been appropriated for the Chaplains of Queens. For *K. Henry's* former Queen, *Katherine*, procured it to *Bekenshaw*, Professor of Divinity, her Chaplain and Almoner in the Year 1517. But to this he had a large Accumulation of other Preferments, as was customary in those Days. For he was Treasurer of the Church of *Lincoln*, Canon of *Windsor*, Subcentor of the Church of *Wells*, Vicar of *Croxton*, Rector of *Bradwell*, (that in *Effex*, I suppose) Rector of *Chagforth* in *Devonshire*, Master of *Queen's College Cambridge*, and Fellow of *S. Michael College* there; as I find them set down by *Parker*, in a certain MS. shewing the Names, Titles and Dignities of all the Deans of *Stoke*, from the first Foundation to his own Time.

While Mr. *Parker* was Dean, he laboured to reform the Superstitions here used. And for this purpose, within his College, even at his first Coming, he founded a Grammar School for Children, to be instructed in good Learning, and in the Principles of Christian Religion: And constituted a yearly Stipend for a School-Master. And here Youth were taught not only Grammar, but brought up in all other Studies of Humanity. Thither soon flocked in great Plenty, the Children as well of Gentlemen, as other poor Men; and those of the poorer sort had their Schooling gratis. The Scholars here were taught also to Sing, and to play upon the Organs, and other Instrumental Musick, with other Exercises according to their Ages and Capacities. And there were sundry Teachers attending accordingly.

In one of his Papers relating to this College, he made this Memorandum concerning his Building of this School, and other his Works, for the Advancing of the College; viz. *Erexit & edificavit, &c. i. e.* "He erected and built a Grammar School, in the North Part of the College near the Gate, and adorned the old

old House called the *The Celerers Hall*, for a Hall for the Dean, Prebendaries and Vicars. He paved it, and decked it with Hangings.

And to purge the College the more from Abuses and Superstitions, and to make it serviceable to the Realm, he caused new Statutes to be made for it, and constituting Queen *Anne* Founder.

A N N O

1535.

Makes new
Statutes for it.
Bibl. C.C.C.C.
Miscellan. O.

The first whereof was, That the Dean and Canons preach continually, every one of them by themselves, or their lawful Deputy; especially once in the year, in every such Town and Parish, where the College have an annual Rent or Pension.

Item, That the Money that remains after the whole Charges and Expences of the College, be employed in this manner. A reasonable Stipend to be made, by the appointment of the Dean and Chapter, for some one that is learned and able, to read a Lecture of Scripture four days a week at the least in the College: And the Canons Resident and Vicars, shall be bound to be present. The Lecture to be read by one of them, or by some chosen out of *Cambridge* or *Oxford*; and his Commons allowed him among the Vicars of the said College.

Item, That the Reader endeavour himself unfeignedly to open, and plainly to entreat his Lecture the first half hour in the vulgar Tongue, for the capacity of those that be not Learned; and then the next half hour in the *Latin* Tongue, without curious or superfluous Discourses, or Invections.

Item, That there be one that is Able and Learned sufficiently, to teach Grammar in the said College to the Youth of the Country about the College. And he to be allowed for his Stipend yearly Ten pounds.

Item, To be found in the College henceforth a more number of Queristers, to the number of Eight or Ten, or more; as may be born conveniently of the Stock, to have sufficient Meat, Drink, Broth, and Learning. Of which said Queristers, after their Breasts be changed, We will, the most apt of Wit and Capacity, be helpen with Exhibition of Forty Shillings, Four Marks, or Three Pounds a piece, to be Students in some College in *Cambridge*. The Exhibition to be enjoyed but Six years. These Statutes Dean *Parker* procured to be translated into *Latin* by the elegant Pen of *John Cheke*. We may safely conclude, that these new Statutes added unto the antient ones (which were noted to be very good) made this Religious Foundation of considerable use and benefit, both to the Neighbourhood, and those of the College too. And withal, the Dean seemed hereby to have an eye to the Securing of his College in these Times, when Religious Houses were in such a tottering Posture, being in the greater likelihood of escaping the threatening Ruin, as now put under the peculiar Patronage of the King's Favourite and Royal Consort Queen *Anne*, the new Founder.

As he by other ways and means endeavoured the Good of this his College, and to promote the Credit and Usefulness of it; so he was not wanting to preserve its Wealth and Revenues. Once there happening some Contest with the Tenants, and among the rest with one Mr. *Colt* of *Clare*, a Gentleman, as it seems, of Worship, the Dean sent *Pory*, one of the Prebendaries, I suppose, and his Man, to Mr. *Nicolas Bacon*, a great Lawyer, and his good Acquaintance and Collegian (afterwards Lord Keeper) with his Questions for the said Lawyer to resolve, together with the Evidences. One Case seemed to have been, the detaining of a Gift, which *Colt* an Executor upon some pretence refused to make good. And another was about a Debt, owing to the College by the last Dean deceased; Whether they might require it of the Tenant, the said Dean having Let it to him by himself without the Chapter, or else should require it of that Dean's Executors. *Bacon* returned Dean *Parker* a Letter, giving his Opinion at large in the foregoing Cases. And beside his own, he had the Judgments of two Judges, whereof the one was the Lord Chief Justice, whom *Bacon* had consulted for the sake of his Friend the Dean. And, in conclusion, he advised him not to attempt the Law: Telling him, That tho' in Common Law they had no Remedy in this Case, yet before the Lord Chancellor they might have remedy in Conscience. But then by way of Postscript, lest Mr. Dean should (as probably he might sometimes have argued about that Point with his Friend Mr. *Bacon*) charge the De-

Some Law
Cases put by
Parker to *Ba-*
con concern-
ing the Col-
lege.

A N N O 1535. *festiveness of the Common Law; "He prayed him however to speak well of the Law, till he next met with him, tho' it appeared by his Letter, that Con- science and the Law stood Sub-contrary in Figura: Adding, that the Reason of that required a Quire of Paper at the least. And this he left therefore for a further Leisure. But he that is minded to see this Letter of this Learned Coun- sellor to Parker, may have it in the Appendix.*

Numb. II.

Parker favou- red by the King.

Preaches at Court.

And as the Queen had given Parker this College of Stoke, so the King already took notice of him. And as a token of the Favour he had at Court, I will set down one thing, how small soever it be, which I find remaining among his Pa- pers, namely, a Warrant from the King himself in the Year 1535. to the Keeper of the Forrest of Waybridg, for a Doe of the Season for Mr. Parker, Chaplain to Queen Anne. Perhaps this was a Reward for a Sermon which he preached before the King this year the third Sunday in Lent. But before this he was brought up this year also, to preach a Sermon before the Lady Elizabeth at Hunsdon.

CHAP. III.

A N N O 1536. *Dean Parker a great Preacher. A peculiar Grace granted him by the University. Bishop Latimer's Letter to him. Made the King's Chaplain. Accused for his Sermons in divers Articles, preferred to the Lord Chancellor against him. His Answers thereto. A Popish Friar undermines his Doctrine. L. Crumwel sends to him, to Preach at Paul's Cross.*

Parker Prea- ches much.

Rev. T. Baker, D. D.

Bp. Latymer's Advice to him.

Bp. Latymer to Parker. E. Biblioth. C.C.C.C. Vol. intit. Epist. Principum, &c.

ACCORDING to the Tenor of the new Statutes, the Dean gave a good Example to his College, and preached often and excellently well, upon all Opportunities, both here at Stoke, and at his other Residence at Cambridge, and the Parts adjoining to either. And it may be mentioned here as the Universities great Respect to him, and Value for his Preaching, That a Grace past this year for grant- ing the Dean, that, by reason of a pain in his Head, he might preach to the Peo- ple *Cooperto Capite*, i. e. with his Head covered, notwithstanding the Statute; as a learned Fellow of S. John's College in Cambridge hath observed to me out of the University-Register, together with one or two Graces more of the like nature. But tho' the Reverend Man was not wanting to put forth his Talent of Preaching God's Word in and about Cambridge, yet he cared not to be known further. Af- fecting thus to lie hid, and to shew his Light no further than within these Bounds. Whereupon good Latymer, Bishop of Worcester, knowing him and his Merits very well, excited him by a Letter, to shew himself to the World. Parker's acquaintance with Latymer commenced, I suppose, in the University: and so it continued after- wards. And Latymer's Conversation and Events were so well known to him, that long after Dr. William Turner, in a Letter to Fox, advised him, That if he wanted further Notices concerning Latymer, he might but repair to the Archbishop of Can- terbury, (that then was our Parker) to whom he joyned Dr. Lancelot Ridley, and they would sufficiently instruct him. But Latymer's Letter to Parker at this time was to this tenor:

" Mine own good Master Parker, *Salutem*; And as I have devised nothing, nor yet will, till I have spoke with the King's Grace, or have passed through the next Parliament: And thus what I shall alter or change, &c. Which words of his relate, I suppose, to the amending some of the Superstitious Statutes of the University, which Parker might have put him upon: a matter which the Bishop thought not safe to meddle at all in, till he had spoken with the King to know his mind, and had seen how the next Parliament stood affected. And then he adds in the Conclusion of his Letter, " And do as Master Latymer shall move you to do. *Ostende te mundo. Delitescere diutius nolito. Operare bonum, dum tempus ha-*

bes. Veniet nox, quum nemo poterit operari. Notum est quid potes, fac, non minus velis quam potes. Vale. A N N O
Tuus of Worcester. 1537.

H. Latymer.

Made the King's Chaplain.

And much longer he could not lie hid. For when he had lost his Beloved Lady and Mistress, Q. Anne, the King soon after, viz. March 1. 1537, knowing the Worth of the Man, called him to the Court, took him into his own Service, and made him one of his Chaplains.

Accused for a Sermon at Clare.

About the time of the Rebellion that fell out this Year, our Dean happened to preach on Easter Holy-day at Clare, near Stoke, a very populous Town, and replenished at that time with Soldiers for the King; where he took occasion to preach against the Superstitions used on the Resurrection-day, and many other Superstitions, and against the abusive Worship of Relicks: And withal excited the People to a willing Payment of their Taxes, to defray the King's Charges of War. But soon after his Popish Enemies, namely, Mr. George Colt, and some other Inhabitants of the Town of Clare, picked out what invidious Matter they could from this and other innocent Sermons, preached by Parker, and drew all up into Articles against him: Which they delivered to the L. Audley, L. Chancellor. These Articles, with the Answer under Parker's own hand, were as follow.

I. *The manner as they used the Resurrection, with the Ceremonies appertaining, was but a Pageant, or an Enterlude.* Then follows the Answer made by Parker.

Articles against him, with his Answers. Bibl. C.C.C.C. Miscellan. O.

Upon Easter Monday, I had this Text of St. Poule to my Theam, *Si consurrexistis cum Christo, quæ sursum sunt Sapite, &c.* At what time I moved them to consider, spiritually, what was meant by their Procession on Easter Morning, when they followed the Quere about Church with *Christus Resurgens*. I said, that it was an open Protestation of their Faith, to believe that Christ died for their Sins, and rose again for their Justification. And that the Ceremony of such Following in their Procession, was to declare and testifie openly to the World, that they would henceforth follow Christ in their Conversation; that as Christ onys died, and died no more, so would they cease and die to Sin, no more to live therein: And as he rose from Death to Life, that so would they rise to a new Life. And without this Meditation and Purpose, their Processions, with the Solemnities thereof, was to them but a vain Pageant, whereof they had no Profit.

II. *That Cross that Christ died on, was no holier than the Crosses which the Thieves died on.*

Resp. Upon Relick Sunday, I declared unto them what were the true Reliques, which we should worship, and moved them not to put their Trust and Affiance in the Holiness and Vertue of Mens Bonys and Cotys, [i. e. Bones and Coats,] whereof we have no Certainty, whether they were the Reliques of Saints or no. And I said, that be it in Case they were so, as we have been made believe; as if we had indeed some Pieces of Christ's Cross; yet to forget the Mystery of Christ's Cross, and fall to the worshipping of the Tree of his Cross, was a superstitious Worship, and reprov'd of Ambrose. Which saith thus, *Invenit Helena Titulum, Regem adoravit, non Lignum utiq;.* Nam hic Gentilis est error & Vanitas impiorum, Si [non] adorent illum, qui pependit in Ligno, Scriptusq; in Titulo.

De Obitu Theodosij.

Alii, qui Sanctiores se ostendere volunt, partem fimbriæ aut Capillorum alligant & Suspendunt. O! impietas, majorem Sanctitatem in suis Vestimentis ostendere volentes quam in carne Christi, ut qui Corpus ejus manducans sanatus non fuerit, Fimbriæ ejus Sanctitatem salvent, ut desperans de misericordia Dei, confidat in Vestimentis, &c.

III. *The King with the Money that he gathered of his Commons, bought Peace with other Realms.*

Resp. In the Insurrection Time, I considered the Resort of Soldiers, and of divers others to the Town of Clare, being one of the most People in that Quarter of Suffolk. And thereupon I thought it then most expedient to go thither to courage their Hearts with God's Word, to serve their Prince, notwithstanding such Traitors as were then risen. And in my Sermon I inveighed against Sedition, and declared the Authority of a Prince, and what Commodities every Realm enjoyed by such Authority, instituted by God. And among others, I entreated of Peace, what a Benefit it was, by the Means whereof we had the quiet Fruits of our Life, Goods and Lands: And thereby moved them with good and ready Wills to pay their Taxes, which was to be levied to some Supportation

A N N O of such Charges as our Peace was bought with: And said thus, "Think you
1537. "that our Prince can maintain and defend us in so long continual Peace against
"Foreign Realms, without Charges and Expences? And what is this little
"which is required of you, compared to the rest of your Goods, which ye do
"peaceably enjoy, or compared to the Charges that your Prince is at for your
"Protection and Defence, &c?

The Lord
Chancellor
satisfied
therewith.

What Success this Answer of *Parker* found to the discharging him of this Accu-
sation, we may gather from these Words following, written by the same Hand,
that the foregoing were, namely that of our *Matthew Parker*. "These Articles
"objected, were thus answered by *M. P.* and sent to the Lord Chancellor:
"Which heard, he blamed the Promoters, and sent word, That *I should go on, and*
"fear not such Enemies. So well did our Dean come off in this Cause, by giving
this true and fair Account of his own Sermons, and stripping them of the Slan-
derous Representations made of them: And instead of Reproof gained Encou-
ragement from the Court in his Labours.

A Prior from
Norwich, un-
dermines *Parker's*
Doctrine.

Upon this Countenance, the Dean went on in his Doctrine, exciting the Peo-
ple every where to Obedience to the King, and informing them out of the Word
of God, about many Abuses of Religion. So that the Knowledge of God was
happily sown in these Quarters by Mr. *Parker's* Means. But this so nettled *Nix*,
the Bishop of *Norwich*, and the Popish Party thereabouts, that to unravel and dis-
appoint these good Beginnings, Dr. *Stokes*, Prior of the *Augustins* in *Norwich*, and
one of those that were sent to *Bilney*, a little before his Execution, to discourse
with him in Prison, this Man, I say, is sent now to *Clare*, (the aforesaid Town near
Stoke) pretending to settle there, and to preach out of good Will, and so he told
Parker: But indeed, as *Parker* easily smelt it out, it was to supplant his Doctrine,
and to reduce the People to the Old Superstitions, and to keep them in their Blind-
ness and Popery. Whereupon our Divine, soon after *Stokes's* coming, wrote him a
Letter, dated from *Stoke*, telling him boldly and plainly, "That if he came to de-
"coy the Truth, which he had preached, or to make Invectives, to the decay of
"the King's Authority and Lawful Ordinances; and to sow Schism and Con-
"fusion among the People, he must, and would, according to his Duty, give
"Information above against him. But that if it were his sincere Intention to
"declare the Truth, and edifie the King's Subjects, he would promise to join
"Hands with him, and therein their Friendship should consist. But the Letter
being so well and piously penned is transferred into the *Appendix*.

Parker writes
to him.

Numb. III.
He is impris-
oned for Po-
pish preach-
ing.

But Friar *Stokes* it seems, took little warning by this sober and sound Admoni-
tion of Mr. *Parker's*, but followed his first purpose of perverting the People by his
Preaching against the King's Proceedings; and so in the end was laid up in Pri-
son, for a Complaint made against him to the L. *Crumwel*, by the King's Visitors,
who had received some Informations against him at *Clare*. Whereupon they left
some Precepts with him concerning his Preaching, which observed not.
Out of Prison he sent a Letter to the Lord *Crumwel*, the King's Vicar General,
vindicating himself to have preached up the King's Authority against the Bishop
of *Rome*; whom, he said, he did detest and abhor with all his Papistical
Factions. That whereas he was accused to have preached against the Dean of
Stoke, he said, he commended him in his Sermon by Name for declaring of cer-
tain Rites. And whereas some informed, that he preached seditiously, he referred
himself to all the Audience, and four Persons would testifie, that he preached the
Word of God sincerely. He acknowledged indeed, that he had been much addicted
to the old Ceremonies. But he intended by God's Grace to reform himself. And
at last he desired that the King would permit him to change his Habit. But his
Letter may be read in the *Appendix*.

Numb. IV.

Crumwel sum-
mons *Parker*
to Preach at
Paul's Cross.

About this time, if not before, our *Parker* was sent for up by the Lord *Crumwel*
to take a Turn at *Pauls Cross*, by a Letter from the said Lord, appointing him to
preach a Sermon there, "For the honest Report (as the Letter runs) of his
"Learning in holy Letters and incorrupt Judgment in the same. And ha-
ving assigned him his particular Day, he added, "Preparing in the mean time
"with such pure Sincereness, truly to open the Word of God at the said Day,
"as I may therefore take occasion to think the Report made of you to
"be true. Meaning, in respect of his Favours to the Gospel.

C H A P.

C H A P. IV.

A N N O
1538, &c.

Parker created Doctor of Divinity. Parker's good Statutes for Stoke College: The Duke of Norfolk sends to him for them. His Preferments. Elected Master of Benet College; by the King's Letters Recommendatory. His good Services to that House. The Bishop of Ely's Letter to him, to preach the Supremacy. Bishop Boner's Letter to him, to procure Preachers for Paul's Cross. Benefices conferred on him.

IN the Year 1538, July 1. Parker was created Doctor in Divinity: And the next Year he was sent for into Prince Edward's Court, to give him a Sermon. And the next, viz. 1540. He preached before the Lady Elizabeth at Hatfield.

Becomes Dr.
in Divinity.

The good Statutes mentioned before, which this our Dean of Stoke College had framed for it, added to the Original Ones, made this a very good and useful Foundation. And the Fame of it was so great, that about the Year 1540, the Old most Noble and Illustrious Duke of Norfolk, sent a Letter to our Dean, that he would send him the Original Foundation of that his College of Secular Priests, being founded as he heard of an honest Sort; and that he would but detain it, till he had caused it to be written out, or had taken some Notes out of it. Because the Monastery of *Thetford*, being now the King's, upon the Act for Dissolution of Religious Houses, having been founded by a Duke of Norfolk, the King had granted it back to this Duke, to turn it into a College of Secular Priests; and so he should have occasion to furnish it with good Statutes. Here his Father, and other his Ancestors lay, and here he intended himself also to be buried, as he wrote the Dean.

A N N O
1540.The Duke of
Norfolk founds
a College by
the Statutes of
Stoke College.
MSS. C.C.C.C.
Epist. Princip.
&c.

In Octob. 1541. he was installed in the Second Prebend in the Church of *Ely*, by the Collation of his gracious Master King Henry.

A N N O
1541.

Thus Dr. Parker continued discharging his Duty, sometimes in his Colleges, sometimes in his Attendances at Court, and not seldom in the Pulpit, having no Cure of Souls as yet, till the Year 1542. when he was Presented to the Rectory of *Ashen* in *Essex*; so conveniently situated both for *Cambridge* and *Stoke*, in respect of the easy distance from either, that he might the more frequently be upon his Living, and take the better care of his Flock.

Made Prebend
of Ely.A N N O
1542.Presented to
the Rectory
of Ashen.

December the 4. 1544. by the King's Letters Commendatory to the College, dated Novemb. 3. he was, in the room of the last Master of *Benet*, named *Sowde*, or *Sowode*, made Head of the said House, and was the 14th Master from the first Foundation, to the great Honour as well as Benefit of it. In the said Letter the King stiled him his Beloved Chaplain, and declared to the Fellows of the House, 'That it was for the Zeal and Love he bore to the Advancement of good Letters, that he desired to see them furnished with such a Governor, as in all points might seem worthy of that Room. And that therefore he commended the said Dr. Parker unto them, both for his approved Learning, Wisdom and Honesty, as for his singular Grace and Industry, in bringing up Youth in Vertue and Learning. And that he was so apt for the Exercise of the said Place, that he thought hard to find his like in all respects. And that therefore his Trust was, that at the Contemplation of him, they would with one Assent elect him for their Head, whom he judged worthy for that Office; and finally, that he doubted not they would have cause to think themselves furnished with such a Master, as appertained. But the whole Letter of the King may be found in the Appendix. Upon the foresaid Letters he was elected immediately, and received by the Fellows with all the greatest Alacrity and Readiness possible, as knowing well his Merits. And to this his College he was ever after an extraordinary Friend and Benefactor: and even when he was Archbishop, took as much care of it, as tho' the Members thereof were his own Children.

A N N O
1544.Made Master
of Benet Col-
lege.E Collect.
T. Baker. Soc.
D. Joh. Cant.
MSS. C.C.C.C.

Numb. V.

As

A N N O

1544.

Makes Acts
for Billingford
Hutch;

As soon as *Parker* became Master of the College, he began to think of doing good Service to it. So he with the Fellows had a serious Meeting together to consult for the Good of it. And on the 15th of *December*, he, and the rest of the Fellows, made certain Acts concerning *Billingford Hutch*: Which were entred down and subscribed accordingly by him and the Fellows. They began thus; *Quoniam ratio dictat, &c. i. e. in English*, 'Since Reason dictates, and Honesty persuades, that what any one hath received from Ancestors, he deliver again in as good Measure to Posterity; and whereas it is commanded by the Sentences of the Wise, in matter of giving and receiving, that he that hath given a Benefit should forget that he gave it, but he that receiveth ought always to remember it: Moved with these Reasons, We, *MATTHEW PARKER*, Master of the College of *Corpus Christi* and *S. Mary* in *Cambridge*, and the Fellows of the same, treating seriously among our selves of the Affairs of our College, by unanimous Consent have thought fit, that some Deeds of our Ancestors should be called to mind, that those things may be for the time to come more diligently observed by us and our Successors, which our Ancestors have ordained for our profit; We have therefore caused to be ratified and established certain Statutes which follow, for Us and our Successors, &c.

The Particulars of which Statutes were, That whereas *Ric. Billingford S. Th. P.* formerly Master of the College, had left a Chest in the College, in which he would have 20 *l.* to be kept for the Aid of the College: and that his Appointment, how he would have the same Sum be kept and disposed, was wanting; they by Conjecture of the Will of the said *Richard*, thought convenient to make this Order, That every Year after the Accounts of the College were dispatched, there should be chosen Keepers of the said Chest or Hutch; to whom Two Keys should be delivered. And that the said Sum should by them be left whole and entire to the following *Custodes*, or Keepers. And that so suitable a Distribution be made of it among the Fellows, that all might be Partakers, as much as might be, of the same Aid.

It was furthermore appointed, that if any Debtor to the foresaid Chest should depart from the College before he had given some suitable Pledge of his Goods to the Keepers of that Year, and found some convenient Sureties for the restoring of what was taken out and borrowed thence, then that they or either of them might distrain on his Goods for Pawn: and the Keepers to be answerable to the College.

Gratefully to
remember
him;

It was appointed, that in the laying out and calling in of Money, and in renewing the Register, that Form of Counsil be always observed that was described by them in a certain new Book by them made for that purpose.

That whosoever should hereafter borrow Money out of the said Chest, presently upon the opening of the Chest, say with the Keepers that Verse, *Adoramus te Christe*; and the *Pater noster*, with some other pious and grateful Remembrance of the Worshipful Name of *Richard Billingford*, the Founder of that Chest.

And *Elizabeth*
Duchess of
Norfolk.

That whereas the Lady *Elizabeth*, sometime *Duchess* of *Norfolk*, had been munificent to their College out of her Goods, and those of her Sister *Eleonore Butler*, as appeared more largely in some of their Orders; that the Memory thereof might be also preserved gratefully, it was ordered, that whensoever any Fellow or Bible-Clerk was to be admitted, presently after his Admission, the foresaid Ordinance be read, and a Copy thereof to be always left with him who last should be admitted into the Fellowship of their House.

Care to be ta-
ken of Books
given by *No-
bis*.

That whereas *Peter Nobis S. Th. P.* formerly Master of the College, among other his Charitable Gifts to the College, gave a great Number of Books, as appeared more fully in the Register; of which Books many were chained, but others scattered about in the Library without any safe keeping, not without danger of losing: therefore they appointed, that the Keepers of the said *Billingford Hutch* should diligently oversee that Library, to be kept safe and clean: And that if by chance any Chains of the Books were broke, or any other Damage happened there, it should be made good at the Cost of the College. And the said Keepers were to take care that none should carry home any of those Books that were chained.

That

That whatever Goods belonged to the College should be inscribed into Inventories: Wherein should be most exactly written the Qualities and Quantities of all the Moveables. The Copy whereof to be kept in the Common Chest: and from three years to three years to be overseen and renewed by the Master and Fellows.

That the yearly Steward answer for the Things committed to his Trust: And that the Butcher and other Servants in their Admission, swear to keep safely and without Fraud, all things which should be delivered to them.

These Orders were signed by *Matt. Parker* the Master, and *John Pory*, *Tho. Cob*, *Edmund Flaunce*, *Ri. Lusher*, *Ri. Maddi*, *Andrew Peerfon*, Fellows. So carefully, discreetly, and so much to the good Estate of the College did *Dr. Parker* begin his Government.

Likewise in the first Year of his Mastership, he reformed the Accounts of the College; wherein was such Confusion, that the Society could not come to know the true State of it, by reason of their want of Knowledge of the Things relating to it. Add, that the particular Receipts and Expences were wont to be committed to Writing only in their Books, whose Office it was to give in their Accounts. Whence this Inconvenience fell out, that when any such, or any Burser of the College died, or by chance was called away elsewhere, oftentimes the College was at a Loss to know the State of their Accounts; and so sustained Damage thereby, when there was nothing left to direct them for Arrears of Rent, or other Debts due. For the remedying of this, he devised a Way advantageous to the College, whereby the Accounts of the House should be fully and completely rendred: As might be seen in a Form (perhaps yet extant) which he first wrote with his own Hand, with the Engrossing of the same in Parchment to be made every Year. So that by comparing the Rentals, the particular Receipts and Expences, with the Arrearages of the whole Year, might clearly appear to every Eye. He also writ out with his own Pen all the Rentals of the College, and expressed the Nature of the Rents of the Farms, and the Times of Payment. All which he signed by the Letters of the Alphabet set to them. He also recovered divers Rents (before denied) in *Cambridge*, in *Landbeach*, (where he was Parson) in *Ovir*, and *Histon*. And for the better preserving the Remembrance of the Foundation and History of his College, and the Masters thereof; he appointed a Book to be made, and compiled out of divers Writings and Monuments of the College. Which is still preserved in the College; and was some Years ago favourably lent me to peruse, by the Reverend *Dr. Spencer*, late Dean of *Ely*, then Master of that College; out of which I have collected divers Things already, and more that shall be hereafter written: It is entitled *Historia de Fundatione & Statu Collegij Corporis Christi*; Or *Historiola*: and reacheth to the Year 1569. A good Pattern for those of that Foundation, to continue the History of their Ancient College. And great pity it is, that there are not such Histories composed of all the rest of the Colleges in that University of *Cambridge*, and in that of *Oxford* too. And it seems to lye as a great Blot upon University-Men, and to be charged on them as a piece of Sloth and Ingratitude, that Persons, who by the Favour of their Founders enjoy so much learned Ease and Leisure, should bestow none of their Spare Hours, in preserving the Antiquities of their Colleges, and in framing some brief History of their Foundations, Benefactors, Heads and Learned Men, and the Accidents of Remark that have befallen their respective Houses.

But to proceed in our Relation of the good Deserts of this Master towards his College. When King *Henry VIII.* Commissioned him about the Year 1544, or 1545. being then Vicechancellor, together with *Dr. Redman* and *Dr. May*, that they should diligently make a View of the State and Condition of the University, and all the particular Collèges; and were ordered to see it accurately written down: At that time he caused to be committed to Writing briefly, the whole State of the Rents of the College, and the Order of the same.

In King *Edward's* Reign, he put the College Book of Statutes in that Form wherein it appeared long after under *Q. Elizabeth*, being drawn for the most part out of the old Statutes; Using herein the Help of *William May* aforesaid, a Pious and Learned Civilian, and at that time one of the said King's Visitors for the

A N N O
1544

The further
good Servi-
ces he did
the College.
*Hist. de Fun-
dat. Coll.*

Historiola.

A Platform
of the Col-
lege-Rents
by him or-
dered.

Compiles a
new Book of
Statutes for
the College.

Univer.

A N N O University. And for the greater Confirmation and Authority of the said Statutes, **1544.** Dr. May, and the others joint Commissioners with him (whereof Dr. Parker himself was one) subscribed their Hands thereunto.

Easeth the College of a Payment to the Crown.

While he was Master of the College, one that farmed the Rectory of *Grantchester* did endeavour to defraud the College, by putting upon it the Burden of a Rent of Six and twenty Shillings and Eight-pence, for a Portion of the Monastery of *S. Neots*, (now payable to the King by reason of the Dissolution thereof) which by right the Farmer ought to have paid, because he farmed of the College all the Tithes of that Portion of *S. Neots*, besides the Rectory of *Grantchester*. But the Master finding at last the Cheat, made the Farmer, as Right and Justice was, to pay the Rent, and eased the College of the Charge of it for the future. Many other good Services he did for his College, while he was Archbishop, and at his Death was a great Benefactor to it, as we shall see in due place.

The Bishop of Ely sends to Dr. Parker to preach up the King's Supremacy.

Near about this time (as I conjecture) the King being resolved to maintain his Supremacy against the Pope, (who was now stirring up the Neighbouring Potentates against him) gave Command to his Bishops, as they had lately themselves signed a Declaration against the Pope's Pretensions, that they should enjoin all the Clergy in their respective Dioceses, to preach up the Supreme Power of the King in his own Dominions; and that all Incumbents of Livings, on *Sundays* and Holidays, should make Conscience to preach the Word of God sincerely to the People, and declare their just Renunciation of that pretended Jurisdiction of the *Roman* Bishop in this Kingdom; that the People might be truly informed in this Matter: And that Sermons should be made to the same Purpose in the Universities. Accordingly, *Goodrich* Bishop of *Ely* sent a Letter to Dr. Parker, to take this Order for his College; and particularly, that he, and his Fellows, having a Parish Church in *Cambridge*, (perhaps *S. Benets* by the College) should observe the same Order there. For thus did the said Bishop write to him from *Somersham*, *June 27*.

Epist. Illust. Viror. in G. C. C. C.

Mr. Doctor,

" **I**N my most hartly wise I commend me unto you. These be to signify unto you, that I have received the King's most Honourable Letters, commanding me to charge all Parsons, Vicars and Curates, and other Ecclesiastical Persons, abiding within the Precinct of my Diocese, to preach every *Sunday* and solemn Feast the very sincere and true Word of God; and to set forth his Title, Dignity, and Stile of Supreme Head; as the Truth thereof may be thorowly shewn, and appear to his People and Subjects: And to declare also unto the same his just Renunciation of the Bishop of *Rome's* usurped Authority, and all other foreign Potentates.

" I therefore do charge you on the King's behalf, as you wol aunswere unto his Hyghness for the same, not only to preach in proper Person, but also to commaund the Fellows of your House to do the same, in Order every *Sunday* and solemn Feast, in your Parish Church in *Cambridge*. So that the Parishoners thereof may have, every of the said Festival Days the Word of God, and the other Things abovementioned, either by you, or by any of your Fellows, shewed unto them. Thus the Lord keep you. From *Somershome*, the 27th of *June*.

Thomas Eley.

Bishop Boner writes to Dr. Parker for Preachers to supply Paul's Cross.

The University was now grown very backward in some Thing, which in former time was more commonly practised; and that was, in sending up their most Florid and Learned Men to preach at *Paul's Cross*. But now few cared for that Office, upon what Account I know not; whether it were occasioned by the great Decay of the University, which upon the late Spoiling of the Church and Religious Houses declined much, or because they bore little Affection to *Boner* the Bishop, or by reason of the Danger that might incur, if they should, in those public Sermons, chance to say any thing that might give Exception in those

those ticklish Times. But hereby the Bishop seemed to be under some Streights in procuring Preachers for the *Cross*. Whereupon he addressed a Letter to Dr. Parker in the Month of *October*, without Date of Year; but, I suppose, it being of a public Concern, was while he was Vicechancellor; viz. Anno 1543, or 1544. In which Letter he complained of the Scarcity of *Cambridge* Men to supply that Audience, and wondred thereat; and incited him very earnestly to move the Learned Preachers to spend their Pains at the *Cross* sometimes, as heretofore they used, both for God's Honour, and the Advancement of the Gospel. For about this time politic *Boner* gave out himself for a Favourer of the Gospel, and got his Preferment by that means. The Bishop's Letter ran to this Tenor:

Right Worshipful,

"IN my very harty manner I commend me unto you: And where contrary to the accustomed Usage of your University, there of late hath not been many here at *Paul's Cross* to preach the Word of God, to the Edifying of the King's Subjects, and the Honour of the said University, beside the Exercise of themselves, and Demonstration of their Learning; whereof I greatly marvel, and suppose the same rather to proceed for that they have not been specially incited thereunto; either else for that their Zeal is not now as heretofore it hath been, to the Commendation of the University: I thought it good for the honest Love particularly I bear to you for your good Qualities, besides the Love I bear to you for your Brother's sake; and also for the very harty Affection I bear to your University, to write unto you hereby, that ye will exhort such as ye know apt and meet for that purpose; being both of good Learning, Vertue and good Discretion, both in your Name and also in mine, and especially for God's Honour, and the Advancement of his Gospel; to take the pains to come and preach here, as heretofore hath been accustomed. And in their so doing, they shall do both Honour to the University and themselves, and also unto me thankful Pleasure, to be recompensed unto the best and utmost of my Power.

"I promise you, I take it strangely, that they have not heretofore more often come. And if they object the Fault unto me not desiring them, I now provoke them by you and these my Letters, to do the thing which many ways is honourable. And thus ye will very effectually set these Things forth with the Heads of your University, making my very harty, and most harty Commendations unto them all; and Certifying me of your Gentleness and their Towardness herein, with the Conformity of others, I very hartily desire you. Thus committing you to God, as well to fare as mine own self. London, the 9th of *October*, by the running Hand of

The Bishop's Letter.
MS. C. C. C. C.
Epist. Princip.
&c.

Al-hartily your Own,

Edmond London.

Having now held the Rectory of *Ashen* not full two Years, he resigned it on Presented to the 30th of *April*: And the next day took the Rectory of *Birlingham* S. Andrews, in his own Country of *Norfolk*, being presented thereunto May 1.

January 25. he was first chosen to the Office of Vicechancellor of the University. Chosen Vice-chancellor.

September the 22d. in the Year 1545. he obtained the Rectory of *Landbeach* in *Cambridgeshire*; a Living whereof the College was Patron. The Manor of which Place being also in the College, he made a Terrier of all the Lands therein with his own Hand, described in various distinct Tables or Plats; for the Use and Benefit of the said College: That in no Times after, any Part or Portion thereof might be lost from the Lordship. He did also recover divers Rents in the said Parish of *Landbeach*, formerly denied: Taking all Occasions to render himself useful.

A N N O
1545.
Becomes Rector of Landbeach.

D

To

A N N O
1545.
Regist. Elicn.

To this Living of *Landbeach* he was presented by *John Pory*, Clerk, one of the Fellows of *Benet College*; and *John Mere*, Gent. one of the University Beadles, if I mistake not; the College granting them the Advoufon for that Turn. And he was admitted Rector there by the Bishop of *Ely*, Decemb. 1. In which Church of *Ely* he had now sometime been Prebendary.

C H A P. V.

Dr. Parker Vicechancellor of Cambridge. His Account to the Chancellor (Bp. Gardiner) of an Interlude, that gave him Offence. The Chancellor's Letter hereupon; Reprimanding some. His Order about pronouncing Greek. Orders to the Vicechancellor from the Chancellor and Privy Council, touching these Players. His Regulations of certain Matters in the University.

The Chancellor sends to *Parker Vice-chancellor*, concerning an abusive Interlude.

IN this Year 1545, *Dr. Parker* continuing Vicechancellor of *Cambridge*, *Stephen Gardiner*, Bishop of *Winchester*, being their Chancellor, a Matter fell out there, which gave the said Chancellor great Disgust, and made a great dust for some time in that University; and likewise created the Vicechancellor no small Trouble, to execute the Orders sent him down from his Chancellor. The Cause was this. An Interlude was played at *Christ's College* publicly, (but, as was suggested, against the Mind of the Master and President,) wherein the Popish manner of *Lent-Fasting* and the Ceremonies were exposed. Somebody soon carried the Tale unto the Chancellor; and he made a heavy Do about it. He would have come down himself, as he said, if his Occasions had permitted him, to examine into the Matter. But he required *Parker* his Vicechancellor to assemble the Masters and Heads of Colleges, with the Doctors of the University; and declaring this Matter, he should require them to assist in the Trial of the Truth concerning the said Tragedy; that what Order was established in the Church, might not by any be presumed to be contradicted, nor that to be reprov'd which by the King's Majesty was allowed. He added, "That it was a Lamentable Case, that such as by the King's Privilege and Supportation be there preserved in Quiet to learn all Virtue, should presumptuously mock and scorn the Directions of their Prince in Matters of Religion. That their Obedience should be Example to all others in public. That if Learning now should be an Instrument to stir up Dissension, and trouble the common Quietness, their Opinion should be confirmed, which not many Years past laboured to prove in Books printed in *English*, that the Universities be the Corruption of the Realm. He added, That *Oxford* lived quietly with fewer Privileges, and that there were that would, that *Cambridge* had as few as they.

The Account the Vicechancellor gives of this.

O V N A
1545

Recomes Re-
Bor of Land-
chance

All this Stir did the Bishop make upon this Business; jealous of any Attempt upon the old Superstitions. But in Obedience to the Commands aforesaid, the Vicechancellor falls upon the Business; and in fine, makes no great Matter of it. For (as he related it after Examination, to the Bishop) he found, that it was not against the Mind of the Master and President, as was given out. The President told the Vicechancellor, that it cost the College nigh Twenty Nobles, allowed by the Master and Company. That there were indeed in the Play some scandalous Cavillations and suspicious Senses; but the Master and Seniors took care, that all such Speeches should be wholly omitted in the Acting of the Play, whereby Offence might justly have risen. That he had not spoke with any that was present, that shewed himself grieved, albeit it was thought the Time and Labour might have been spent to a better Purpose. And this was all the prudent Vicechancellor made of it; for which some Bigots would have made a Flame in the University, by aggravating it before one who was apt soon to be heated.

But

But the Business ended not so; nor would the Vicechancellor's Account serve the Chancellor's turn; but, in a second Message, he commanded him to examine what the Words were indeed that were spoken. In Obedience to his Commands, the Vicechancellor and Heads agreed, that every President should assemble their Companies, to know what they heard, and wherewith they were offended. So all the Colleges forthwith underwent Examination. And at the next Meeting all the Heads gave in this Answer; That none of their Companies had declared to them, that they were offended with any thing that they remembered to be then spoken; and that very many indeed, whether of Purpose or by Chance, were absent. And for a further Tryal, What was uttered in the Interlude, *Parker* sent to the Bishop a Book of the said Tragedy; and all therein noted and cancelled that was unspoken, the rest being then uttered: Which had been delivered him by the Master, and all the Fellows of the College: And convening all the Fellows of that House, he found but two that were offended. Of which one was *Scot*, the same I suppose that was afterwards under Queen *Mary* made Bishop of *Chester*. And this *Scot* was he that was the Informer, and had told all this Tale to the Chancellor. And hereupon the rest of the Society were grieved with him. The Case between him and the rest, the Vicechancellor and some others had the hearing of: which was thus in short, When the Master, and Fellows were consulting about playing this Tragedy, *Scot* being against it, cried out, that it was Poyson thrown abroad. Whereunto *Crane*, a Fellow, and one that acted, replied, That they intended nothing, but to rebuke the Pope's usurped Power. But *Scot* said, That under that pretence they would destroy all Godliness; and some other Words he spake in his heat, that reflected upon the Government. The Conclusion was, that the Vicechancellor caused them all to be bound with Sureties, till they should hear from his Lordship, and know his Pleasure. And of all this the Vicechancellor gave the Chancellor to understand, and together sent him the Play it self, as was said before.

A N N O

1545.

Further Order about this Affair.

Examinations hereupon.

Scot of Christ's.

The Answer that this produced from the Chancellor was, as followeth,

Master Vicechancellor,

“ After my hearty Commendation, I perceive by your Letter, which I
 “ have received with the Book of the Tragedy, that ye have assem-
 “ bled the Sage of the University, to know by their Inquisition severally in their
 “ Houses, what was uttered that might, and ought to offend godly Ears in the
 “ playing of the same. Wherein, as appear by your Letters, Report was made
 “ unto you, that no Man is offended; and yet perusing the Book of the Tragedy,
 “ which ye sent me, I find much matter, not stricken out, all which by the Parties
 “ own Confession was uttered very nought. And on the other part some things
 “ not well omitted, where allowing and rejecting should procede of Judgment,
 “ and that to be taken for Truth which was uttered, and that for Untruth,
 “ which they note as untrue, to be omitted and left unspoken. So that this Book
 “ declareth the Parties to be double Offenders, both in denying that is true,
 “ and also approving that is false, as in some part by their Notes doth appear.
 “ And in that Tragedy, Untruth is so maliciously weaved with Truth, as ma-
 “ king the Bishop of *Rome*, with certain his Abuses, the Foundation of the Mat-
 “ ter, the Author's Reproach whereof is true; so many abominable and detest-
 “ able Lies be added and mingled with the other Truth, as no Christian Ear
 “ should patiently hear, and cannot, in the process of the Matter, without a
 “ marvellous Alteration, other than now was used, be dissevered asunder. By
 “ Means whereof, where all other proof faileth, there the Book maketh an un-
 “ doubted proof of their Lewdness to me here: And that which so many of
 “ the University being present heard, and offended them not, do deny. But it
 “ is now worn out, and they be no longer offended, the same is by exhibition
 “ of the Book so notified unto me, and so grieveth me being absent, as how
 “ soon soever I forget the Offence upon their Reconciliation, I shall hardly of
 “ a great while forget the Matter. And if often and notorious Faults, which
 “ the Offenders in Pomp and Triumph so utter, as they would have Men know
 “ them

The Chan-
 cellor's Let-
 ter to *Parker*,
 Vicechancel-
 lor, concern-
 ing the for-
 mer Matter.
 MSS. C.C.C.C.
 Miscel. Cantab.

A N N O

1545.

His Decree
for the pro-
nouncing of
Greek, negle-
cted.

“ them and mark them, shall from henceforth without all Reformation be neglected and forgotten, or so by silence hidden as they shall not appear to be corrected, there is small Hope of Conservation of good Order, and a marvelous Boldness given to Offenders, the means of Reformation thus taken away. “ Wise Men have noted truly, that it is *Caput audaciæ impunitatis Spes*. Which “ must needs grow where open Faults be thus neglected and pretermitted. “ Wherein they be chiefly to be blamed, that forbear to make report of that they “ have heard, when they be required.

“ I would not be over-curious, unless the Crime were notable, to bring to “ light his Fault, that himself hath used means to hide from the World. But if “ the Offender be so destitute of all Fear and Shame, as these Players were, why “ should any Man forbear, when they walk in the Street naked, to point them “ with his Finger, and say, *There they go* ?

“ I hear many things to be very far out of order, both openly in the Univer- “ sity, and severally in the Colleges, whereof I am sorry : And among other, “ in Contempt of me, the determination of the Pronounciation of certain Greek “ Letters, agreed unto by the Authority of the whole University, to be violate “ and broken without any Correction thereof. The Matter is low, and the “ Contempt so much the more. I was chosen Chancellor to be so honoured “ (although without my Deserts) of them ; and I have given no Cause to be “ despised. I will do that I can for the maintainance of Vertue and good Order “ there, and challenge again of Duty to be regarded after the Proportion, not “ of my Quality, but mine Office : Requiring you, Master Vicechancellor, to “ communicate these my Letters, with the Masters, Presidents, and Doctors ; “ and on my behalf to desire them gravely to consider of what Moment the good “ order of Youth is, and to withstand the Leud [Attempts] of such as have nei- “ ther shame, nor fear of Punishment and Correction. The Lesson of Obedience “ would be well taught and practised, and I will be more diligent to know how “ Men profit in it, than I have been.

“ I have shewed the whole Council the Words spoken by Mr. Scot ; from “ whom ye shall shortly receive Answer in that Matter. And as touching those “ that were chief Players in the Tragedy, I hear very ill matter ; and I pray “ you call them unto you, and know whether they will acknowledge and con- “ fess their Fault or no ; and to signifie the same to me. And so fare ye well : “ At London, the 12, May.

Your loving Friend,

STEPHEN WINTON.

The Councils
Order to the
Vicechancel-
lor.

So that to make the more of this Business, besides these his own Animadver- “ sions, he brought it before the Privy Council. And in fine, the Lords of the “ Council thus far concerned themselves by the Bishop's Instigation in it, that May “ the 16, they wrote, by a Secretary of his, to the Vicechancellor. The Sum of “ which was, “ That he should call the Parties before him, and admonish them “ to endeavour to employ their Wits and Studies in Knowledge of that is good, “ true and wholesome ; and that nothing might be meddled withal that might “ offend the Law, and Quiet of the Realm. That those that were the Heads “ and Governors should have such special Cure and Care, as if any disorder “ were among the Youth, they return it from time to time, and do that might “ be for their Discharge in that behalf. And discharging Mr. Scot, that had been “ noted for the speaking certain Words, they exhorted him to do for the Refor- “ mation of those that had misused themselves in the playing of the Trage- “ dy, as to his and their Wisdoms should be thought requisite. And no fur- “ ther did the Council think fit to espouse the Chancellor's mighty quarrel. And “ with what Moderation and Prudence our Dr. Parker put an end to this Business, “ we may conjecture.

Things set
down by the
Vicechancel-
lor to be re-
formed.

I have but one thing more to add concerning our Doctor in his Office of Vice- “ chancellor. And that I gather from what was writ with his own Hand on the “ back-

back-side of the Chancellor's Letter aforesaid. Which, I suppose, were Minutes *A N N O*
of Matters that he intended to reform, and give his Orders about: *Viz.* *1545.*

- " Raiment, Gowns, Beards, Crowns, [which two last were to be kept shaven,
" and not allowed to grow,] Habits, Lawyers and Masters of Art.
- " Sitting at Divinity Disputations, and at Sermons, &c.
- " Coming to Congregations, and common Dirges. King's Dirges.
- " Matriculation to be had by the Presidents.
- " Pronunciation of the *Greek* Tongue. [About which was great Controversy
" about this Time.]
- " Revelation of Secrecies.

C H A P. VI.

Stoke College by his Means preserved from Dissolution under King Henry VIII. But Dissolved under King Edward. Hath a Pension for it. Parker marries. Hath a Son. Vicechancellor again. The Archbishop, and Bishop of Westminster summon him to preach at Court. Two Discourses of his Writing. Preaches to Ket, and the Rebels in Norfolk. His Danger thereby.

IN this same Year, being the 37th of the King, all Colleges, Chauntreis, Hospitals, &c. were granted by Parliament to him. This Act struck full at *Stoke* College, which caused the Dean to bestir himself, if it were possible to prevent the Dissolution of a Place which he had laid out so much of his pains about, to make it useful for the Service of the King, the Church and Commonwealth. And he applied himself particularly unto good Queen *Katherine* and her Council, (She being Patroness as it seems) to try, if by his Arguments to them he might prevail to stop this Ruine impending over so good a Foundation. He shewed them, how he had improved the College above the first Institution: how he had formerly refused to comply with certain, who would have persuaded him to Surrender the College, with promise of considerable Advantage to accrue to himself by Pension and otherwise. But now the Continuance thereof being in such danger, as it was out of his Ability to prevent, he laid the Consideration thereof before them, who in other Matters consulted for the Queen's Honour and Commodity. He urged to them, "How small a matter of Profit it would bring to the King, viz. but 300*l.* and chiefly consisting in Spiritual Rents. That the House was so situate, that the Queen's Tenants were round about it: Whence they did use to receive Alms and Hospitality, and had good Instructions from the Dean and Prebends there out of God's Word preached to them: and that the Queen's Tenants Children had their Education there *Gratis*. Then he also laid before them, how convenient the House was for the Entertainment of the Queen's Officers and Servants, as often as they should have occasion to come down among her Tenants, (a part of her Revenue lying thereabouts) as in former times upon Surveys; her Council had been received there sometimes eight days together, with resort of the most part of her Farmers thither at the same time. These things the Dean recommended to them, to acquaint the Queen with, that She might accordingly inform the King; and that by her Suit unto him, he might grant a Continuation of this said College.

And as he wrote this to the Queen's Council, so he likewise made Suit to the Queen's Grace her self, with his Declaration of these things aforesaid. But the whole Letter, whereof these are the short Contents, may be found in the *Appendix*. *And to the Queen.* *Numb. VI.*

Labours the
preserving
his College
of *Stoke* a-
gainst the
Act.
Applies to
Q. *Katherine's*
Council,

A N N O
1546.

And to Sir
Anth. Denny.
The College
stands as yet.

And lastly, he made use of the Interest of Sir *Anthony Denny*, a Learned and Worthy Knight, and one of the Privy Chamber to the King: Who made his Application to the King in the said behalf; Shewing the King withal the great Merits of the Dean himself, and of his honest and virtuous using of that College.

All these together moved the King to suffer the College yet to stand: But it was but for a little while longer, that is, during his Life, as we shall see by and by.

A N N O
1547.

But soon after
dissolved.

The College of *Stoke* then remained until the first year of King *Edward VI.* In which year it was suppressed, and the Members were dispersed, by virtue of an Act of the Parliament, that began to sit *Novemb. 4. 1547.* By which Act (as there had been such an Act before under King *Henry*) all Colleges, Free Chapels, Chantries, Hospitals, Fraternities, Guilds, were given to the King, to convert the Benefits of them, with the Colleges and Chapels themselves, to his use; and the Right and Title thereof to the King, to commence at *Easter* next following. Now the Dean again tried what he could do to rescue his College, by soliciting the Commissioners to respite the Ruin of so useful a Foundation. But when he saw there was no Remedy, he bethought himself to part with it upon as good Terms as he could. So he applied himself to his Friend Sir *Anthony Denny* to use his Interest with the Commissioners, for the settling a good Pension upon him for his loss of his College. Who therefore wrote thus to them:

Sir Anth. Denny
to the
Commissioners
about
the Dean of
Stoke.
MS. C.C.C.C.
Miscell. O.

" Besides most happy Commendations; For that heretofore I have been a Sutor to the King our late Sovereign Lord deceased, on the behalf of Mr. *Parker*, Dean of *Stoke*, whose honest and virtuous using of that College much also moved the same late King, in such wise as his Majesty clearly resolved to permit the same to remain undissolved; I am much at this present stirred to require you to be favourable towards him. And albeit I mean not to have the said College to endure in his former plight, knowing that of necessity it must now ensue the Course of others, being in like state; Yet that it might seem good unto you to consider the Man's Worthiness above the common sort: and that as he in all Points hath shewed himself not like to the rest, so likewise to be esteemed, and accordingly rewarded to his deserts; That is, in having an honest and convenient Pension. Which although peradventure it shall seem the greater, yet may the King's Majesty be soon thereof discharged by redemption of some other Spiritual Promotion, and the Man nevertheless worthily advanced. Thus much I have thought good to write in his Commendation and Favour, whose Worthiness I much esteem and tender. Trusting thereby, both for his deserts sake, and this my simple Contemplation, ye will the rather have respect towards him, as the Cause and Person require; and my Thankfulness for the same may deservedly ensue. Fare ye right hartily well, from my House at *Chesthunt* the last of *February, 1547.*

Your own assured,

ANT. DENNY.

A Pension settled
on him.

And no question Sir *Anthony Denny's* Request, (being of the Privy-Chamber to the present King, as he was also to his Father) especially considering the great Deserts of the Man, so much insisted on by him, had a favourable Answer; and that a good Pension was settled on the Dean, until the said Pension was redeemed, according to *Denny's* Phrase, with the Dignity of the Deanry of *Lincoln*, afterwards conferred on him, tho' that was not till some years after. And *April 1.* he resigned his Deanry.

The Commissioners for
Dissolution
of Colleges,
send to *Parker*.

When the College therefore was now to be dissolved, *Nicholas Bacon* the great Lawyer, (afterwards Lord Keeper of the Great Seal,) *Christopher Peyton*, and *Ambrose Gilbert*; these being some of the Commissioners appointed by the King, together with Sir *Roger Townsend* and Sir *Arthur Hopton*, for the Surveying of Colleges, and doing divers things in the Counties of *Suffolk* and *Norfolk*; the three former sent the Dean a Letter to bring in, against such a day, a perfect Rental of the Lands, Tenements, Possessions and Hereditaments appertaining to his College, and a certain Inventory of all the Ornaments, Plate, Jewels, Goods, Debts, Cartals, due unto the said College: Which accordingly he did. This was exactly the Method observed under King *Henry VIII.* when Monasteries were dissolved.

This

This College at length fell into the Hands of Sir *John Cheke*; who with *Wal- A N N O*
ter Moyl purchased it, together with all the Tenements and Messuages in the Pa- 1547.
 rish of *St. Lawrence Pountney, London*, belonging to the College of *Corpus Christi*. The College
 near that Church. But herein Sir *John* made use of the Friendship, Counsil devolves to
 and Direction of *Dr. Parker*, the Dean. Which Kindness so affected him, that Sir *John Cheke*.
 he promised him his Pension should be first settled; as appears by *Cheke's* Letter K. *Edw.* Book
 to him, wherein he mentions the Kindness and Friendship he received from of Sales.
 him; and that when the Commission was come forth, "You and yours, said he, *Epist. Viror.*
 "shall be the first to whom Pensions shall be appointed; and for your part, I *Illust. int. MSS.*
 "trust, so rewarded, that no Pensioner better. C. C. C. C.

Thus, until the first Year of *K. Edward*, did *Parker* hold this College against The Pension
 some that often sought it. And he had a Pension for it of forty Pounds per An- allowed.
num allowed him, paid out of the *Exchequer*. And thus was this House, and all
 the good Uses *Parker* made it serviceable to, (in great pity) put to an End. And when
 he could not save the College any longer, he saved at least the Remembrance of
 it, by conveying away thence a small Square of Glass, painted with the
 Coat of Arms of the Founder, the Lord *Mortimer*, being Three Lillies, which
 he set up in his Lodge at *Benet College*, and remains there unto this Time;
 Which was shewn me, when I was there in the Year 1690. by the Reverend *Dr.* Dr. *Spencer*.
Spencer, then Master. It bespake *Parker's* good Affection to that Religious Foun-
 dation, over which he had presided, and which he had made so useful to the
 Country. Thus did the Superstition of such Foundations draw this, tho' so well
 purged, and made so useful, into the same Calamity with the rest; nor would
 the private Covetousness of those Times be persuaded to spare so publick a
 Good.

I meet with one of the Scholars bred in the School of this College of *Stoke*; A Scholar of
 whom the Dean removed thence to his College in *Cambridge*; and afterwards *Stoke-College*
 took care of him there for divers Years. He was afterwards preferred at the School, grate-
 Court in the Signet Office. Who, when his Patron was preferred to be Arch- ful.
 bishop of *Canterbury*, came not long after to Congratulate him at *Lambeth*, and
 to offer him his Service, and to acknowledge his former great Favours. But for
 his Delay in the mean time, he made his Apology, and did his Duty by Letter.
 His Name was *Thomas Bowly*. In which Letter he acknowledged to the Archbi-
 shop, "How he bred him a Scholar, first at his School of *Stoke*, then sent him to
 "*Benet College*, and placed him in the room of a Bible Clark; permitted him
 "for his better Conveniences in Learning, to have a Key to the Library; took
 "him sometimes abroad with him to *Norwich*, [his Native City] to *Ely*, [where
 "he had a Prebend] and other Places, besides manifold other Benefits. Such
 Countenance, Favour and Furtherance did he use to afford his Scholars, that
 were Studious and Ingenious. "He excused himself, that he had not before now
 "offered himself to his Grace, and acknowledged his former Favours; That
 "the Reason was a Fit of Sickness, that brought him to a Consumption: And
 "afterward being recovered of that, he served in the Office of the Queen's
 "Signet, which required such continual Attendance by reason of the Absence
 "of his Master, that he could not have convenient time to acknowledge his
 "bounden Duty to his Grace. But that he had been often at his Grace's
 "House, to have done it at *Lambeth*". And this was the Return of one of the
 Dean's grateful Scholars to his obliging Master: And no doubt, many other such
 there were, that owed their Education and their After-Preferments, both in Church
 and State, unto him, and this his School.

Some little Part of the Endowments of this College, after many Years, be- Tythes of
 came appropriated again to a Religious Use. For Sir *William Cordel*, Master of *Melford*, for-
 the Rolls under *Q. Elizabeth*, by his Will founded an Hospital in *Long Melford* in merly belong-
Suffolk, for a Warden and Twelve Brethren; a Part of the Endowment whereof, ing to this
 was a Parcel of Tythes in *Melford*, formerly pertaining to *Stoke College*.

June 24, in this Year 1547, *Dr. Parker*, in the 43d of his Age, entred into Dr. *Parker*
 the State of Marriage, and took to Wife *Margaret*, aged 28 Years: She was the marries *Har-*
 Daughter of *Robert Harlestone*, of *Matsak* in the County of *Norfolk*, Gentleman; leston.
 and Sister of *Simon Harlestone*, who lived sometime at *Mendlesham* in *Suffolk*; a
 Man eminent both for his Piety and Sufferings, being an earnest Professor of Re-
 ligion

A N N O

1547.

Simon Harlestone
her Brother.

Mendlesham.

ligion in Q. Mary's Days, and in Orders. He was a great Dissuader of the People against Popish Superstitions; and such was his Authority and Influence upon them, that *they mightily built upon his Doctrine*. Which was the very Information, that was given to Bishop Boner against him, by one Ty a Priest, and Commissary to that Bishop in the Parts about *Dedham in Essex*; whither, in the Year 1556, this *Harlestone* was fled, and abode sometime, upon a severe Inquisition made by some Officers of the Bishop of *Norwich* in the Town of *Mendlesham*, where were a great many zealous Professors of the Gospel: Which Inquisition was occasioned by the Information chiefly of Sir *John Bradish*, the Parish Priest; who caused many in that Place to recant, and do against their Consciences. A great Persecution was raised against this Town; a chief Instrument wherein was Sir *John Tyrrel*, of *Gippinghall*, a Justice of Peace, and a great *Romish* Zealot. There was one *Adam Foster* of this Town, who for his Religion was sent by this Man to the Bishop of *Norwich*, and there condemned and burnt. In this Persecution many were taken up, and forced to abjure; and many were scattered, and fled away from their Habitations, whither they could. Then did this good Man, with his Wife *Katherine* and five Children, convey themselves away from *Mendlesham*. One of whose Sons, named *Samuel*, was afterwards a Student in *Cambridge*; to whom the Archbishop, his Uncle, gave a Legacy of Books. The said *Simon* was also another time in great Danger of falling into the Hands of the Bishop's Officers, by the Intention of one *Robert Blomefield*, Constable of *Little Stanfield in Suffolk*, to inform against him, had not God about that very time cut him off by Death.

The Family
of the Harle-
stones.Cambd. Hist.
Eliz. p. 148.
Edit. 1675.

Caius Antiq.

The Harle-
stones of Essex.Camb. Britan-
nia.Margaret
Harlestone his
Wife.Her Quali-
ties.

The Family of the *Harlestons* seems to have been anciently placed in those Parts. There is a Town in *Suffolk*, upon the Borders of *Norfolk*, called by this Name, famous for a Rising intended to have been made in the Year 1570. by certain Gentlemen of *Norfolk* at a Fair there, for the Deliverance of their beloved Duke of *Norfolk*, then in Prison upon the Queen of *Scots* Cause; by the sound of a Trumpet to gather the Multitude together, upon pretence of driving the *Netherlanders* out of *England*. The said Family seems likewise to have been of good Quality and Wealth, there having been an ancient Hostel in *Cambridge* built by one of that Name, and called *Harlestons Hostel*, situate in *Harlestone Lane* on the East of *St. Clement's Church*.

There were of the *Harlestons* also in *Essex*. Sir *Clement Harlestone* living not far from *Cogshal*, was present with the Abbot of *Cogshal*, when he opened an old Urn found by a Plowman not far from the said Town. In which Urn were small Bones found wrapt up in Silk: Which the Abbot supposed to be some Saints Relicks, and laid them up in his Vestry. There was an Ancient Family at *South Ockington* of the *Bruins*, and of great Repute, a Coheiress of which a *Harlestone* married. And from her and her Sister were descended many great Families besides the *Harlestons*, as the *Tyrils*, the *Berniers*, the *Hervininghams*, and especially *Charles Brandon Duke of Suffolk*; as we are taught by *Camden*.

As for *Margaret Harlestone*, our Divine affected her for her Virtues, being a Person accomplished in all good Endowments both of Body and Mind, and towards him of great Tenderness and Observance. He loved her Seven Years before he married her, with a Conjugal Love and Faithfulness, being dear to one another; but they abstained from Wedlock by mutual Agreement, for the avoiding Danger, King *Henry* having made it Felony for Persons in Orders to marry. In the mean time she wanted not for importunate Sutors; but would never yield her self to any, but faithfully kept her Promise to her first Lover, and chose rather to remain single than to violate it. But when that King died, and under the Reign of King *Edward VI.* Matrimony being allowed to Priests, the Time and Laws permitting, they entered the sacred Bonds of Marriage. She proved an Excellent Wife, as well as an Excellent Woman, very Obedient, Indulgent, and Observant of her Husband. And her Behaviour such, as it became much taken notice of: And Bishop *Ridley* is reported to have asked if Mrs. *Parker* had a Sister; as though he should have been willing to have married, if he could have found her Fellow. And in a certain Letter which that Bishop wrote to our Doctor, in the Conclusion he sent his Commendations to Mrs. *Parker*; 'Whom although I do not know, as he wrote, yet for the Fame of her Virtues in God I do love.' And Dr.

Sandys,

Sandys, (soon after Bishop of London) in a Letter to Dr. Parker 1559. calls her, for her Gravity, Chastity, Discretion and Piety, *Parker's Abbess*. While Parker was in a private Capacity, she shewed her Discretion in her good Housewifery and Frugality. And yet for her Husband's Credit, she had all things handsome about her. But when he was advanced to the high Place of Archbishop of Canterbury, she ordered her House keeping so nobly and splendidly, (her Family also being enlarged) that all things answered that venerable Dignity. And her Domestic Affairs she managed so discreetly, and yet so exactly to the Mind of her Husband, that is, creditably and honourably (for he had a generous Spirit in him) that he was taken off from caring for these more private Concerns, and the more wholly gave up himself to the Affairs of the Church and Commonwealth.

By her, May 9th. the next Year, he had a Son, named *John*. Which Name I guess he had given him by Sir *John Cheeke*, Dr. Parker's Learned Friend.

Febr. 7. Dr. Parker was chosen Vicechancellor the Second time, there being but Two Years past (in both which Dr. *Madow* served that Honourable Office) since he was Vicechancellor before. And this Election *Walter Haddon* signified to Mr. *Cheeke* then at Court, as part of his University News: Giving this Character of him, (whereby we may infer of what high Account he then was among the best) *Gujus tu Gravitatem, Consilium, Literas nosti, Nos etiam experimur.* Adding these Words, *Catonem aut Quintum Fabium in illo renatum putes.* That is, "How Grave, how Prudent, how Learned he was, *Cheeke* had formerly known, [when he lived in the University with him,] and they who still were there, very well knew. And that one would think that *Cato* or *Quintus Fabius* lived again in him.

In Lent, Archbishop *Cranmer* writ to him to preach before the King; Advising him, that it was the Lord Protector's Order for him so to do on a certain Sunday in the Lent Season by him appointed. "Having good Opinion, as the Archbishop added, of your Learned Knowledge and Godly Zeal in the Advancement of God's Word." This Letter of the Archbishop's was seconded by another from *Thirby* Bishop of *Westminster*, for the same purpose, to this Tenor: "After my right hartly Commendation to you; Where my Lord of Canterbury his Grace hath appointed you to preach before the King's Majesty the Third Sunday of this Lent, and hath written unto you for the same purpose, and yet hath received no Answer from you again; This shall be to desyre you both to prepare yourself to accomplish his Request; and also to advertize his Grace, by your Letters, of your determination herein. Thus I bid you hartly Farewel, From Westminster this fourth day of March 1548.

Your assured Frende,

Thomas Westmon.

According to these Summons our Doctor discharged this Office the Third Sunday in Lent, Preaching before the King at Westminster out of the Gospel for the Day. And then probably, being the Second Year of the King, he was admitted one of the King's Chaplains, if it were not done before.

Among Parker's MSS. preserved in his College at Cambridge, I have met with two pretty large Discourses of his. The former, *De Conjugio Sacerdotum*, i. e. Concerning the Marriage of Priests; under this Question, *An liceat Sacris initiatus contrahere Matrimonium*; That is, Whether it be lawful for such as are entred into holy Orders, to marry. The Title of the latter Discourse is, *Non debere res Ecclesiasticas, ad publicum sacri Ministerii usum destinatas, ad alios usus, aut ad privatas hominum Commoditates transferri. Et proinde, non posse bona cum Conscientia Episcopum aliquem designatum aut designandum, hujusmodi Alienationibus consentire.* That is, "That the Possessions of the Church, which are appointed for the public Use of the Sacred Ministry, ought not to be transferred to other Uses, or to the private Commodities of any Men. And moreover, that none, appointed or to be appointed a Bishop, may with a good Conscience consent to such Alienations. There is a large and learned Exercitation of Parker's own hand-writing upon this Argument, which I have cast into the Appendix. But these Discourses under his own hand I do conjecture he made before the Convocation, in the Year 1548. In which the Question of Priest's Marriage, I am sure, was at large disputed, and allowed of. Which is the Reason I place these Discourses here.

A N N O
1547.

Hath a Son.

A N N O
1548.

Vicechancellor again.

A. Bp. Cranmer
sends to him
to preach at
Court:

And the Bp.
of Westminster:
MSS. C. C. C.
Epist. Princ.

Two learned
Discourses
made by Dr.
Parker.

Numb. VII.

ANN O
1549.

Royal Visitation of Cambridge.

MSS C.C.C.C. Miscell. P.

Parker preaches to the Rebels.

Alex. Nevyl. de Ket. Rebel.

O W V

8471

Vicechancellor.

And the Bishop of Winchester.

MSS C.C.C.C. Miscell. P.

The Sum of his Sermon.

And the Bishop of Winchester.

His great danger.

MSS C.C.C.C. Miscell. P.

In the next Year, viz. 1549. was a Royal Visitation of the University: And on Tuesday, May the 21. the Visitors came to Corpus Christi College, where it seems (all things being kept in such good Order) they soon made an End, as it is set down in the College MSS. and supped there, Dr. Parker, then Master of the College, and supplying the Room of the Vicechancellor in his Absence, for the most part of the Visitation.

About the time of the breaking out of Ket's dangerous Rebellion, in the Parts In and about Norwich, Dr. Parker happened to be retired from Cambridge to his Friends and Relations there; where the great Service he did at that time deserveth to be mentioned. For he was one of those Divines that used now to go up into the Pulpits of the City-Churches, exhorting the Citizens (many of whom were actually in this Insurrection, and many more too much disposed thereunto) to leave off their wicked Attempts, and to return to Peace and Quietness, and their Obedience to their Sovereign. And that was not all the Service he and they did, but a nights would with the rest of the Towns-men be upon Watch armed. Parker was one of the chief of their Preachers, who was much esteemed for his Prudence, Fatherly Integrity and Gravity: And out of compassion to his Country, that he saw now lying under all the Miseries, that Fury and Violence could bring it into, he did shew himself both Stout and Honest, in a free Reproof of their Courses. And one day, with his Brother Thomas and some Friends, did adventure himself into Ket's mad Camp, resolving to bestow his good Counsel upon them, and to try to reclaim them from their evil Course. But observing the Camp then every-where drowned in Drunkenness and Luxury, and all in the Confusions and Disturbances of Excess, he thought not convenient to talk soberly to such a mad Rout, and so went back into the City. But the next day in the Morning, not having any Rest in his own Mind till he had discharged his Conscience and spoken his Mind; and supposing now the heat of Wine and Madness were somewhat abated, he went again to the Camp with his said Brother: and now he found them in quite another posture than they were in, the day before. For they were now all at their Prayers under the Oak of Reformation (as they called the Tree under which Ket, and his Party exercised their Justice) and one Thomas Conyers, Vicar of S. Martins in Norwich, (whom they had made their Chaplain) was saying the Litany among them. Dr. Parker judging this a very fair Opportunity, ascended the Oak, and there preached a Sermon to them, of Prudence, Sobriety and Moderation. He distributed his Discourse into three parts chiefly:

I. He admonished them to Temperance and Sobriety, and that the Provisions they had brought into their Camp, being God's Gifts, they would not consume and spend in Luxury and Ungodliness: Secretly hereby reproving their Yester-days Excesses.

II. Next, That they should not pursue their private Enmities, nor lift up themselves in Anger, or study of Revenge, nor imbrue their Hands in civil Blood, nor restrain in Custody and Bonds those that they had taken as Enemies, nor cruelly deprive them of their Lives. Which things they were notoriously guilty of.

III. And lastly, That consulting for the Common Profit they would desist from their purpose; and that they should not withdraw their Faith from the King's Heralds and Messengers, but give the King's Majesty his Honour even in his tender Age.

While he preached these things to them, he was very earnest; and all heard him with much Attention and good Will; the Doctor being a most charming Preacher, till one of the most wicked, and loosest Sort of them said, "How long shall we bear this hireling Teacher, who being hired by the Gentlemen, is come hither with a Tongue, that is sold for Money, and tied up for a Reward. But for all his Prating, let us bridle their intolerable Power, and bring them under our Law. Upon this a Tumult was made, and the Preacher was threatned. One was for

for bringing him down, as he said, with Arrows and Javelins. And presently there was heard a clattering of Weapons under him; so that he looked for present Death. Yet those that were next him under the Tree, were quiet, and none of them made the least stir or murmur against him, but rather defended him. But in this Juncture *Conyers* with some others, on purpose to divert the Mischief, fell to singing the *Te Deum*. Whereat the Rabble was composed into some quiet. Which gave opportunity to the Preacher to convey himself away. But before he was got into the City, some of the Gang overtook him, and began to question with him, about his License to preach. He might have told them he was sufficiently Licensed, both by King *Henry VIII*, and the Archbishop of *Canterbury*, but he knowing how vain and dangerous it was to talk to such a Pack, hastened away slightly, and left his Brother, who was then in his Company to hold them in discourse. And so our Doctor got free from them for that time.

A N N O
1549.

But the next Day, in *St. Clements-Church*, where many of the Rebels were present, he made an Exposition out of one of the Lessons; where he spake against these wicked Hurliburlies. Coming out of the Church, some of these Fellows, who were put into great Displeasure, by what he had said, followed him: And knowing that he had three or four good Geldings, charged him that they might be ready in the Afternoon to serve the King, that is to say, to serve themselves with them. But to prevent this, he cunningly bad his Groom pull off the Shoes of some of his Horses, and pare their Hoofs to the quick, and to rub others of them with Nerve-oyl, as tho' they had been lamed with Travel, and so to have them to Pasture. The Rebels afterwards coming for his Horses, and seeing in what a Case they were, forbore meddling any further with them. But the Doctor apprehending his danger here, resolved to go back to *Cambridge*: And so soon after walking two Miles on Foot, as tho' he took a Walk in the Fields, met his Horses at the place appointed, where he mounted and got safe to his Journeys End.

How he pre-
served his
Horses.

C H A P. VII.

Dr. Parker in Commission against Anabaptists. Preaches at St. Paul's-Cross: And at Court: And at St. Maries in Cambridge, at the Funeral of Bucer. Bishop Ridley writes to him to preach again at the Cross. A third Son born to him. Tremellius made Dean of Lincoln. His Friends: Reputation in the University. His Writings. His Condition under Queen Mary; Being Deprived of all.

A N N O
1550.

WE are come to the Year 1550. In which, *Octob. 1.* the Archbishop resigned his Living of *Birlingham*, after he had now held it six years and upwards: Not caring, as it seems, any longer to be a Pluralist; or thinking he could not frequently enough inspect that Cure, being at such a Distance.

Dr. Parker re-
signs *Birling-*
ham.

Many now there were in the Kingdom, who, tho' they were not Papists, yet differed from the Doctrine and Usage of Religion now established. They would not Baptize their Children; held as the *Arians* in the Doctrine of the Godhead, and as *Pelagius* in the Doctrine of Free-will and Predestination: All these came under the Denomination of *Anabaptists*. Many also there were that administered the Sacraments in other manner than was prescribed by the Book of Common-Prayer, lately set forth by Publick Authority. For the prevention of the spreading of these People, a Commission was issued out in the Month of *January* to One and Thirty Persons, empowering them to Correct and Punish these Men. Of which number was the Archbishop, and Four other Bishops, and divers other Protestants and Learned Men of the Court; and of the King's Chaplains, *Redman*, *Lasymer*, *Coverdale*, *Eyre*, and among the rest our *Dr. Parker*,

Parker in a
Commission
against *Ana-*
baptists.

A N N O

1550.

Bp. Cranmer
calls him to
Paul's Cross;
And to the
Court, to
preach before
the King.
MSS. C.C.C.C.

Archbishop Cranmer wrote to him a Letter to preach *March* the 16. at *Paul's Cross*; Praying him "Purely and sincerely to set forth God's Word there, and to Exhort his Audience to due Obedience to the King's Highness Laws and Statutes.

And again, he had a Command to Preach before the King four Days after. For thus the same Archbishop wrote to him;

"I commend me hertily unto you; And wheras the Kings Majesty, by th'advise of his most honourable Counsaile, hath appointed you to preach one Sermon before his Highnes Person at the Court upon *Sunday* the XXth of *March* next coming, being the VIth *Sunday* in *Lent*, and hath commanded me to signify unto you his grace and pleasure in this behalf; Thes therefore shalbe to requyre you to put your self in a redyness in the mean time to satisfy the Day and Place to you appoynted, according to the King's Majesties Expectation, and not to fayle in any Wise. Thus hertily Fare ye wel. From my Mannour at *Lambeth* the XIIth of *February*, 1550.

To my loving Frend
Mr. Doctor Parker.

Your loving Frend,
T. Cant.

Bucer dies.

February 28. Parker lost his great Friend Dr. *Martin Bucer*, the King's Professor of Divinity in *Cambridge*.

Greatly acquainted with him.

He, with Dr. *Sandys*, Master of *Katherine Hall*, *Grindal* and *Bradford*, Fellows of *Pembroke Hall*, held a more particular Converse and Acquaintance with that great learned Foreign Divine. And with these Men *Bucer* held some Communication concerning his writing that Book *De Regno Christi*, dedicated to King *Edward*; as *Sampson*, a Man of Note, then in *Pembroke Hall* in that University, conjectured. But that they had an high Esteem for the Book, after it was written, was certain, by certain private Talk, that *Parker* and the rest had among themselves: which *Sampson* was privy to, as he once signified in a Letter to the L. *Burgbley*. And in the Controversy that Reverend Professor had with *Tong*, in a public Disputation at *Cambridge*, begetting great Heats and Parties, (inasmuch that he was fain to appeal to Bishop *Ridley*, and sent up his Disputation in Writing to him,) our Doctor, together with Dr. *Sandys*, adhered firmly to him. Which he signified in a Letter he wrote to *Grindal*, then with the foresaid Bishop; *Viz. Fidelissime agere Christi & meam Causam D. Parkerum & D. Sandes*. The Friendship between *Bucer* and our *Parker* grew so intimate afterwards, that a little before his Death he constituted him, and Dr. *Haddon*, Professor of the Civil Law, the Executors of his last Will and Testament; as appeared by the Codicil to his Will, wherein are these words, *Testamentarios appello hic eximios Dominos Doctores, Parkerum & Haddonum*. A Transcript of which Codicil *Parker* sent to *Strasburgh* to *Ulrich Cbelius*, and *Conrad Hubert*, the Tutors, and Guardians to his Children.

Preached his
Funeral Sermon at S. Mary's.

And as the last Respects they could pay to this their highly honoured Friend deceased, both *Haddon* and *Parker* were the Orators at his Funeral at S. *Mary's*. The former, being University-Orator, pronounced, very moving, a Latin Speech in his Commendation, before that solemn Assembly of the Town and University, that attended his Funerals. And then the Corps being interred, *Parker* ascended the Pulpit, and preached a Sermon in English, in such a strain of melting Oratory, as was to the admiration of the Auditory: Taking his Text out of the Book of *Wisdom*, Chap. IV. beginning at ver. 7. *But tho' the Righteous be prevented with Death, yet shall he be in rest. For honourable Age is not that, which standeth in length of time, nor that is measured by number of years. But Wisdom is the gray hairs unto Men, and an unspotted life is old age. He pleased God, and was beloved of him: so that living among sinners, he was translated. Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his Soul, &c.* and so on to ver. 19. The Sermon was afterwards printed; and some years after translated into Latin; and is still to be seen in the Volume of *Bucer's Scripta Anglicana*. In his Discourse, Having mentioned the Happiness of the deceased Person, and of all Saints departed, and relating the Rewards of a well-spent Life; he forbade his Auditors to lament the Death of so holy a Man. Because it fell out well for him; who having finished a most painful Life, and past through abundance of Troubles; " was

“ was gotten now out of the Waves to the Port ; out of the Rout and Sink of
 “ Men, into Eternal Peace, and the Company of the Blessed. Then he pro-
 “ ceeded to relate the Punishments, which God inflicts upon impious and disobe-
 “ dient Men for their Wickednesses : and then giving his Hearers a view of their
 “ own slackness and neglect in the entertainment of such a saving Messenger as
 “ Bucer was ; from whose most dissolute Manners he was snatched away for the
 “ heavier Punishment of the succeeding Times : This, he said, was a most just
 “ Cause of Sorrow and Weeping. And that if they should suffer it to slip away,
 “ and turned not, both in their Minds and Senses, to Mourning, and Tears, and
 “ Sighs and Groans, God would not endure their hardened Hearts : but as he had
 “ made them to shake by the great Fall of Bucer, so he would afterwards chastise
 “ them with heavier Punishments. He added, that God had placed him among
 “ them as the chief Master Workman ; who omitted no day, no hour, in bring-
 “ ing somewhat which seemed fit for the building of God’s House. But they of
 “ Cambridge, part of them, complying with the Times, were drawn to joyn in
 “ the same Work, but hardly moved a hand to reach one Stone : and part over-
 “ born with Envy, Blindness, and the old dregs of Superstition, raised Tumults,
 “ and prepared Strength to undermine the Foundation, and to throw down the
 “ Walls and Roof of the Building. Therefore God could bear no longer the
 “ dissembled industry of the one part, and the infinite hatred of the other. And
 “ thus he applied this, as a Punishment of their Wickedness, if they persisted ; but
 “ as a Medicine of their Error, if they returned and were sorry. This Topic
 did Dr. Parker copiously and accurately handle ; moving his Auditory to Congra-
 tulation in regard of Bucer’s Happiness, and to Lamentation and Tears in regard
 of their own Misery. And so he descended largely into the Praises of the excel-
 lent Virtues, and incomparable Learning of the deceased.

Our Doctor’s Abilities for Preaching being so well known, Ridley, the Bishop
 of London, sent to him July 22. to preach again at S. Paul’s Cross. Which he de-
 clined, and earnestly desired to be excused. Wherefore the good Bishop, being
 minded, that none but learned and discreet Preachers should officiate there, July 25.
 wrote a very pathetic Letter to him to give a Sermon there, and would take no
 Denial : and the rather, because several came up unfit for such an Audience : Some
 wanted Learning, and some Judgment, and some a good Conversation, and some
 Discretion. All which Accomplishments, the Bishop judged to meet in him. Whose
 Letter therefore was as follows :

“ Mr. Doctor, I wish you Grace and Peace. Sir, I pray you refuse not to
 “ take a day at the Cross. I may have, if I would call without any Choice,
 “ enow : But in some, alas ! I desire more Learning, in some a better Judgment,
 “ in some more Vertue and godly Conversation, and in some more Soberness and
 “ Discretion. And he in whom all these do meet, shall not do well to refuse, in
 “ my Judgment, to serve God in that Place. Of which number, because I take
 “ you to be, therefore (leaving at this time to charge you with answering for
 “ the contrary to the King and his Council) I must charge you to take a Day, as
 “ ye will Answer for the contrary to Almighty God at your own peril. If the
 “ Day be thought not commodious for you, I shall appoint another for it. But
 “ if I should discharge you for that Place for the Time hereafter, in good Faith,
 “ my Conscience should accuse me, and tell me, that I should rather go about to
 “ satisfy your Request (whom the Truth is, as your kindness hath bound me, I
 “ would be glad to gratify) than to set forth God’s Cause. Thus Fare you well,
 “ from my House at London. And I pray you commend me to Mrs. Parker, whom
 “ although I do not know, yet for the Fame of her Vertue in God, I do love.
 “ 25 of July.

Yours in Christ,

Nic. London.

The First of September this year was born to our Doctor a third Son, named
 Matthew, after his own Name ; having had also a Son of the same Name the last
 year, born Aug. 27. and died in January ensuing. This Matthew the Archbishop
 lived to see married with Frances, the Vertuous Daughter of another Bishop, viz.
 Barlow of Chichester. But Matthew died before his Father, in the Year 1574.

This

A N N O

1551.

See Nic. Car-
 res Ep. to Sir
 J. Cheeke upon
 Bucer’s Death.

Bp. Ridley calls
 him to Paul’s
 Cross.

Bp. Ridley’s
 Letter.
 C. C. C. E.
 pist. Princip.

A third Son
 born to him.

A N N O

1551.

Tremellius sup-
posed his God-
father.

This was the Son, I suppose, for whom the Doctor chose *Immanuel Tremellius* the Foreigner, (and then the *Hebrew* Professor in the University) to stand God-father, to give the greater countenance to his Learning and Piety. For the Doctor was so well pleased with this Man, that there was maintained a great Familiarity between them: as there seemed to be between their Wives also. In *July* the next year I meet with a Letter wrote by *Tremellius* from *London* to *Parker*: Wherein Salutations are sent from his Wife to *Mrs. Parker*, and she sends a Kiss to the little Infant also.

This *Lent* Dr. *Parker* preached before King *Edward* two several *Wednesdays*, if not three, *Harly* his Fellow Chaplain supplying by Course the other Days.

A N N O

1552.

Made a Com-
missioner in
the Business
between *Ma-
dew* and *Swin-
burn*.

A great Controversy happened about this time between *John Madew*, D.D. Plaintiff, and *Rowland Swinburn*, Defendant, about the Mastership, I suppose, of *Clare Hall*, whereof *Swinburn* had got Possession. For which they Appealed at length to the King and Council. *Swinburn* was a Papist, or that way affected, whatsoever his Pretences and Compliances now were: *Madew* a great Promoter of the Gospel, a good Preacher and Disputant, and had been one of the King's Commissioners in the Royal Visitation 1547. and of good Service in the University. Upon the Appeal aforesaid, the King and Council issued out a Commission dated *Apr. 8.* directed to Dr. *Parker*, *Walter Hadden*, LL. D. Master of *Trinity Hall*, and the King's Professor of the Civil Law, *Tho. Lever*, S. Th. B. Master of *S. John's College*, and *Ralph Hensworth* [*Aynsworth*] Master of *Peter-House*, or to two or three of them, to Determine, or to Certify the Matter in a certain Competition between them. The Issue was, that *Madew* obtained the Mastership, and *Swinburn* was laid aside. Yet the next Year, upon the Change of the Government, *Madew* was throw out, and *Swinburn* came into the Mastership again.

Had a Pre-
bend and
Deanry gi-
ven him.

A Presentation from the King was granted to our Doctor this year to the Canonry and Prebend of *Corringham*, in the Church of *Lincoln*. His Patent bore date at *Westminster*, *June 21.* And now the King sent his Letters to the President and Chapter to admit and chuse him to the Deanry also. For *John Taylor*, Dean of the said Church, being advanced to be Bishop of this See, *June 8.* Dr. *Parker* was nominated to succeed him in the Deanry. And *July 9.* he was installed into his Prebend; and the 30th Elected Dean; And *Octob. 7.* installed into the said Deanry of *Lincoln* in his own Person.

Dear to Bp.
Goodrick.

It was said before how King *Henry* gave him a Prebend in the Church of *Ely*. By which means probably he came to be the better known unto the Bishop of that See, Dr. *Goodrick*, Lord Chancellor in the latter part of King *Edward's* Reign. To this Bishop our *Parker* was dear, and in the number of his Friends: Yet, according to the Temper of the Man towards his Friends, when he came to be advanced, he was not forward to shew such kindness to this his Friend as he expected, and sometimes sued for at his hands, and used too much sowerness and passion towards him. Which Character *Parker* afterwards, when Archbishop, gave of this Bishop in one of his Letters. "*More and Audley*, said he, for Wit, Eloquence and Law, "*Goderick* for his Sincerity towards Justice. But they all had their Faults. The "*third a Dissembler in Friendship; Who used to entertain his ill Willers very "*courteously*, and his very Friends very imperiously; thinking thereby to have "*the rule of both; Whereby he lost both. For while his ill Willers spread, how "*he would shake up his Acquaintance, they gathered thereby the Nature of his "*Friendship towards his old Friends, and therefore joyed not much of his glo- "*rious Entertainment; and his Friends indeed joyed less in him for such his Dis- "*couragement that they felt at his hands. Expertus loquor.******

Parker's Ob-
servation up-
on him.
MSS. G. P.
Armig.

Tremellius re-
stores the Dr.
his Bible.

Tremellius had borrowed of Dr. *Parker* some ancient curious Copy in MS. of the Bible, (in the Original *Hebrew*, I suppose,) and now in *July* returned it from *London* to him to *Cambridge*, by the hands of *Brian Wade*, the Incumbent of *Sauston*.

Nominated
to Prefer-
ments.

In this King's Reign also he was Nominated to two things; To a Bishoprick, and to be Master of *Trinity College* in *Cambridge*: Which he either declined, or others stepped in before him. But I rather incline to believe the former; at least concerning the Bishoprick.

Dr. Parker

Dr. Parker was known to the King, the Lord Crumwel, the Archbishop of Canterbury, Bp. Goodric, Lord Chancellor, Ridley Bishop of London, to Sir William Cecyl the Secretary, Sir John Cheeke, the King's Tutor, and Mr. Nicolas Bacon, a profound Lawyer, and many others of the best Rank and Name for Vertue and Religion. And all that knew him valued him. Cheeke he stiled *His entire good Friend and Patron*; Cecyl he called, *Of a long time my special good Friend and Master*. And to Bacon his Countryman he used these Words in one of his Letters, *In Confidence of your good old heart to me*.

A N N O
1552.
His Friends.

In the University, whereof he was one of the Venerable Heads, he carried it with great Gracefulness, and as much Serviceableness: Assisting very much in the promoting of Learning, and in detecting and bringing Men off from the Popish Superstitions. And such an high Opinion had the Learned and Best Men there concerning him, that in the Second Year of King Edward's Reign they chose him Vicechancellor, tho' he had born the same Office but two Years before. Which Office he bore with a very becoming Grace. Roger Ascham, being Secretary to Morison, King Edward's Ambassador to Germany, wrote a Letter from Lovain to a Friend of his of S. John's College; where speaking of his meeting the Vicechancellor of that University in the Streets, attended with his Beadles, saith, "That he was more like in Apparel and Port to our Priest of *Horningshie*, than to the Comeliness of Master Doctor Parker and his Beadles.

His Credit in
the Univer-
sity.

Among his Miscellaneous Volumes in MS. I meet with a large Tract in one, intituled, *Defensio Reformationis Ecclesiae Anglicanae*; which, whether writ by himself or Bucer, I cannot say: But I suppose the latter. There be also in the said Volume Rules for the French and Dutch Churches, drawn out by Dr. Parker's own Hand. Which perhaps might be his own doing, set on work by some of the Bishops, or by the Convocation in this King's Reign, to serve as a Model for the Churches of the Foreigners fled over hither. But whatever the Design thereof was, I will not think much to Transfer it into the *Appendix*, being his Writing.

His Writings
in K. Edward's
Reign.
Miscell. D.

Num. VIII.

As our Doctor past through this Reign, not without great Reputation and Esteem of all good Men, in Country, Court and University; Having made himself beloved for his great Serviceableness and true Zeal for God and his pure Worship: So upon the arrival of Queen Mary, being of another Religion, he endured much, and was stript of all Capacity of doing good to the Church, and to the Nation any more; and having made such a Figure in the former Reign, was glad to conceal himself the more in this. And tho' he was sought for, yet by shifting from place to place, (but keeping himself within the Kingdom,) he escaped those bloody Times: and God reserved him to better Days, for further Service of the Church and his Country. He was despoiled under that Queen of all his Preferments and Benefices; and then retired into *Norfolk* among his Friends, with his Wife and Family. And even then he had sufficient for his Maintenance by God's gracious Care of him, as he after told the Lord Keeper Bacon, who had been acquainted with him from his Youth. "Your Lordship knew with what Patri-
"mony I began the World, and yet have hitherto lived well enough. Yea, when
"all my Livings were taken away from me, yet God, I thank him, ministred to
"me sufficiently above the Capacity of my Understanding or Foreseeing.

A N N O
1553.
His Condi-
tion under Q.
Mary.

Letter to L.
Bacon.

For in the Second Year of Queen Mary, he was thrown out of all, for being married: and so were all the rest of the married Clergy, and turned out into the wide World to shift for themselves and their Families. Altho' the Marriage of Priests (as well as others) were allowed by the Word of God, and also by the Laws, made in two Parliaments under King Edward: Yet the Papists, with whom nothing gentle and moderate is wont to take place, and who equal their own Decrees with the Sacred Scripture, or prefer them above it, discharged them all without difference thenceforth from their Offices and Benefices.

Deprived.
MATTHÆUS.

Then Dr. Parker "lurked" (to use the Words of the College MS.) secretly in those years within the House of one of his Friends, leading a poor Life, without any Men's Aid or Succour: and yet so well contented with his Lot, that in that pleasant Rest, and leisure for his Studies, he would never, in respect of himself, have desired any other kind of Life, the extreme fear of Danger only excepted. And therein he lived, as all other good Men then did. His Wife he
"would

His private
Life.
Historical.

A N N O

1553.

Femina integerrima morigerâq; & suum virum reverens.

The Reason of his loss of his Preferments.

A Fall received in his Flight.

Resigns the Mastership of Benet.

A N N O

1554.

Deprived of his Rectory and Prebend of Ely;

And of his Deanry and Prebend of Lincoln.

His pious Meditation upon occasion whereof.

" would not be divorced from, or put her away all this evil Time, (as he might if he would, in those days, which so rigorously required it) being a Woman very Chast, and of a very Virtuous Behaviour, and behaving her self with all due Reverence toward her Husband.

Thus was he thrown out of all his Places and Benefices, without receiving any single Benefit, Recompence or annual Stipend. Which Calamity was common with him to all the Clergy almost in the whole Realm, for the Cause of Religion, and withal, because they had married Wives. Which nevertheless, in two Parliaments, was allowed under King Edward, and permitted by the eternal Word of God. *Supra quod* (saith the abovesaid MS.) *mortalem hominem sapere & summa est dementia, & intolerabilis superbia.* " And for frail Man to be Wise above that, is the highest madness, and an Arrogance not to be suffered.

One time in this Reign narrow Search was made for him to take him, which he having some notice of, fled in the night in great peril, and got a fall from his Horse so dangerously, that he never recovered it. Which made him complain to the Lord Bacon, when he was nominated for Archbishop of Canterbury, That he was in Body so hurt and decayed, that his painful Infirmary would not suffer it, namely, to accept of that Preferment.

But how he was spoiled of all his Places and Preferments, and in what Contentment and Quiet of Mind he lived in this bare and naked Condition, I shall represent out of the Doctor's own MS. being a Parchment-Scrole of his own Writing, which Dr. Tenison, then the Right Reverend Bishop of Lincoln, (now the most Reverend Father in Christ, Lord Archbishop of Canterbury) procured and gave into the Hands of Dr. Stanley, then Master of Benet College, to be repositied in the Library there among the rest of Archbishop Parker's MSS. I do only translate thence what he wrote in Latin.

Decemb. 1553. I resigned the Mastership of *Corpus Christi* College to Laurence Mopryde, whom in a kind of necessity I chose for my Successor.

" *April 2. 1554.* I was deprived of my Prebend in the Church of Ely; and deprived also of my Rectory of Landbeach. To be presented to which Church I procured William Whalley, a Canon of Lincoln; Whom I chose my Successor; and he was Instituted Sept. 30. [To the Prebend succeeded Dr. Yong, a Compplier. Of both these Preferments Dr. Parker was said, in the Register of Ely, to be Canonically deprived; that is, no doubt, for being married. For these are the Words of the said Register, as they were friendly communicated to me by the Reverend Mr. Tho. Baker, Fellow of S. John's in Cambridge, who transcribed them: *Anno 1554, Apr. 12. Mr. Johannes Young S.T.P. admissus fuit ad Prebendam illam in Eccles. Eliensi per Canonicam deprivationem Rev. Viri Matthæi Parker, vacantem, quam idem Matthæus nuper obtinuit ad Præsentationem Mariæ Reginae.*

Anno 1554. Septemb. ult. Dominus Wilhelmus Whalley admissus fuit ad Ecclesiam Paroch. de Landbeache, &c. vacantem per Canonicam deprivationem Rev. Matthæi Parker S. T. P. ultimi Incumbent. But now to go on with the Archbishop's Relation.]

" *May 21.* I was spoiled of my Deanry of Lincoln. And so I was the same day of my Prebend of Coringham in the same Church. To which Mr. George Pierpoynt was presented by force of the Advouson of the same, not granted by Tayler Bishop of Lincoln. The Deanry was conferred upon Francis Malet by Queen Mary.

" After my Deprivation I lived so joyful before God in my Conscience, and so neither ashamed nor dejected, that the most sweet leisure for Study, to which the good Providence of God recalled me, created me much greater and more solid Pleasures, than that former busy and dangerous kind of Living ever pleased me. What will hereafter happen to me, I know not; but to God, who takes care of all, and who will one day reveal the hidden things of Men's hearts, I commend my self wholly, and my godly and most chaste Wife, with my two most dear little Sons. And I beseech the same, most great and good God, that we may so for the time to come with unshaken Minds bear the Reproach of Christ, that we may always remember, that We have here no abiding City, but may seek one to come, by the Grace and Mercy of my Lord Jesus Christ.

" To

" To whom with the Father and the Holy Spirit be all Honour and Empire, Amen. *A N N O*
26. Octob. A. Dom. 1554. *1556.*

Continues
well con-
tented.

And in this cheerful and contented Condition he still continued, how obscurely and dangerously soever he past these *Marian* days. For in the Year 1556. this was another of his Meditations: " Hitherto I have lived before God so glad, being contented with my lot, that I have neither envied my Superiors, nor despised my Inferiors; Directing all my Endeavours to this, that I may serve God in a pure Conscience, and that my Better may not despise me, nor my Underling be afraid of me. 14 Octob. A. Dom. 1556.

This Year, in the Month of *September*, he had a fourth Son born, named *Joseph*. Calling him so perhaps for the same reason that *Jacob* so called his Son of that Name, because God had Added another Son to those several others born to him before: as also, to parallel his present Condition to that of *Joseph*, who suffered much for preserving a good Conscience: Which nevertheless God in time amply rewarded with great Honour and Prosperity; as it also happened to this our pious Confessor. But this his Son *Joseph* died within the Year.

Another Son
born to him.

Again, On his Birth-day the next Year his Mind was still in the same Constancy and good Frame. Which he thus described: " And still this 6. August, An. Dom. 1557. I persist in the same Constancy, upholden by the Grace and Goodness of my Lord and Saviour Jesus Christ. By whose Inspiration I have finished the Book of *Psalms* turned into vulgar Verse; and I have wrote a Defence of the Marriage of Priests against *Thomas Martin's* Book, wrote Febr. An. Dom. 1552. Whereby we see in what Studies he spent some of his Leisure. What became of his *Psalms*, I know not; but his Book of Priests Marriage he printed soon after he came to be Archbishop, yet concealing his Name: taking his Occasion of Writing from another imperfect Tract of a learned Man [*Ponet* late Bishop of *Winton*] deceased in Exile, concerning the same Subject.

A N N O
1557.

Contented
and cheer-
ful still.

Books by him
made, during
this time.

And once more we read under his hand his Faith and Perseverance, in the Sentence following, which seems to have been his Contemplation after his Fall from his Horse in his Flight, whereby his Body was sore hurt and endangered: " And yet I am joyful, Contented with my Lot, Trusting in the Testimony of my Conscience in the Lord, and Relying upon his Living Word, Expecting the Redemption of my Body through Christ my Saviour.

Cheerful in
his Consci-
ence still.

This Parchment Roll (whence I have extracted what is written above) being our Archbishop's own private Journal of Events happening to himself, and his pious Meditations thereupon, will, I dare say, be acceptable to many that esteem his Memory. And therefore I have transcribed it faithfully, to preserve it in the Appendix.

Numb. IX.

And as in this dark and dismal Time he silently, but with Tears, observed the fearful Persecution of many honest pious Men, and the Overthrow of the Gospel, so he likewise took Notice of the Hand of God, how remarkably it was now stretched out against *MARY* the Queen and the Realm, in Judgment. Which take from his own Pen in the Preface to the aforesaid Book, which he wrote in this doleful Reign, tho' he published it under Queen *Elizabeth*. " He recommended it deeply to be considered, with what Plagues Almighty God revenged the Contempt of his holy Institution in the foresaid [*Queen Mary's*] Reign, too much apparent, and in too much fresh Remembrance to be denied. The Discourse thereof, as it were worthy, if any indifferent learned Man should take in hand to set out in Story, with the Circumstances thereof, would rise to a huge Volume; to the Wonder of the godly and wise Heads of other Countries, to see what we felt in these days here in the Realm. But it is not like that the Notability thereof will be forgotten to be transmitted to our Posterity hereafter in writing. Surely the brief Remembrance of things chaunced may appear lamentable to be considered. As, what immoderate Rains and Tempests raged in one Year? What intolerable Heats and Droughts in another Year? What Penury and Scarceness of Corn and Victuals, What Hunger and Famine thereof followed? What Sicknes, what Agues, what strange Mortalities reigned
P
" and

His Observa-
tion of the
Times under
Q. Mary.

A N N O

1557.

“ and ragèd, wherewith the eldest and graveſt Perſonages of all Degrees and
“ Conditions were in great Numbers waſted and conſumed? What Miſfortunes
“ commonly fell to Women with Child in their Delivery? What Fires happened
“ far above the Wont of other Years of Princes Reigns? In many Places waſting
“ whole Villages, Towns and Churches. Again, What Cruelty was then execu-
“ ted by firing old Men and Women, young Men and Maids, without Choice,
“ whether the Women were with Child, or free from Children? What Proſcripti-
“ ons and Banishments of Learned Men out of the Realm? And ſuch as tarried
“ within the Realm, how they drove into Corners, ſpoiled and impoverished?
“ And ſuch as could be gotten, ſhamed openly by vile Penances and ſhameful Re-
“ cantations? And furthermore, What Rapes and Villanies committed, above the
“ common practiced Diſorder, by Strangers and Foreigners? What Impunities
“ ſoon purchaſed to that unchaſt Generation, to recourſe again to their old trade
“ of lewd Living, after they had confounded the Priests chaſt Matrimonies, ſo eſta-
“ bliſhed and authorized by the high Laws of the Realm? Then at the laſt, what
“ Diſhonour and Loſs the Realm ſuffered by loſing that notable Borderer *Calais*,
“ aſore time ſo valiantly won and gotten by King *Edward III.* Add to theſe
“ unfortunate Days, of reſuming the great Adverſary of all Chriſtian Realms,
“ the Pope of *Rome* again, and relinquishing the Supremacy, politickly and
“ chargeably maintained and defended in good and ſure Poſſeſſion, to the Com-
“ fort of the whole Realm, and to the Terror of all our Foreign Enemies: I ſay,
“ conſider all theſe Particularities, as they might deſerve to be ſet out at length,
“ what *English* Heart could forbear Tears, and not inwardly ſigh and lament the
“ Miſery? Which heavy Infelicities the *English* Children yet unborn, ſhall weep
“ at and wail to conſider the ſame. If theſe be not ſevere Tokens and Proofs of
“ God’s heavy Diſpleaſure towards *England*, for ſo vilely deſpiſing his Word, his
“ Light, his Religion, his Sacraments, his Inſtitutions, what can be Shews of his
“ Wrath and Indignation?

Queen Elizabeth coming to the Crown, our good Doctor issued out, as did many more learned and conscientious Men, from his lurking Hole with his Wife and two Children.

C H A P. VIII.

Dr. Parker considered upon Queen Elizabeth's Access to the Crown. Commissions from the Dean and Chapter of Canterbury. Dr. Parker's Care now for Religion. Nominated to the Archbishoprick. His Reluctancy to accept thereof. Messages to him from Court: With His Answers. Petitions the Queen by a Letter. Dr. Parker Lord Elect of Canterbury.

ANNO

1558.

Change of
Dr. Parker's
Circumstan-
ces.

AND now we have brought our Divine to the Fifty fourth Year of his Age : When, as there happened in the Nation a great and happy Change in the Civil and Ecclesiastical Affairs, so there fell out as great and unthought an one in relation to him ; namely, from being a poor, obscure, absconding, persecuted Clergyman, to be advanced to the very Top of Ecclesiastical Honour and Trust in the *English* Church ; tho' altogether without his seeking, and with much Reluctancy : the Height of all his Desire being to be restored to his former Preferments : Or if not so, yet he could gladly have contented himself to have lived and died Master of his old beloved College, and to have foregone the rest.

Commissions
to Visit from
the Dean of
Canterbury.

But as yet the See of Canterbury was Void since the 17th of November, on which day, or early the day after, the last Archbishop, Cardinal Pole expired. In this Vacancy Dr. *Nicolas Wotton*, Dean of the Church, (according to ancient Privilege and Custom) issued out divers Commissions for Visitations: Which with other

Visitations, viz. that of the Queen and of the Diocesan, that followed so close, A N N O
1558.
Regist. Decan.
& Cap. Cant. oppressed and impoverished the Clergy. There were two Commissions, both dated Decemb. 1. 1558. The one to *Laurence Hase*, LL. D. Dean of *Shorham* and *Croyden*, to Visit the Churches and Chapels within the said Deaneries. The other to *John Nowel* [or *Newal*] S. Th. B. Rector of the Church of *Hadley*, and Dean of *Bocking* (who succeeded Dr. *Rowland Taylor* the holy Martyr) to Visit that Deanry. Another Commission was dated Febr. 16. 1558. to *Thomas Packard*, LL. D. Dean of *South Malling*, *Pagham* and *Terring*, to Visit those Deanries.

Thus destitute of the Comfort of a Pastor, that See remained for near a Twelve-month, namely, until our Doctor entered on that weighty Office. In which Interval nevertheless he lay not by useless. But his Abilities and Parts being well known, he was appointed one of those who, in the very beginning of the Queen's Reign, were selected to contrive the Book of Prayers and Religious Worship to be publicly used instead of the Superstitious Mass Book; that it might be ready against the meeting of the next Parliament, to be presented unto them to be allowed and confirmed. These Persons sat close this Winter at Sir *Tho. Smith's* House about this Business. But Dr. *Parker* was detained in the Country the most Part of this Season by a Quartan Ague (a Disease very rife and mortal about this Time,) and so was absent. Yet upon a Summons from the Court he came up in the Month of *January*, and was in *London* in *February*. But the Relicks of that Distemper still hung about him: So that before *February* was expired, he was fain to go home again. But tho' he could not assist in this Work in Person, yet was he not idle in his Retirement, but contributed his Counsel and Judgment in Writing for setting the Matters of the Church in good Accommodation, as we shall hear by and by.

But while he was here in Town, he was chosen to preach this first *Lent* before the Queen. Which he did on *Friday* the 10th of *February*, being the first Week in *Lent*, Dr. *Cox* (sometime Dean of *Westminster* and *Christchurch, Oxon*) preaching the *Wednesday* before, being *Ashwednesday*: and Bishop *Skory* the *Sunday* following: and Mr. *Whitehead* the *Wednesday* ensuing: all eminent Reformed Divines in King *Edward* the Sixth his Days.

In these Beginnings and Dispositions toward a Reformation, the Church wanted a pious, grave, wise and suitable Metropolitan. Which therefore was necessary in the first place to provide. The Queen left the ordering of Church-matters, for the most part, to the two Brothers in Law, Secretary *Cecyl*, and Sir *Nicolas Bacon*, before mentioned. Who, in serious Debate between themselves, concluded on Dr. *Parker* as the fittest Man to be preferred to the Archbishoprick; after Dr. *Wotton* the Dean of *Canterbury*, *Whitehead*, and some other are said by some, to have been under their consideration.

For their Purpose and full Intent was to provide such a Person for Archbishop, who might govern his Province with that Discretion and Moderation, as might abolish Popery, and promote the Gospel; yet not by Methods of Severity or sharp Contention, but by Persuasion rather than Force. There was now before them a greater Choice of learned and godly Men, than any Age ever before produced in this Land. The Lot in these two Wise Counsellor's Judgments fell upon the foresaid Doctor, who had in him an admirable Mixture of Gravity and Honesty, Learning and Prudence, Gentleness and obliging Behaviour.

Therefore *December* the 9th, *Bacon*, Lord Keeper, summoned the Reverend Man then (as it seems) at *Cambridge*, to come up to him at *Burgensy House* in *Pater noster Row, London*, for Matters touching himself; Which (as he wrote to him) he trusted would turn to his Good; or that if he, the Lord Keeper, were gone out of Town, then he should repair to the Secretary. But our modest learned Man suspecting by those Words some publick high Honour in the Church designed him, endeavoured earnestly to put it by; chusing much rather in his own Mind to be employed in some more private Capacity.

For the good Divine pleaded at large his Excuse, by his Answer wrote from *Cambridge*, where he was with some Relations. He pleaded a Quartan Ague, that then afflicted him, and so distempered the State of his Health, that without apparent danger he could not as yet commit himself to the adventure of the Air. And prayed *Bacon* to signify as much to such as sent for him. And then more than suspecting what Burthen was intended him, he sued to him, "In confidence, as

A N N O
1558

Desires an
University
Life above
all:

And Benet
College
there.

Writes again
to the Lord
Keeper.

A Letter
from Secre-
tary Cecil, to
summon him
to Court;

And another
from the L.
Keeper.

“ he said, of his good old Heart to him, to decline this intended Dignity in the
“ Church from him. He said, he should be inwardly heavy and sorry, that his
“ favourable Affection should procure him any thing above the reach of his Abi-
“ lity, whereby he should but dishonest himself, and disappoint the Expecta-
“ tion of such as might think that in him which was not. But especially that he
“ might clog and cumber his Conscience to God-ward, before whom he looked
“ every day to appear to make his Answer, which he thought and trusted was
“ not far off. Notwithstanding, that tho’ he would most fain wear out the rest
“ of his Life in private State; yet concerning that small Talent credited unto
“ him, he would not so unthankfully unto God ensue his Quiet, that he could
“ not be content to bestow it, so it were there whither his Heart and Conscience
“ afore that Time, and daily yet did incline him; namely, to be further enabled
“ by the Revenue of some Prebend without charge of Cure, or of Government,
“ to occupy himself to dispense God’s Word among the simple strayed Sheep of
“ God’s Fold in poor destitute Parishes and Cures; more meet, he said, for his
“ decayed Voice and small Quality, than in Theatrical and great Audience.
“ Which Walk he wished and would, to be near those Quarters, [viz. Norfolk]
“ where they both [Parker and Bacon] were born, that he might have Opportu-
“ nity to wait other-while on him at Redgrave.—If he might yet be bolder with
“ him, to disclose his desire, of all places in England he would wish to bestow
“ most his Time in the University. The State whereof, he said, was miserable
“ at that present, as he had Intelligence from time to time thereof. And if in
“ any respect he could do Service, as a weak Member of the Commonwealth,
“ he thought he might do it with them, having long acquaintance, and some
“ experience in the Doings thereof.—And to tell Bacon his heart, he had ra-
“ ther have such a thing as Benet College, and a Living of Twenty Nobles a year
“ at the most, than to dwell in the Deanry of Lincoln, which was Two hundred
“ at the least. And so he prayed him to insinuate these things to Mr. Secretary.
“ And at the Reverence of God he entreated him, either to help that he be quite
“ forgotten, or else so appointed, that he were not entangled now of new with
“ the Concourse of the World, in any respect of publick state of Living.

Again, Decemb. 20. he wrote again to the Lord Keeper, in answer (as it
seems) to a Second Summons of that Lord: importing, that he would wait upon
him either at Burgany, or at New Market in his Return down into Suffolk. And
that Lord being at that Time afflicted with a Quartan Ague, (which about this
time cut off a great many People,) he prayed God to restore his Strength, that
he might be the sooner restored to the Commonwealth, which, in that apparent
danger of worthy Persons, he feared felt God’s Hand in this his Visitation. And
added his Advice, that he should not stir much abroad in that Distemperance of
the Air, so contrarious to the State of Men’s Bodies, once pierced with that inso-
lent Quartan (as he called it) as Experience shewed. And he thought the Spring-
time in natural Respects must be expected, tho’ Almighty God, he said, was bound
to no Time.

Thus hitherto had Dr. Parker delayed coming up, chusing rather (if he might)
to stay till the Lord Keeper went down; that he might have opportunity to deal
the more effectually with him, to help him to avoid the great Burthen that he
feared was to be laid upon him.

In the mean while another Letter, dated the 30th of December, comes to him
from Court; which was more peremptory. Wherein the Secretary wrote to him
in the Queen’s Name, that She was minded presently to use his Service in certain
Matters of Importance. And therefore that he [the Secretary] was commanded
so to signify to him: to the end, that he should forthwith, upon the sight hereof,
put himself in Order to make his undelayed Repair unto London. And then he
would declare unto him the Queen’s further pleasure. But our Doctor made use
again of his Indisposition and Want of Health, to retard his Coming so speedily.

It was but four or five Days after, viz. January the 4th. that the Lord Keeper
sends again to him, mentioning the Secretary’s Letter, and requiring him to come
up immediately, if his Health would suffer, for certain weighty Matters touching
the Queen’s Service: adding, that he had been willed to hasten his Coming up.

At these last Summons the Reverend Man comes up, and understands more perfectly, that the Archbishoprick was intended for him: and therefore that he should accordingly prepare himself. Which Message held him in such carefulness all the Time of his being at *London*, with the recurring of a dull distemperance in his Head by the dregs of his Quartan, and some other displeasing Cogitations of the State of the Time, that made him take so little joy of his being at *London*, as he never had less in his life; and glad he was, when his Back was turned thereunto; as his own Words were. And hoping yet he had half got himself off from this Honour, in an excellent Letter to *Bacon*, dated the beginning of *March*, at his return home, gave his Advice, What sort of Man the Queen should make choice of for this Place. And the rather, because the Office being bestowed well, they might care the less for the Residue. "He prayed God then to grant, that it should chanced neither on an Arrogant Man, nor a Faint-hearted Man, nor on a Covetous Man. The First, he said, should both sit in his own light, and should discourage his Fellows to joyn with him in Unity of Doctrine, which must be their whole Strength. For if any Heart-burnings be amongst them; if private Quarrels stirred abroad be brought home, and so should shiver them asunder, it might chance to have that success, which he feared in the conclusion would follow. The Second should be too weak to commune with the Adversaries, who would be the Stouter upon his Pusillanimity. The Third Man not worth his Bread, profitable for no Estate in a Christian Commonwealth, to serve it rightly.

Then again as to himself, as conscious of his own Abilities, he thus bespake both *Bacon* and *Cecyl*, "That except they moderated and restrained their over-much Good-will in the former respect towards him, he feared in the end he should dislike them both; and that their Benevolences should, by occasion of his obstinate Untowardness, jeopard him into Prison. Yet he had rather, he said, suffer it in a good Conscience, than to be intruded into such a Room and Vocation, wherein he should not be able to answer the Charge to God nor the World: and wherein he should not serve the Queen's Honour, nor live to the Honour of the Realm. And in fine he said, by God's favour and their good helps, he never intended to be of that Order [of Episcopacy] better or worse, higher or lower. So far was he from affecting the Archbishoprick, that he resolved against being the meanest Bishop. He shewed likewise his own Poverty, That he was worth Thirty Pounds when he came up to *London*, and then wasted a good part. And what would that do to furnish his Household? He gave an instance in *Hopton*, the last Bishop of *Norwich*, lately deceased, that upon his departure was so in debt, that the Creditors, seized his Goods to answer his Debts to them. And then straightway came the Queen's Officers and discharged them all; [sweeping all from the Creditors, to satisfy his Debts to the Queen.] So that for all his spare Hospitality, he was not able to pay half he owed. Then *Parker* shewed *Bacon* another of his Imperfections, as he called them, namely, his painful bodily Infirmary, taken by a Fall from his Horse in his Flight once under Queen *Mary* in the Night-time, from such as sought for him. Whereby he was so dangerously hurt, that he should never recover it: and in his late Journey to *London* it was increased to his greater pain. "So that he was fain, he said, sometimes to be idle, when he would be occupied, and to keep his Bed, when his Heart was not sick. And, in a word, he prayed his Honour not to think, that he sought hereby his own private Gain, or his idle Ease; for his Heart would right fain serve his Sovereign Lady in more respects, than that of his Allegiance; and bidding them to put him where they would else [excepting the place of a Bishop;] and if, as far as his Power of Knowledge and of Health of Body would extend, he did not apply himself to discharge his Duty; "Let me, said he, be thrust out like a Thief.

Bacon, it seems, had given him some hint, as tho' one reason of his declining to accept this Preferment, was his fear of sad times conceived from some Prophecies, that then went about, of *Nostredame* and others. Whereat he wrote thus in answer: "I pray you think not, that the Prognostication of Mr. *Michael Nostredame* reigneth in my Head. I esteem that fantastical Hodge-podge not so well as I credit *Lucian's Book de veris Narrationibus*: Nor yet all other vain Pro-

A N N O
1558.

Appointed
Archbishop.
Returns back
again.

Describes a
fit Man for
this See.
Parker to *L.*
Bacon. Hist.
Ref. Vol. II.
Collect. p.
357.

Resolves to
endure Im-
prisonment
rather than
to accept any
Bishoprick.

Parker's Judg-
ment of Pro-
phesies.

" phesies

addressing an excellent Letter to her, upon his being Nominated by her to the Archbishoprick, and disabling himself. Which Letter, tho' already published, yet containing such a Character of the Wisdom, Goodness, Humility, and Self-Diffidence of this Venerable Man, I will here present the Reader with the Substance of it.

'He address'd to her by way of Suit; which, as he said, extreme Necessity compelled him to make; both in respect of his constrained Conscience to God, and in regard of his Duty which he owed to her Noble Estate. That calling to Examination his great Unworthiness of so high a Function, and his Disability he might alledge in particular, but for molesting her most weighty Affairs; he was bold to approach by Writing to her Honour, to discharge him of that so high and chargeable an Office. Which required a Man of much more Wit, Learning, Vertue and Experience, than he saw and perfectly knew could be performed by him worthily; to occupy it to God's Pleasure, and to her Grace's Honour, and to the Wealth of her Loving Subjects. He urged to her many other Imperfections in him: As, Temporal Abilities for furnishing thereof, as was seemly to the Honour of the Realm; as also Infirmity of Body, which would not suffer him to attend on so difficult a Cure, to the Discharge thereof in any reasonable Expectation.

'And where, besides his Duty of Allegiance to her Princely Dignity, he was otherwise for the great Benefits which he sometimes received at her Grace's Honourable Mother's Benevolence, (whose Soul he doubted not but was in Blessed Felicity with God) most singularly obliged above many other, to be her most faithful Beadsmen, both in thanking God for that Fatherly Protection hitherto over her Noble Person; and furthermore to pray for the Continuance of her Fortunate Reign; so he was right sorry, and lamented within himself, that he was so basely qualified inwardly in Knowledge, and outwardly in Extern Sufficiencies, to do her Grace any meet Service, as he could wish could be acceptable to her Grace's Expectation: Assuring her Noble Estate, that in any other smaller Vocation under the Degree of such chargeable Offices, and more agreeable to his Infirmity, if it should so seem to her high Wisdom, and merciful Liberality, he should endeavour himself to attend thereon. Referring yet himself wholly to her Grace's Pleasure, rather than by just Allegation of his Unworthiness, the Loyal Duty of his faithful Heart should be any ways suspected by her Reverend Majesty. Subscribing himself, *Her Grace's poor Subject,*

Matthew Parker.

But nothing would do, and Dr. Parker must be the Man pitched upon, for his admirable Qualities, and rare Accomplishments, to fill the See of Canterbury. And in his Cares and Preparations for this high Office, we leave him for a while, Six Months passing away before his Consecration. Yet in the mean time not unemployed in the Service of Religion and the Church, as we shall see by what follows.

A N N O
1558.

Petitions the
Queen to be
Excused.

Collect. of
Rec. in the
Hist. Ref.
Vol. II.

Copy of this
would be sent
higher. Co-
llect. of the
Hist. Ref.
Vol. II.

Fixed for
Archbishop.

This Book is
not Establi-
shed by Parli-
ament. Copy
Hand.

Obligations
for Bishops to
Sign.

CHAP.

C H A P. IX.

Wherein he was now employed. The Secretary consults with him for the New Bishops. His Advice for Reformation in Cambridge. He informs the Lord Keeper of some present dangerous Doctrines. Commissions from the Dean and Chapter during this Interval. Assisseth at the French King's Obsequies. His Endeavour about the Exchanges of Bishops Lands. A Fraud in the Church of Dublin, signified to him from the Archbishop there. His free Advice to the Queen, concerning the Crucifix in her Chapel.

A N N O
1559.

Dr. Parker's
Directions for
the Bishop-
ricks.

FOR one thing wherein he was consulted by the Secretary, (in this Interval, as it seems) was about filling of the Sees, and in what Method it was Customary, and might be convenient in this Critical Juncture to proceed, many Difficulties appearing; as now there being no Archbishop at all, and hardly Four Bishops remaining; and whether the Popish Ordinal should be used, or that of King Edward VI. which was abolished under Queen Mary, &c. But Dr. Parker being one of the best skilled in Ecclesiastical Rites and Usages, Cecil desired to be assisted with his Advice and Judgment: For whom the said Doctor drew up this Paper of Instructions, for Entrance into the Bishopricks, which I met with in the Paper-House.

Copy of this
would be sent
hither. Ce-
cil's Hand.
Pap. Office.

I. Suit is to be made for the Queen's Letters Patents, called *Significaverunt*, to the Archbishop of the Province, for the Confirmation of the Elect, and for his Consecration.

II. When the Archiepiscopal See is Vacant, then, after Election, like Letters Patents for the Confirmation of the Elect, are to be directed to any other * * Archbishop within the King's Dominions. If all be Vacant to * Four Bishops; then they to be appointed by the Queen's Letters Patents, declaring her Grace's Assent Royal, with Request for the Consecration and Pall.

* * There is no Archbishop, nor Four Bishops now to be had. Wherefore *Quarendum*, &c. Cecil's Hand.

Anno 25. H. VIII. that Order is set out at large; so that the Restitution of the Temporalities is done after the Consecration, as it seems to me by the said Act. Dr. Parker's Hand.

III. The Fealty for the Temporalities of the See is to be made to her Majesty. The Oath also to be given: The ordinary Fees to be paid to her Majesties Officers.

IV. The Consecration is to be done on such a Sunday as the Consecrator, with the Assent of the Consecrated, shall accord: And in such Place as shall be thought most requisite.

This Book is
not Establish-
ed by Parlia-
ment. Cecil's
Hand.

V. The Order of King Edward's Book is to be observed: For that there is none other especially made in this last Sessions of Parliament.

And the new Bishops that were to be made, were to sign Obligations, binding themselves in several Articles, for preserving the Revenues and good Estate of the Bishopricks, and for preventing the Mischiefs and ill Turns that had been done to them by the late Incumbents: And this also seems to have been by the Direction and Counsel of Parker. The Articles of these Obligations were;

Obligations
for Bishops to
Sign.

I. That they make no Leases in any manner in gross for Years, or Fee-farm; nor any Lease of the Demesne of any Manor, above One and twenty Years: Wherein the accustomed Rent is reserved.

Nor that they make any Lease of any Land, used by the Bishop for his Household; Nor of any of his Parks, with the Herbage, to endure after the Time of the —

Nor that they make Sale or Gift of great Timber, nor take any thing thereof; but for Repairs of their Houses, Tenements, Farms and Parks.

Nor

Nor that they charge the Bishoprick with any Annuity, longer than they shall *A N N O* continue Bishop there. *1558.*

Nor that they make any Grants of Office, longer than for their Life-times; except it be for Offices that have had Continuance, and have been Ordinary.

Item, That they grant none Advowsons of any Parsonage or Prebend, before the same shall be void.

And that Order be taken with the Dean and Chapter, that they confirm no Grants made contrary to the said Articles.

Another thing wherein our Divine a little before this Time concerned himself, Gives Advice and shewed his Care for the Publick Welfare, was concerning the University of Cambridge; He was now in February returned from London, whither he was sent concerning Cambridge; for, to come to the Court. And his Family being at Cambridge, hither he came, driven Pap. Office. (as he told the Secretary in his Letter) to this Place by divers Necessities, as not able by otherwhere dwelling to maintain a double Charge. For that his Purse, after his late Persecutions, was but low. The University was now in ill Case, being in danger to have its Revenues embezled by the Popish Heads of the Colleges: Who upon the Passing of the Act for the Queen's Supremacy in the Parliament now sitting, concluded upon relinquishing their Places; but before they departed, to make their Advantages by spoiling the Revenues: And the better to cover that, to get such to succeed them who might wink at their Doings. Of this, secret Notice was brought to Dr. Parker: Who to prevent this Mischief to Learning as much as he could, by a Letter dated the 1st. of March, acquainted the Secretary with this Affair: And the rather now upon his Acceptation of the Chancellorship, the highest Office there, for the Stay of the University: Telling him, that he heard divers Colleges were much disordered, as well in regard of their Possessions, as in other Respects, not so maintained as they were left to them of late: And that they were a while in fear, by a Visitation, to be answerable: But that now they had gotten Intelligence of no Visitation to be purposed. He shewed the Secretary further, That upon passing of the Primacy, [*i. e.* the Bill of Supremacy] they gathered the Sequel, [that is, that they the present Masters were like to be turned out, if they refused to take the Oath.] Whereupon some of them were about to Resign to their Friends chosen for their purpose, peradventure to slide away with a Gain. And in the Conclusion, to hint a way to prevent this, he imparted to the Secretary what was done when Queen Mary first came to Reign: Which was, That she gave out Authority to Bishop Gardiner, Chancellor of that University, [as Cecyl now was:] who forthwith sent his Chaplain Watson with Instructions to every College; and as then he [Dr. Parker] could gather, to report to him [the Chancellor] in what State every College stood. And further peradventure, upon Cause to have the Masters and others assured *De Coram Sistendo, & interim bene gerendo*, until a further Order. And that the said Chancellor, Sir William Cecyl, might the better know the Precedent, Parker sent him the Copies of these Letters. And added, He should be loth that in his first Entry to his Office, Colleges should sustain Hurt by any Slight, he [Cecil] not understanding the Likelihood. The rest of the Matter he committed to his prudent Oversight. And finally, he prayed God to grant so good Luck of his Election, that the University might joy to be raised and restored none otherwise than his Zeal thereunto had been long perceived: *Ut amputetur malevolis omnis occasio im-probitatis & querulationis.* And he informed him further, That if he should intend any thing of this Nature, Dr. Cole had both Counterpanes of the whole Statutes of every College, so found at the last Visitation.

To Cecil the new Chan-cellor.

Chancellor of the University of Cambridge.

Queen Mary's, and the Chancellor Bishop Gardiner's Letters, for Visiting the University, follow.

' M A R Y the Quene. Right Reverend Father in God, Right Trusty, and Queen Mary to the Chan-cellor of Cam-bridge, for en-joyning the old Statutes, Right Wellbeloved; We grete you well. And where among divers other In-conveniences and Disorders, brought in and set forth in that our University, one of the greatest and chief Occasions of many of the said Misorders, is, That without sufficient Authority, only upon the sensual Minds, and rash De-termina-

ANN O 1558. terminations of a few Men, the antient Statutes, Foundations, and Ordinances of the whole Universitie, the Colleges, and other Places of Students have been much altered, broken, and almost utterly subverted : Whereby not only the last Wills of many good Men have been broken, and many Wise, Polite, and Godly Ordinances, confirmed by Parliaments, and by sundry our Progenitors, fondly and unreverently contemned, but the Conscience of many honest Men, which by their Oaths were bound to the Observation of the said Statutes and Foundations, have been much encumbered ; and Youth loosely and insolently brought up, to the great Discredit of the University ; and no small hindrance of the Commonwealth of all our Realm :

We therefore, knowing it our bounden Duty to Almighty God, to whose own Goodness we acknowledge our selves called and placed in the Royal Estate of this Realm, to travel by all the ways we may, that his Glory and Holy Will being truly declared to all our Subjects, he may of all sorts in their several Vocations, be reverently feared, served and obeyed ; have thought good that for a Beginning, to wish, that the Examples hereof may first begin in our Universities, where young Men, and all sorts of Students, joyning Godly Conversation with their Studies in Learning, may after, as well by their Doings as by their Preachings, instruct and confirm the rest of our Subjects, both in the Knowledge and Fear of Almighty God, in their due Obedience towards us, our Laws, and all other their Superiors, and in their charitable Demeanours towards all Men. And because we know where Order is not kept, all things go to Confusion, we have therefore thought good to will and require you our Chancellor, and all other the Heads and Governors of the Colleges, and other Houses, that both Yourself, for your own Parts, do exercise your Offices, and live, and cause all Scholars, Students, Servants, Ministers, and others living under you, of what Sort, State or Condition soever they be, to live and frame themselves, their Studies, Conversations, and manner of Living, in such Form and Order, as by the antient Statutes, Foundations, and Ordinances of that our University, and of the Colleges and other Houses, is to you severally appointed. Which Statutes and Foundations We will to be inviolably kept and observed, according to the antient Foundations and Ordinances of the Founders, and Grants of our Progenitors.

And therefore do estones require and charge you our Chancellor, whom we do Authorize by these Presents for that Purpose, to see the same well and truly observed, as you will answer for the Contrary ; notwithstanding Injunctions or new Ordinances made, set forth or delivered by any Visitors or other, sithence the Death of Our Father of most worthy Memory King Henry the Eighth, (whom God assoyl) or any other new Device to the contrary hereof. Given under Our Signet at Our Manor of Richmond, the 20th. of August, in the First Year of our Reign.

Chancellor
Gardiner's
Letter to the
University.

The Chancellor's Letter to the University, in pursuance of the Queen's, (which Dr. Parker sent with the former) was to this Tenor :

Doctissimis viris, Vicecancellario & Senatui Cantabrigiensi.

Quam multæ causæ sint (Viri Doctissimi) quæ animum meum, ut ad Vos hoc potissimum tempore accederem, permoverent, totidem ferè occurrunt impedimenta, quæ corpus ([quominus] vobis adsit, justissime prohibent. Interim autem, dum occasionem capto commodiorem, qua vos ipse inviserem ; hunc Sacellanum meum, vobis non omnino ignotum, & mihi notissimum, cujus Fidem perspectam, & exploratam habeo, mandare volui, eidemq; demandare, ut meo nomine referat quæ vos ex me cuperem intelligere. Cui ut credatis, oro : Et benè valete. Londini ex ædibus meis, Octavo Calend. Septembr. 1553.

Vester Cancellarius Steph. Winton.

Cancell.

And

And it may not be unworthy to observe of our Divine further, That being in Town in Jan. as was before said, he took notice with Grief of certain Books, (and now in his Recess complained to the Lord Keeper Bacon thereof) that went then about London, being printed and spread abroad, and their Authors Ministers of good Estimation. The Doctrine of one was, That a Lady Woman cannot be by God a Governor in a Christian Realm. [Knox, and Christopher Goodman had published Tracts to this Purpose.] And in another was Matter set out to prove, that it is lawful for every private Subject to Kill his Sovereign; *Ferro, Veneno, quocunq; modo*, if he think him to be a Tyrant in his Conscience; yea, and worthy to have his Reward for his Attempt. At which, said Parker, *Exhorui cum ista legerem*. Adding, "If such Principles be spread into Mens Heads, as now they be framed, and referred to the Judgment of the Subject to discuss, *What is Tyranny*, and to discern, Whether his Prince, his Landlord, his Master is a Tyrant, by his own Fancy and Collection supposed; What Lord of the Council shall ride quietly minded in the Streets among desperate Beasts? What Minister shall be sure in his Bed-Chamber?" This Reverend and Wise Divine well saw the Devilish Tendency of these Doctrines. And it grieved him the more, that they were set forth by such as were Ministers of the Gospel: And that their Pens and Labours should be diverted from Opposing and Confuting *Anabaptists, Arians, Libertines, Freewillmen*; "Against whom he thought Ministers should have needed only to have fought, for Unity of Doctrine: (For as for Romish Adversaries, their Mouths, he said, might be stopped with their own Books and Confessions.) But he never dreamed that Ministers should be compelled to impugn Ministers." The Adversaries, as he added, would have good Sport to prognosticate the Likelihood. More of these Books, and the Authors of them, and the Recantation that one of them made afterwards, by Means of this our Doctor, may be read in the *Annals* of the Reformation under Queen Elizabeth.

Dr. Parker, who we heard a little before had such a Concern now for the University of Cambridge, was in the Summer following appointed one of the Queen's Visitors there; having had long Experience in the Affairs of it. The Visitors consisted of Two Learned Kts. Sir Will. Cecyl, and Sir Anthony Cook: Two Doctors of Divinity, our Parker, and William Bill: Two Doctors of the Civil Law, William May, and Walter Haddon: One Doctor of Physick, Dr. Wendy; Two Professors of Divinity, (as they are stiled) Robert Horn, and James Pilkington: All Persons of great Integrity and Learning, and that had formerly been Members of the said University. The Citation of the Heads and Members of all the Colleges, Halls and Hostles before them, to undergo the Visitation, bore date at Westminster the 21st. day of June, 1. Elizab. Therein the day of Appearance appointed was the 7th day of September ensuing: And the Place, the Church or Chapel of King's College. The Visitors are stiled in the said Citation the Queen's General Commissioners, to visit that University. The Transactions, and how Matters were now managed, I do not find: As what *Detecta* were found, what Regulations, what Corrections, what Deprivations, what Restitutions were now made. Fuller saith something concerning the Two last: But he must be read warily, making two Errors in one Line concerning the Change in Clare Hall; viz. That Swinburn was put out Master there, and Madew put in: Whereas both the one and the other died under Queen Mary. But this undoubtedly was the chief Business of the Visitors, to Purge the University, by swearing the Heads, and chief Members and Officers, to the Supremacy, and by depriving the Refusers. Dr. Parker (tho' Nominated) had hardly any hand in this Visitation, being about the very time of it at London, attending the Solemnization of the Funerals of the French King, and his own weighty Affairs, being by this time Elect.

I find little done by the Dean and Chapter of Canterbury this Year, (who had now all the Jurisdiction of the Archbishop, while the See remained vacant) except it were granting several Commissions: As to Nicolas Harpsfeld, LL. D. Official of the Court of Arches, to admit Richard Mitche to be Advocate of the Court of Arches. This Commission bare date the day of April, 1559. Another to the same, to admit Thomas Yale LL. D. Advocate of the Court of Canterbury, dated the day of April, 1559. Another to William Mowse LL. D. Vi-

A N N O
1559.Dangerous
Doctrines a-
gainst Prin-
ces, noted by
Parker.Let. to the
Lord Bacon.

Chap. 9.

Parker one of
the Visitors of
Cambridge.E Collectan.
Reg. Gale,
Armig.Hist. of Cam-
bridge, p. 135.Commissions
from the Dean
and Chapt. of
Canterbury.
Regist. De-
can. Cant.

Dr. Mowse.

ANNO
1559.

Parker, Arch-
bp. Elect, af-
fists at the Ob-
sequies of
Henry the
French King.

Labours to
stay Exchan-
ges with the
Queen ;

And for her
Grant of di-
vers things to
the Clergy.

car General, admitting him to take Cognizance of Causes in the Court of Audi-
ence, dated the 30th of May. Another to the same, and of the same Date,
Constituting him Official of the Court of Canterbury. And yet another Com-
mission to him, the said *Mowse*, dated June 13. to Constitute him Dean of the
Arches. This Dr. *Mowse* was a Man that always light upon his Legs, and would
be sure to hold in in all Revolutions : Being first Preferred by Archbishop *Cran-*
mer in King *Edward's* Reign, and complying with all Changes afterwards. Yet
he was a good Scholar, and a good Benefactor to *Trinity Hall* in *Cambridge*,
whereof he was Master.

It was but two Months after the giving forth these Commissions, that our Di-
vine became Elect of *Canterbury*. When the first thing I find him employed
about, was assisting, in the beginning of *September*, at the Funeral Solemnities of
Henry II. of France, celebrated in *St. Paul's Church*, together with the Elects of
Chichester and *Hereford*, Apparellled in their Surplices and Doctors Hoods ; having
the *Dirige* said in *English*.

But it was a greater Matter at which he assisted the next Month, or thereabouts,
or indeed was the chief Agent ; which shewed his Zeal and his Care for Learn-
ing and Religion, and the Welfare of the Church, over which he was to be con-
stituted. The late Parliament had made an Act to enable the Queen upon the
Vacation of any Bishoprick, (and there were now many vacant) to convert the
Temporal Revenues, or Part thereof, unto her self, settling in Exchange Church-
Lands in lieu thereof ; such as Improvements, formerly belonging to Monasteries
dissolved, and Tenth : taking into her own Hands good old Lordships and Ma-
nors for them. The Inequality of which Exchanges was, That to these Impro-
priations were oftentimes considerable Charges annexed, by necessary Reparati-
ons of Houses and Chancels, and yearly Pensions payable out of them. And Tenth
would often fall short and be unpaid by reason of the Poverty or Inability, or
Death of the poor Curates and Ministers. Nor could the Bishops have any good
Title to them ; it being doubtful, whether they could be alienated from the Crown,
having been by Act of Parliament given to it. The Archbishop Elect therefore
joyning with him the four other Elects, viz. Of *London*, *Ely*, *Chichester*, and *Here-*
ford, consulted seriously what was to be done in this Case : and resolved for this
Purpose to make an humble Supplication to the Queen, to make her sensible of
the Evil that might hereby accrue to the Revenues of her Bishops ; and to stay
her ; if possible, from making the Benefit she might of the said Act, to offer
her a yearly Pension for favouring them in this Request ; which was a Thousand
Marks for the Province of *Canterbury*, in Consideration of her great and manifold
Charges daily sustained ; Offering moreover to declare at large to her in Writing,
if she would permit it, the great Inconveniences that were like to ensue the Exe-
cution of this Act, upon many good Grounds and Reasons.

But if this might not be obtained, then they sued and prayed, that she would
grant these reasonable Favours following, viz. That the Vicarages of these Im-
propriations that were to be exchanged and conveyed from the Queen to the
Bishops, might be made competent Livings and Subsistences : That Chancels and
Mansion-Houses decayed might be considered : That yearly Pensions might be
reprimed out of the Parsonages : That the Manors being withdrawn from them,
they might not be charged with setting forth Men to War, as the Bishops had done
before such Alienation : That equivalent Recompence should be made for the
Perquisites of Courts and Wood-sales, and such other casual Profits arising from
the Manors exchanged with the Queen. That Parks and Woods might be valued :
That Corn-heaps, Fish and Fowl, with Carriages and other Commodities, might
remain to the Bishops for Hospitality. That Parsonages appendent to the Manors
exchanged, might be referred to the Bishop's See. That the Bishops of the new
Erected Sees might have the bestowing of the Prebends of those Churches, as in
others was used, to maintain learned Men and Preachers. That if any of the
exchanged Tenth or Rectories were evicted from them by Law, Recompence
might be made them. That they might have remedy by Law to recover Tenth
denied or delayed. That no Rents be returned for Spiritual Possessions : That
Bishopricks might be discharged of Arrearages of Subsidies and Tenth, and other
Incumbrances past in the Days of their Predecessors : To be discharged of Subsi-
dies

dies the first year of their paying their Fruits. That the Queen would continue the new erected Sees, (which it seems some were looking with a greedy Eye upon.) That the Benefice of *Cliff* might be annexed to the See of *Rocheſter*; and that the Benefice lately annexed to the See of *Cheſter* might not be diſmembred. That they might receive the half years Rent laſt paſt at *Michaelmas*, in conſideration of their Charge in neceſſary Furniture of their Houſes, and Diſcharge of Fees paid before and at the Reſtitution of their Temporalities. That their Firſt Fruits might be abated and diſtributed into more Years, for the better maintenance of Hoſpitality. And without the Grant of this they ſhould not dare to enter into their Functions, which She had Nominated them to, being too importable for them. But this whole Addreſs is preſerved in the *Appendix*.

But however humble and reaſonable theſe Requeſts were, which the Archbiſhop Elect and his Brethren then made in their own and the Churches behalf, the Queen, preſſed by ſome greedy Courtiers and other Back-friends to Religion, was not over-favourable in granting.

It was not long after this, that a Letter came from *Hugh Corwin*, Archbiſhop of *Dublin*, to our Archbiſhop, upon a very remarkable Occaſion, and in very good Season for the ſetting forward the taking away of Images out of the Churches, that were now replenished with them; and the Queen ſomewhat indifferent and unreſolved about it. The Caſe was this.

At the Coming of the Earl of *Suffex* into *Ireland* (who was lately ſent over by the Queen her Lieutenant there) the Litany was ſung in *English* at *Chriſts Church* in *Dublin*. This gave great Offence to ſome of the Popiſh Zealots, reckoning a-right, that the Uſe of the Maſs was in danger of being laid aſide in that Cathedral. Something therefore was to be done now or never, to keep up the Reputation of the old Superſtition; and a Miracle was to be ſhown in the ſaid Church the next *Sunday*, when the Lord Lieutenant, the Archbiſhop, and the reſt of the Privy Council were there at Service. There was in that Cathedral an Image of *Chriſt* in Marble ſtanding with a Reed in his Hand, and the Crown of Thorns on his Head. And while Service was ſaying before this great Aſſembly, Blood was ſeen to run through the Crevices of the Crown of Thorns, trickling down the Face of the Crucifix. The People did not perceive it at firſt; therefore ſome who were in the Fraud, cried out to one another, and bad them ſee, how our Saviour's Image ſweat Blood. Whereat ſeveral of the Common People fell down with their Beads in their Hands, and prayed to the Image. Vaſt numbers flocked to the Sight. And one preſent (who indeed was the Contriver, and formerly belonged to the Priory of this Cathedral) told the People the Cauſe, viz. That he could not chuſe but ſweat Blood, whiſt Heresy was then come into the Church. The Confuſion hereupon was ſo great, that the Aſſembly brake up. But the People ſtill fell upon their Knees, thumping their Breſts: and particularly one of the Aldermen and Maior of the City, whoſe Name was *Sedgrave*, and who had been at the *English* Service, drew forth his Beads, and prayed with the reſt before the Image. The Lord *Suffex*, and thoſe of the Privy Council haſted out of the Quire, fearing ſome harm.

But the Archbiſhop of *Dublin* being diſpleaſed, cauſed a Form to be brought out of the Quire, and bade the Sexton of the Church to ſtand thereon, and to ſearch and waſh the Image, and ſee if it would bleed aſreſh. The Man ſoon perceived the Cheat, obſerving a Sponge within the Hollow of the Images Head. This Sponge one *Leigh* (ſometime a Monk of this Cathedral) had ſoaked in a Bowl of Blood; and early on *Sunday* Morning, watching his Opportunity, placed the ſaid Sponge, ſo ſwolln and heavy with Blood, over the Image's Head within the Crown; and ſo by little and little the Blood ſoaked through upon the Face. The Sponge was preſently brought down, and ſhewed to theſe Worſhippers; who began to be aſhamed: and ſome of them curſed Father *Leigh*, (who was ſoon diſcovered) and three or four others that had been the Contrivers with him.

The Archbiſhop the next *Sunday* preached in the ſame Church before the Lord Lieutenant and the Council, upon 2 *Theſſ. II. 11* God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lye: Expoſing the Cheats, who openly ſtood there, with Father *Leigh*, upon a Table before the Pulpit, with their Hands and Legs tied, and the Crime written on their Breſts. This Punishment they ſuffered three *Sundays*; were

A N N O

1559.

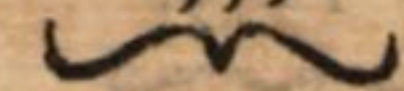
Numb. X.

The A.Bp. receives a Letter from Dublin concerning a weeping Crucifix.

Cecil's Memor. in Hunt. Rom. Fox. p. 85.

The Cheat discovered.

A N N O
1559.



Archbishop
of Dublin
writes to our
Archbishop
about it.

He adviseth
the Queen to
remove the
Crucifix out
of her Chapel.

Sir Fr. Knollys
to him here-
upon.
MSS.C.C.C.C.

Chap. 13.

were imprisoned for some time ; and then banished the Realm. This converted above an Hundred Persons present, who swore they would never hear Mass more.

And further upon the 10. Sept. 1559. the Archbishop caused this Image to be taken down, altho' he himself had caused it to be set up at his coming to that See, after it had been pulled down once before by *Geo. Brown*, the former Archbishop in King *Edward's* time.

The Contents of all this did Archbishop *Corwen* write in a Letter to Archbishop *Parker* : who was glad thereof ; by reason that the Clergy were debating at this present, whether Images should stand in the Churches, or no ; the Queen herself being indifferent in the Matter, and rather inclinable to them. But this Letter which the Archbishop shewed her, wrought on her to consent for the Throwing of Images out of the Churches ; together with many Texts of Scripture, which our Archbishop and other Divines had laid before her, for the demolishing of them.

Another of his Applications to the Queen about this Time must not also be forgotten. The Queen had been prevailed with, that Images and Lights and Crucifixes should be enjoined to be taken away, to prevent that gross Idolatry and Superstition that the common People had been brought into by means thereof. But She retained nevertheless, in her own private Closet, a Crucifix and Lighted Tapers in Divine Service. This being so contrary to her own Injunctions, and favouring so much of Superstition, and that Example being so dangerous, the Archbishop Elect had the Assurance and the Honesty to advise her Majesty not to permit these things any longer in her Presence. Which he did with that Gravity and Freedom becoming his Office, that Sir *Francis Knollys* sent him a Letter Octob. 13. 1559. " Wishing him Prosperity in all Godliness ; namely in his good Enterprize against " the Enormities yet in the Queen's Closet retained. Although, said he, with " the Queen's express Commandment these Toys were laid aside till now a late. But tho' *Parker* did thus discharge his Duty, She, I doubt, continued these Furnitures of her Oratory. Which gave such an Offence to another of her Bishops, that he could very hardly be induced to Minister there before her : as may be read more largely in the History of the Reformation under that Queen.

CHAP. X.

The Archbishop Elect employed. In Commission upon Ministers deprived. Divers Popish Bishops and Divines in the Archbishop's Custody. Bishop Tunstal ; Bishop Thirleby ; Dr. Boxal ; Dr. Tresham ; And Dr. Richard Smith ; Some Accounts of them. An Addition to the Archbishop's Coat of Arms ; Given him by Garter. The Patent thereof.

The Archbp.
Elect at Lam-
beth.

Dr. Turner re-
stored to his
Deanry.

PARKER, Archbishop Elect, remained now in London, or rather at Lambeth, there being great need of him both at Court and elsewhere, with the rest of the Bishops Elect and other Divines, to Consult with, concerning Matters of the Reformation that was now in hand.

Among other weighty Matters the Archbishop was now employed in, one was in doing Justice to such as had been wrongfully deprived and thrown out of their Places in the Church under Queen *Mary*. One of these occurs, namely *Will. Turner* Doctor of Physick, and a Zealous Divine, who under King *Edward VI.* had been Dean of *Wells*, but outed in the next Reign, and became an Exile. He was now restored to his Deanry by the Judgment of the Archbishop and some others, joyned in Commission with him. But after his Restitution in the Year 1560, *John Goodman*, the last Dean, had procured a Commission to certain special Persons, named and chosen by himself, and (as it was thought) very partial, to con-

vent

vent the said Dr. *Turner*, and to remove again him from the said Deanry. Whereupon he made Supplication to the Queen to inhibit the said Commission to proceed against him. Nevertheless, that Justice might be indifferently ministred to both Parties, She willed and commanded the Lord Keeper, by her Letters, to call both Parties before him, and to direct a Commission in her Name, as he was accustomed to do upon Appeals, to such indifferent Persons as he should think fit, or as they both should accord upon: And in the mean Season to take Order, that Dr. *Turner* might remain in quiet Possession. And so he did to his Death: which was in the Year 1568. being buried in *Crutched Friers Church, London*: where he hath a Monument yet remaining.

Now were committed unto the Archbishop's Custody divers Popish Bishops, as *Cuthbert Tonstal*, Bishop of *Durham*, having been deprived in *July*; who died in the Archbishop's House at *Lambeth* in *November* following, being Eighty five years of Age. But before his Death, by the Archbishop's means, he was brought off from Papistical Fancies. And he declared it his Judgment, that the Pope's too far distended Power ought to be restrained within his own Diocese of *Rome*. Letters to which Purpose he had long before written to Cardinal *Pole*. Unto which Mind he now returned again, after his compliance with the Pope under Queen *Mary*. And not above fourteen Days before his Death, while he lived with the Archbishop, he testified to him and others, those Letters to *Pole* to be his. One of which is extant in *Fox's Monuments*, writ about 1534, and others of them be in MS. in the *Cotton Library*. *Tonstal* also allowed of the Mariage of Priests, as permitted by the Word of God. To all which I may add his Judgment in Point of Justification, which was according to the Doctrine of the Reformed: as appears by a Book that he wrote and published *An. 1555.* in 4to. *Contra Blasphematōres Johannis Redmanni de Justificatione*. Which learned Divine, Dr. *Redman*, did on his Death-bed declare freely his Judgment for Justification by Faith. For which, it seems, several Papists had railed against him after his Death; and occasioned this learned Bishop, even under Queen *Mary*, to take his Part in the said Book. Which is, or was, among our Archbishop's Books, by him given to the Publick Library of *Cambridge*. Of this Man *Erasmus* speaking, gave this Character of him in his younger Years, before he was Bishop: "That he was a Man of a most unblameable Life, exactly skilled in both kinds of Learning, and not unversed in any good Discipline."

Besides *Tonstal*, (whom the Archbishop caused to be decently buried under a fair Stone, with an Inscription in Brasse, in the Parish Church of *Lambeth*) he entertained *Thirlby*, first Bishop of *Westminster*, late Bishop of *Ely*; and *Buxal* D. D. of *New College, Oxon*, and late Dean of *Peterborough* and *Windsor*; a Man, who tho' he were so great with Queen *Mary*, yet had the good Principle to abstain from the cruel Blood-shedding of the Protestants, giving neither his Hand, nor his Consent thereunto. *Tho. Tresham*, Vicechancellor of *Oxford*, was also sent to be with the Archbishop in Custody. But he giving Sureties, that he would neither by Word nor Deed attempt any thing against Religion in the behalf of the Papacy, was set at Liberty. To his Custody also was committed Dr. *Richard Smith*, once Publick Professor of Divinity in *Oxford*, a very fickle Man, of whom some things have been spoken in Archbishop *Cranmer's Memorials*. Being with Archbishop *Parker* this year, he convinced him of many Errors that he had divulged in a furious Book by him writ against the Mariage of Priests. Infomuch that *Smith* now pretended to some Detestation of it; and declared openly this his Detestation of his Book at *Oxford*, in the same Schools in which he once read Divinity. And he acknowledged there, that it was writ by him out of a vain Ostentation of his Wit and Parts. And that if any doubted of those Doctrines which he recanted, he desired such to come to him, and he was ready to satisfy them with very good Reasons.

Of this *Smith* I have something more to add: Namely, That at the Visitation at *Oxford*, (the *Queen's* Visitors, being among many others, the *Lord Williams* of *Thame*, *Dr. Richard Cox*, Elect of *Ely*, *Sir John Mason*, and *Dr. Walter Wright*, Archdeacon of *Oxford*) he did, it seems, refuse the Oath of Supremacy, required of him. Upon which he was sent up to the Council: And the Council re-

ANNO
1559.

Bp. Tonskal
with him
there ;

MATTHÆUS.

And Bishop
Thirlby, and
Dr. Boxal:

And Dr. Tre-
sham,

And Dr.
Smith. wohl
Book II, Ch. 2.

Who was
sent up from
Oxon by the
Visitors.

ANNO
1559.

The Arch-
bishop writes
to the Coun-
cil concern-
ing his Con-
formity;
MSS.C.C.C.C.
Ep.Princ.&c.

And to the
Visitors at
Oxford in his
favour.

How Smith
over-reached
the Archbi-
shop, and dis-
charged his
Sureties.
Epist. int.
MSS.C.C.C.C.

mitted him to the Archbishop, and the Bishop of *London*, to whom they writ their Letters to deal with *Smith*, to take the Oath to the Queen. And the Archbishop was successful therein, and persuaded him to take it, and to make a Subscription with his Hand to the same Purpose. Concerning which, the Archbishop writ a Letter to the Council, together with *Smith's* Subscription inserted; signifying, "That he and the Bishop of *London* had spent some time with Dr. *Smith* in Conference; and what partly by our Allegations, and he more pressly weighing the Form of the Oath of the Queen's Supremacy by the Exposition inserted in the Injunctions, is contented to take it, as he saith, with a full persuaded Conscience: And saith further, that if he had so understood it afore, as he seeth cause at this present, he would never have departed from *Oxford*. And now to some Declaration of his Conformity, I offered him to consider the Form of a Subscription, which we devised to be used in the Order of Visitation. Whereunto he hath, as your Lordships will see, Subscribed gladly." And so desiring to know their Lordships further Pleasure concerning him, &c. The Issue was, that they took Bonds of him, and had others Bound for him, and then let him go to *Oxford*, to be ordered by the Visitors there; that is, To take his Oath, and make his Recantation. But *Smith* obtained so much favour, by his crafty dealing, at the hands of the good Archbishop, that he wrote a Letter to the Visitors, which *Smith* was to be the Bearer of, that they would deal favourably with him, and expose him not too publickly. *Smith* having told the Archbishop, that he might thereby be so discredited, as not to be able to do that Service in the University, that otherwise he might and would. Therefore the Archbishop signified in his Letter to Sir *John Mason* and Dr. *Wright*, the Visitors; "That the Queen's Counsellors willed him to take sufficient Bonds of Dr. *Smith* to repair to their Presence, to declare before them his Subscription to the Articles of the Queen's Supremacy, for the Order of Service received, and for the Authority and Lawfulness of the Injunctions, to be Confessed also before them. Now forasmuch as the said Dr. *Smith* feared, that if ye should Summo *jure* order him, and produce him too much openly, he should too suddenly discredit himself for any good doing, as he promised to do to his utmost power, as may be used with prudence. And therefore he offereth himself to me [as the Archbishop proceeded] that he will gladly travel at your Commandment, to reduce any Wilful or Stubborn Person, *bona fide*, to the like Conformity. Whereupon this shall be to pray you, upon the Trust I have in his Sincerity, that ye use him the more indifferently, as may stand with your Commission.

Your assured loving Friend,

Mat. Elect Cant.

This Letter, thus kindly writ for him by the Archbishop, *Smith*, upon some Crotchet or other, took not with him, when he returned to *Oxford*, either not liking some passage in it, or thinking to shift well enough without it: and so he left it behind him.

Now after this Jobb was over with him at *Oxford*, he used his Wits to get clear his Sureties that were bound for him; which he also compassed by his Craft and Lying; and herein over-reached the unwary Archbishop again. For this purpose he addressed a Letter to the Archbishop, Thanking him for his Charitable Intreating him, when he was with him. And then went on to tell him this formal Story; "That the Wife of one of his Sureties, named *Roger Smith* his Cousin, did so fore trouble her Husband, because he was bound for him in such a great Bond, that She would not continue in House with him, except he were discharged. And that were pity, added *Smith*, for that they had many goodly witty Children. And that She had in her keeping a Cap-case of his [Dr. *Smith's*] with Gold in it and Money, which She would not deliver to him until her Husband were out of that Obligation: And that he had no Money but that, to pay his Debts. And so should be constrained to sell his Books, Bedding and Apparel, and to give up the Studying Divinity, to teach Children. Which would be not only his undoing, but some hindrance to his setting forth of God's Word, and the Truth

“ Truth of it. That his tarrying there in Oxon was very chargeful, as he had no
 “ Living : and therefore that except his Lordship would grant his Petition, he
 “ must depart strait away. That his other Surety was his own Sister's Son ; to
 “ whom he gave Thirty Pounds to set up his Craft. Which he did so dearly love,
 “ that he would not undo him in no case ; as he said he should, if he should de-
 “ part out of the Realm : because the Obligation would be broken thereby.

“ And so he desired that his Grace would let only him, and his said Nephew,
 “ stand bound. And that he would never break that Bond, if Death should
 “ follow thereof. *Deum testem invoco in animam meam, si mentior.* And much
 more he writes to the Archbishop to this purpose. And yet, as it is written by
 the Archbishop's Secretary in the midst of the Letter, *Notwithstanding this earnest*
Promise and Bond, yet this good Father fled into Paris ; such was his Faith.

I cannot here omit another Piece of Smith's Fraud, to conceal his Purpose of
 Flying, and to make the harmless Archbishop believe his Sincerity. Which was
 thus compassed ; In a Letter which he wrote to the Archbishop, he prayed him,
 that he would order his Chaplain Mr. Perse [Peerson I suppose] to write out a few
 of the best Authorities and Reasons, which his Honour had gathered to prove the
 Mariages of Priests to be Lawful : that he might use them, when he should
 either speak or write for the Defence thereof. Both which, he said, he minded
 to do, as soon as he could conveniently. But we have said enough, and too much
 of this Man, contemptible and infamous for his shifting Falshood and Incon-
 stancy. He was afterwards preferred in the College of Doway, and made Dean
 of S. Peter's there, and dyed in the Year 1563.

And over-
 reached him
 again on ano-
 ther occasion.

The Time of the Archbishop Elect's Consecration drawing near, as a Mark of
 greater Honour, and that his Seal for his Offices and Courts might be ready, Sir
 Gilbert Dethick, Principal King of Arms, called Garter, added to his Paternal Coat
 on Chevron Argent, the three Estoils, Gules. Confirmed by Garter's Pa-
 rents, an Authentick Copy still remaining in the Heralds Office, bearing date
 Novemb. 28. 1559. Therein he gave the Archbishop his Testimony, “ To be a
 “ Gentleman of a good Family, Bearing Arms ; and that he was a Person that
 “ merited in all Places to be admitted and received into the Number and Society
 “ of Illustrious Persons. And that for his laudable Merits, excellent Endowments
 “ of Mind, and great Dexterity in managing Affairs, he [the said Garter] had given
 “ him that Addition to his Arms. But behold the Patent, favourably communi-
 cated to me by Sir Henry St. George, then Clarencieux, now Garter.

The King at
 Arms gives an
 Addition to
 the Archbp's
 Coat.

*Præclara fa-
 milia ortus.*



OMNIBUS Christi Fidelibus has præsen-
 tes literas Inspecturis, Visuris, vel Audituris,
 Gilbertus Dethick, alias Garter, Miles, Prin-
 cipalis Rex Armorum Anglicorum, Salutem,
 cum debita & humili Commendatione. Equi-
 tas vult, & Ratio postulat, quod Homines vir-
 tuosi, laudabilis Dispositionis, & vitæ honorabi-
 lis, sicut per eorum Merita Honorati & Remu-
 nerati in suis personis existentes in hac vita
 mortali tam brevi & transitoria, & in quoli-
 bet loco honoris præ cæteris exaltati, demon-
 strando Signa & Exempla Virtutis, Honoris ac
 etiam Humanitatis, ea intentione ut per eorum
 exempla alii magis conentur eorum Vitam in
 bonis operibus & factis clarissimis exercere ; Et
 ideo Ego prædictus Rex Armorum ut supra, non
 solum ex divulgata fama, verum etiam ex meo,
 cæterorumque Nobilium fide dignorum testimo-
 nio, sum veraciter instructus & informatus, quod
 Reverend. in Christo Pater Dom. MAT-
 THÆUS PARKER, Archiepiscopus
 H Cantua-

The Patent.
 Ex Offic. Fæ-
 cial.

A N N O

1545.

His Decree
for the pro-
nouncing of
Greek, negle-
cted.

“ them and mark them, shall from henceforth without all Reformation be neglected and forgotten, or so by silence hidden as they shall not appear to be corrected, there is small Hope of Conservation of good Order, and a marvelous Boldness given to Offenders, the means of Reformation thus taken away. Wise Men have noted truly, that it is *Caput audaciæ impunitatis Spes*. Which must needs grow where open Faults be thus neglected and pretermitted. Wherein they be chiefly to be blamed, that forbear to make report of that they have heard, when they be required.

“ I would not be over-curious, unless the Crime were notable, to bring to light his Fault, that himself hath used means to hide from the World. But if the Offender be so destitute of all Fear and Shame, as these Players were, why should any Man forbear, when they walk in the Street naked, to point them with his Finger, and say, *There they go* ?

“ I hear many things to be very far out of order, both openly in the University, and severally in the Colleges, whereof I am sorry : And among other, in Contempt of me, the determination of the Pronunciation of certain Greek Letters, agreed unto by the Authority of the whole University, to be violated and broken without any Correction thereof. The Matter is low, and the Contempt so much the more. I was chosen Chancellor to be so honoured (although without my Deserts) of them ; and I have given no Cause to be despised. I will do that I can for the maintainance of Vertue and good Order there, and challenge again of Duty to be regarded after the Proportion, not of my Quality, but mine Office : Requiring you, Master Vicechancellor, to communicate these my Letters, with the Masters, Presidents, and Doctors ; and on my behalf to desire them gravely to consider of what Moment the good order of Youth is, and to withstand the Leud [Attempts] of such as have neither shame, nor fear of Punishment and Correction. The Lesson of Obedience would be well taught and practised, and I will be more diligent to know how Men profit in it, than I have been.

“ I have shewed the whole Council the Words spoken by Mr. Scot ; from whom ye shall shortly receive Answer in that Matter. And as touching those that were chief Players in the Tragedy, I hear very ill matter ; and I pray you call them unto you, and know whether they will acknowledge and confess their Fault or no ; and to signifie the same to me. And so fare ye well :
At London, the 12, May.

Your loving Friend,

STEPHEN WINTON.

The Councils
Order to the
Vicechancel-
lor.

So that to make the more of this Business, besides these his own Animadversions, he brought it before the Privy Council. And in fine, the Lords of the Council thus far concerned themselves by the Bishop's Instigation in it, that May the 16, they wrote, by a Secretary of his, to the Vicechancellor. The Sum of which was, “ That he should call the Parties before him, and admonish them to endeavour to employ their Wits and Studies in Knowledge of that is good, true and wholesome ; and that nothing might be meddled withal that might offend the Law, and Quiet of the Realm. That those that were the Heads and Governors should have such special Cure and Care, as if any disorder were among the Youth, they return it from time to time, and do that might be for their Discharge in that behalf. And discharging Mr. Scot, that had been noted for the speaking certain Words, they exhorted him to do for the Reformation of those that had misused themselves in the playing of the Tragedy, as to his and their Wisedoms should be thought requisite. And no further did the Council think fit to espouse the Chancellor's mighty quarrel. And with what Moderation and Prudence our Dr. Parker put an end to this Business, we may conjecture.

Things set
down by the
Vicechancel-
lor to be re-
formed.

I have but one thing more to add concerning our Doctor in his Office of Vice-chancellor. And that I gather from what was writ with his own Hand on the back-

back-side of the Chancellor's Letter aforesaid. Which, I suppose, were Minutes of Matters that he intended to reform, and give his Orders about: *Viz.*

A N N O
1545.

- " Raiment, Gowns, Beards, Crowns, [which two last were to be kept shaven, and not allowed to grow,] Habits, Lawyers and Masters of Art.
- " Sitting at Divinity Disputations, and at Sermons, &c.
- " Coming to Congregations, and common Dirges. King's Dirges.
- " Matriculation to be had by the Presidents.
- " Pronunciation of the Greek Tongue. [About which was great Controversy about this Time.]
- " Revelation of Secrecies.

C H A P. VI.

Stoke College by his Means preserved from Dissolution under King Henry VIII. But Dissolved under King Edward. Hath a Pension for it. Parker marries. Hath a Son. Vicechancellor again. The Archbishop, and Bishop of Westminster summon him to preach at Court. Two Discourses of his Writing. Preaches to Ket, and the Rebels in Norfolk. His Danger thereby.

IN this same Year, being the 37th of the King, all Colleges, Chauntreis, Hospitals, &c. were granted by Parliament to him. This Act struck full at *Stoke College*, which caused the Dean to bestir himself, if it were possible to prevent the Dissolution of a Place which he had laid out so much of his pains about, to make it useful for the Service of the King, the Church and Commonwealth. And he applied himself particularly unto good Queen *Katherine* and her Council, (She being Patroness as it seems) to try, if by his Arguments to them he might prevail to stop this Ruine impending over so good a Foundation. He shewed them, how he had improved the College above the first Institution: how he had formerly refused to comply with certain, who would have persuaded him to Surrender the College, with promise of considerable Advantage to accrue to himself by Pension and otherwise. But now the Continuance thereof being in such danger, as it was out of his Ability to prevent, he laid the Consideration thereof before them, who in other Matters consulted for the Queen's Honour and Commodity. He urged to them, "How small a matter of Profit it would bring to the King, *viz.* but 300*l.* and chiefly consisting in Spiritual Rents. That the House was so situate, that the Queen's Tenants were round about it: Whence they did use to receive Alms and Hospitality, and had good Instructions from the Dean and Prebends there out of God's Word preached to them: and that the Queen's Tenants Children had their Education there *Gratis*. Then he also laid before them, how convenient the House was for the Entertainment of the Queen's Officers and Servants, as often as they should have occasion to come down among her Tenants, (a part of her Revenue lying thereabouts) as in former times upon Surveys, her Council had been received there sometimes eight days together, with resort of the most part of her Farmers thither at the same time. These things the Dean recommended to them, to acquaint the Queen with, that She might accordingly inform the King; and that by her Suit unto him, he might grant a Continuation of this said College.

Labours the
preserving
his College
of *Stoke* a-
gainst the
Act.
Applies to
Q. *Katherine's*
Council,

And as he wrote this to the Queen's Council, so he likewise made Suit to the Queen's Grace her self, with his Declaration of these things aforesaid. But the whole Letter, whereof these are the short Contents, may be found in the Appendix. And

And to the
Queen.

Numb. VI.

A N N O
1546.

And to Sir
Anth. Denny.
The College
stands as yet.

And lastly, he made use of the Interest of Sir *Anthony Denny*, a Learned and Worthy Knight, and one of the Privy Chamber to the King: Who made his Application to the King in the said behalf; Shewing the King withal the great Merits of the Dean himself, and of his honest and virtuous using of that College.

All these together moved the King to suffer the College yet to stand: But it was but for a little while longer, that is, during his Life, as we shall see by and by.

A N N O
1547.

But soon af-
ter dissolved.

The College of *Stoke* then remained until the first year of King *Edward VI.* In which year it was suppressed, and the Members were dispersed; by virtue of an Act of the Parliament, that began to sit *Novemb. 4. 1547.* By which Act (as there had been such an Act before under King *Henry*) all Colleges, Free Chapels, Chantries, Hospitals, Fraternities, Guilds, were given to the King, to convert the Benefits of them, with the Colleges and Chapels themselves, to his use; and the Right and Title thereof to the King, to commence at *Easter* next following. Now the Dean again tried what he could do to rescue his College, by soliciting the Commissioners to respite the Ruin of so useful a Foundation. But when he saw there was no Remedy, he bethought himself to part with it upon as good Terms as he could. So he applied himself to his Friend Sir *Anthony Denny* to use his Interest with the Commissioners, for the settling a good Pension upon him for his loss of his College. Who therefore wrote thus to them:

Sir Anth. Den-
ny to the
Commission-
ers about
the Dean of
Stoke.
MS. C.C.C.C.
Miscell. O.

" Besides most hearty Commendations; For that heretofore I have been a Su-
" tor to the King our late Sovereign Lord deceased, on the behalf of Mr. *Parker*,
" Dean of *Stoke*, whose honest and virtuous using of that College much also mo-
" ved the same late King, in such wise as his Majesty clearly resolved to permit
" the same to remain undissolved; I am much at this present stirred to require you
" to be favourable towards him. And albeit I mean not to have the said College
" to endure in his former plight, knowing that of necessity it must now ensue the
" Course of others, being in like state; Yet that it might seem good unto you to
" consider the Man's Worthiness above the common sort: and that as he in all
" Points hath shewed himself not like to the rest, so likewise to be esteemed, and
" accordingly rewarded to his deserts; That is, in having an honest and conve-
" nient Pension. Which although peradventure it shall seem the greater, yet may
" the King's Majesty be soon thereof discharged by redemption of some other
" Spiritual Promotion, and the Man nevertheless worthily advanced. Thus much
" I have thought good to write in his Commendation and Favour, whose Wor-
" thiness I much esteem and tender. Trusting thereby, both for his deserts sake,
" and this my simple Contemplation, ye will the rather have respect towards him,
" as the Cause and Person require; and my Thankfulness for the same may de-
" servedly ensue. Fare ye right hartily well, from my House at *Chestnut* the
" last of *February*, 1547.

Your own assured,

ANT. DENNY.

A Pension set-
tled on him.

And no question Sir *Anthony Denny's* Request, (being of the Privy-Chamber to the present King, as he was also to his Father) especially considering the great Deserts of the Man, so much insisted on by him, had a favourable Answer; and that a good Pension was settled on the Dean, until the said Pension was redeemed, according to *Denny's* Phrase, with the Dignity of the Deanry of *Lincoln*, afterwards conferred on him, tho' that was not till some years after. And *April 1.* he resigned his Deanry.

The Commis-
sioners for
Dissolution
of Colleges,
send to *Par-*
ker.

When the College therefore was now to be dissolved, *Nicholas Bacon* the great Lawyer, (afterwards Lord Keeper of the Great Seal,) *Christopher Peyton*, and *Am- brose Gilbert*; these being some of the Commissioners appointed by the King, together with Sir *Roger Townsend* and Sir *Arthur Hopton*, for the Surveying of Col- leges, and doing divers things in the Counties of *Suffolk* and *Norfolk*; the three former sent the Dean a Letter to bring in, against such a day, a perfect Rental of the Lands, Tenements, Possessions and Hereditaments appertaining to his College, and a certain Inventory of all the Ornaments, Plate, Jewels, Goods, Debts, Cattals, due unto the said College: Which accordingly he did. This was exactly the Me- thod observed under King *Henry VIII.* when Monasteries were dissolved.

This

This College at length fell into the Hands of Sir *John Cheke*; who with *Walter Moyle* purchased it, together with all the Tenements and Messuages in the Parish of *St. Lawrence Pountney, London*, belonging to the College of *Corpus Christi* near that Church. But herein Sir *John* made use of the Friendship, Counsil and Direction of *Dr. Parker*, the Dean. Which Kindness so affected him, that he promised him his Pension should be first settled; as appears by *Cheke's* Letter to him, wherein he mentions the Kindness and Friendship he received from him; and that when the Commission was come forth, "You and yours, said he, shall be the first to whom Pensions shall be appointed; and for your part, I trust, so rewarded, that no Pensioner better."

A N N O
1547.
The College
devolves to
Sir John Cheke.
K. Edw. Book
of Sales.
Epist. Viror.
Illust. int. MSS.
C. C. C. C.

Thus, until the first Year of *K. Edward*, did *Parker* hold this College against some that often sought it. And he had a Pension for it of forty Pounds *per Annum* allowed him, paid out of the *Exchequer*. And thus was this House, and all the good Uses *Parker* made it serviceable to, (in great pity) put to an End. And when he could not save the College any longer, he saved at least the Remembrance of it, by conveying away thence a small Square of Glass, painted with the Coat of Arms of the Founder, the Lord *Mortimer*, being Three Lillies, which he set up in his Lodge at *Benet College*, and remains there unto this Time; Which was shewn me, when I was there in the Year 1690. by the Reverend *Dr. Spencer*, then Master. It bespake *Parker's* good Affection to that Religious Foundation, over which he had presided, and which he had made so useful to the Country. Thus did the Superstition of such Foundations draw this, tho' so well purged, and made so useful, into the same Calamity with the rest; nor would the private Covetousness of those Times be persuaded to spare so publick a Good.

I meet with one of the Scholars bred in the School of this College of *Stoke*; whom the Dean removed thence to his College in *Cambridge*; and afterwards took care of him there for divers Years. He was afterwards preferred at the Court in the Signet Office. Who, when his Patron was preferred to be Archbishop of *Canterbury*, came not long after to Congratulate him at *Lambeth*, and to offer him his Service, and to acknowledge his former great Favours. But for his Delay in the mean time, he made his Apology, and did his Duty by Letter. His Name was *Thomas Bowly*. In which Letter he acknowledged to the Archbishop, "How he bred him a Scholar, first at his School of *Stoke*, then sent him to *Benet College*, and placed him in the room of a Bible Clark; permitted him for his better Conveniences in Learning, to have a Key to the Library; took him sometimes abroad with him to *Norwich*, [his Native City] to *Ely*, [where he had a Prebend] and other Places, besides manifold other Benefits. Such Countenance, Favour and Furtherance did he use to afford his Scholars, that were Studious and Ingenious. "He excused himself, that he had not before now offered himself to his Grace, and acknowledged his former Favours; That the Reason was a Fit of Sickness, that brought him to a Consumption: And afterward being recovered of that, he served in the Office of the Queen's Signet, which required such continual Attendance by reason of the Absence of his Master, that he could not have convenient time to acknowledge his bounden Duty to his Grace. But that he had been often at his Grace's House, to have done it at *Lambeth*". And this was the Return of one of the Dean's grateful Scholars to his obliging Master: And no doubt, many other such there were, that owed their Education and their After-Preferments, both in Church and State, unto him, and this his School.

Some little Part of the Endowments of this College, after many Years, became appropriated again to a Religious Use. For Sir *William Cordel*, Master of the Rolls under *Q. Elizabeth*, by his Will founded an Hospital in *Long Melford* in *Suffolk*, for a Warden and Twelve Brethren; a Part of the Endowment whereof, was a Parcel of Tythes in *Melford*, formerly pertaining to *Stoke College*.

Tythes of
Melford, formerly
belonging to this
College.

June 24, in this Year 1547, *Dr. Parker*, in the 43d of his Age, entred into the State of Marriage, and took to Wife *Margaret*, aged 28 Years: She was the Daughter of *Robert Harlestone*, of *Matsak* in the County of *Norfolk*, Gentleman; and Sister of *Simon Harlestone*, who lived sometime at *Mendlesham* in *Suffolk*; a Man eminent both for his Piety and Sufferings, being an earnest Professor of Religion

Dr. Parker
marries *Harlestone*.

A N N O

1547.

Simon Harlestone
her Brother.

Mendlesham.

ligion in Q. Mary's Days, and in Orders. He was a great Dissuader of the People against Popish Superstitions; and such was his Authority and Influence upon them, that *they mightily built upon his Doctrine*. Which was the very Information, that was given to Bishop Boner against him, by one Ty a Priest, and Commissary to that Bishop in the Parts about *Dedham in Essex*; whither, in the Year 1556, this *Harlestone* was fled, and abode sometime, upon a severe Inquisition made by some Officers of the Bishop of *Norwich* in the Town of *Mendlesham*, where were a great many zealous Professors of the Gospel: Which Inquisition was occasioned by the Information chiefly of Sir *John Bradish*, the Parish Priest; who caused many in that Place to recant, and do against their Consciences. A great Persecution was raised against this Town; a chief Instrument wherein was Sir *John Tyrrel*, of *Gippinghall*, a Justice of Peace, and a great *Romish* Zealot. There was one *Adam Foster* of this Town, who for his Religion was sent by this Man to the Bishop of *Norwich*, and there condemned and burnt. In this Persecution many were taken up, and forced to abjure; and many were scattered, and fled away from their Habitations, whither they could. Then did this good Man, with his Wife *Katherine* and five Children, convey themselves away from *Mendlesham*. One of whose Sons, named *Samuel*, was afterwards a Student in *Cambridge*; to whom the Archbishop, his Uncle, gave a Legacy of Books. The said *Simon* was also another time in great Danger of falling into the Hands of the Bishop's Officers, by the Intention of one *Robert Blomefield*, Constable of *Little Stanfield in Suffolk*, to inform against him, had not God about that very time cut him off by Death.

The Family
of the Harle-
stones.Cambd. Hist.
Eliz. p. 148.
Edit. 1675.

Caius Antiq.

The Harle-
stones of Essex.Camb. Britan-
nia.Margaret
Harlestone his
Wife.Her Quali-
ties.

The Family of the *Harlestons* seems to have been anciently placed in those Parts. There is a Town in *Suffolk*, upon the Borders of *Norfolk*, called by this Name, famous for a Rising intended to have been made in the Year 1570. by certain Gentlemen of *Norfolk* at a Fair there, for the Deliverance of their beloved Duke of *Norfolk*, then in Prison upon the Queen of *Scots* Cause; by the sound of a Trumpet to gather the Multitude together, upon pretence of driving the *Netherlanders* out of *England*. The said Family seems likewise to have been of good Quality and Wealth, there having been an ancient Hostle in *Cambridge* built by one of that Name, and called *Harlestons Hostle*, situate in *Harlestone Lane* on the East of *St. Clement's Church*.

There were of the *Harlestons* also in *Essex*. Sir *Clement Harlestone* living not far from *Cogshal*, was present with the Abbot of *Cogshal*, when he opened an old Urn found by a Plowman not far from the said Town. In which Urn were small Bones found wrapt up in Silk: Which the Abbot supposed to be some Saints Relicks, and laid them up in his Vestry. There was an Ancient Family at *South Ockington* of the *Bruins*, and of great Repute, a Coheiress of which a *Harlestone* married. And from her and her Sister were descended many great Families besides the *Harlestons*, as the *Tyrils*, the *Berniers*, the *Hervininghams*, and especially *Charles Brandon Duke of Suffolk*; as we are taught by *Camden*.

As for *Margaret Harlestone*, our Divine affected her for her Virtues, being a Person accomplished in all good Endowments both of Body and Mind, and towards him of great Tenderneſs and Observance. He loved her Seven Years before he married her, with a Conjugal Love and Faithfulness, being dear to one another; but they abstained from Wedlock by mutual Agreement, for the avoiding Danger, King *Henry* having made it Felony for Persons in Orders to marry. In the mean time she wanted not for importunate Sutors; but would never yield her self to any, but faithfully kept her Promise to her first Lover, and chose rather to remain single than to violate it. But when that King died, and under the Reign of King *Edward VI.* Matrimony being allowed to Priests, the Time and Laws permitting, they entered the sacred Bonds of Marriage. She proved an Excellent Wife, as well as an Excellent Woman, very Obedient, Indulgent, and Observant of her Husband. And her Behaviour such, as it became much taken notice of: And Bishop *Ridley* is reported to have asked if Mrs. *Parker* had a Sister; as though he should have been willing to have married, if he could have found her Fellow. And in a certain Letter which that Bishop wrote to our Doctor, in the Conclusion he sent his Commendations to Mrs. *Parker*; 'Whom although I do not know, as he wrote, yet for the Fame of her Virtues in God I do love.' And Dr.

Sandys,

Sandys, (soon after Bishop of *London*) in a Letter to *Dr. Parker* 1559. calls her, for her Gravity, Chastity, Discretion and Piety, *Parker's Abbess*. While *Parker* was in a private Capacity, she shewed her Discretion in her good Housewifery and Frugality. And yet for her Husband's Credit, she had all things handsome about her. But when he was advanced to the high Place of Archbishop of *Canterbury*, she ordered her House-keeping so nobly and splendidly, (her Family also being enlarged) that all things answered that venerable Dignity. And her Domestic Affairs she managed so discreetly, and yet so exactly to the Mind of her Husband, that is, creditably and honourably (for he had a generous Spirit in him) that he was taken off from caring for these more private Concerns, and the more wholly gave up himself to the Affairs of the Church and Commonwealth.

By her, *May 3th*, the next Year, he had a Son, named *John*. Which Name I guess he had given him by *Sir John Cheeke*, *Dr. Parker's* Learned Friend.

Febr. 7. *Dr. Parker* was chosen Vicechancellor the Second time, there being but Two Years past (in both which *Dr. Madew* served that Honourable Office) since he was Vicechancellor before. And this Election *Walter Haddon* signified to *Mr. Cheeke* then at Court, as part of his University News: Giving this Character of him, (whereby we may infer of what high Account he then was among the best) *Cujus tu Gravitatem, Consilium, Literas nosti, Nos etiam experimur.* Adding these Words, *Catonem aut Quintum Fabium in illo renatum putes.* That is, "How Grave, how Prudent, how Learned he was, *Cheeke* had formerly known, [when he lived in the University with him,] and they who still were there, very well knew. And that one would think that *Cato* or *Quintus Fabius* lived again in him.

In *Lent*, Archbishop *Cranmer* writ to him to preach before the King; Advising him, that it was the Lord Protector's Order for him so to do on a certain Sunday in the *Lent* Season by him appointed. "Having good Opinion, as the Archbishop added, of your Learned Knowledge and Godly Zeal in the Advancement of God's Word." This Letter of the Archbishop's was seconded by another from *Thirby Bishop of Westminster*, for the same purpose, to this Tenor:

"After my right hartly Commendation to you; Where my Lord of *Canterbury* his Grace hath appointed you to preach before the King's Majesty the Third Sunday of this *Lent*, and hath written unto you for the same purpose, and yet hath received no Answer from you again; This shall be to desyre you both to prepare yourself to accomplish his Request; and also to advertize his Grace, by your Letters, of your determination herein. Thus I bid you hartly Farewel, From *Westminster* this fourth day of *March* 1548.

Your assured Frende,

Thomas Westmon.

According to these Summons our Doctor discharged this Office the Third Sunday in *Lent*, Preaching before the King at *Westminster* out of the Gospel for the Day. And then probably, being the Second Year of the King, he was admitted one of the King's Chaplains, if it were not done before.

Among *Parker's MSS.* preserved in his College at *Cambridge*, I have met with two pretty large Discourses of his. The former, *De Conjugio Sacerdotum*, i. e. Concerning the Marriage of Priests; under this Question, *An liceat Sacris initiatus contrahere Matrimonium*; That is, Whether it be lawful for such as are entred into holy Orders, to marry. The Title of the latter Discourse is, *Non debere res Ecclesiasticas, ad publicum sacri Ministerii usum destinatas, ad alios usus, aut ad privatas hominum Commoditates transferri. Et proinde, non posse bona cum Conscientia Episcopum aliquem designatum aut designandum, hujusmodi Alienationibus consentire.* That is, "That the Possessions of the Church, which are appointed for the public Use of the Sacred Ministry, ought not to be transferred to other Uses, or to the private Commodities of any Men. And moreover, that none, appointed or to be appointed a Bishop, may with a good Conscience consent to such Alienations. There is a large and learned Exercitation of *Parker's* own hand-writing upon this Argument, which I have cast into the Appendix. But these Discourses under his own hand I do conjecture he made before the Convocation, in the Year 1548. In which the Question of Priest's Marriage, I am sure, was at large disputed, and allowed of. Which is the Reason I place these Discourses here.

A N N O
1547.

Hath a Son.

A N N O
1548.

Vicechancel-
lor again.

A. Bp. *Cranmer*
sends to him
to preach at
Court:

And the Bp.
of *Westminster*:
MSS. C. C. C. C.
Epist. Princ.

Two learned
Discourses
made by Dr.
Parker.

Numb. VII.

ANN O
1549.

Royal Visitation of Cambridge.

MSS C.C.C.C. Miscell. P.

Parker preaches to the Rebels.

Alex. Nevyl. de Ket. Rebel.

O V M
1549.

Visitation of Cambridge.

And the Bishop of Westminster.

MSS C.C.C.C. Miscell. P.

The Sum of his Sermon.

And the Bishop of Westminster.

His great danger.

IV. June.

In the next Year, viz. 1549. was a Royal Visitation of the University: And on Tuesday, May the 21. the Visitors came to Corpus Christi College, where it seems (all things being kept in such good Order) they soon made an End, as it is set down in the College MSS. and supped there, Dr. Parker, then Master of the College, and supplying the Room of the Vicechancellor in his Absence, for the most part of the Visitation.

About the time of the breaking out of Ket's dangerous Rebellion, in the Parts in and about Norwich, Dr. Parker happened to be retired from Cambridge to his Friends and Relations there; where the great Service he did at that time deserveth to be mentioned. For he was one of those Divines that used now to go up into the Pulpits of the City-Churches, exhorting the Citizens (many of whom were actually in this Insurrection, and many more too much disposed thereunto) to leave off their wicked Attempts, and to return to Peace and Quietness, and their Obedience to their Sovereign. And that was not all the Service he and they did, but a nights would with the rest of the Towns-men be upon Watch armed. Parker was one of the chief of their Preachers, who was much esteemed for his Prudence, Fatherly Integrity and Gravity: And out of compassion to his Country, that he saw now lying under all the Miseries, that Fury and Violence could bring it into, he did shew himself both Stout and Honest, in a free Reproof of their Courses. And one day, with his Brother Thomas and some Friends, did adventure himself into Ket's mad Camp, resolving to bestow his good Counsel upon them, and to try to reclaim them from their evil Course. But observing the Camp then every-where drowned in Drunkenness and Luxury, and all in the Confusions and Disturbances of Excess, he thought not convenient to talk soberly to such a mad Rout, and so went back into the City. But the next day in the Morning, not having any Rest in his own Mind till he had discharged his Conscience and spoken his Mind; and supposing now the heat of Wine and Madness were somewhat abated, he went again to the Camp with his said Brother: and now he found them in quite another posture than they were in, the day before. For they were now all at their Prayers under the Oak of Reformation (as they called the Tree under which Ket, and his Party exercised their Justice) and one Thomas Conyers, Vicar of S. Martins in Norwich, (whom they had made their Chaplain) was saying the Litany among them. Dr. Parker judging this a very fair Opportunity, ascended the Oak, and there preached a Sermon to them, of Prudence, Sobriety and Moderation. He distributed his Discourse into three parts chiefly:

I. He admonished them to Temperance and Sobriety, and that the Provisions they had brought into their Camp, being God's Gifts, they would not consume and spend in Luxury and Ungodliness: Secretly hereby reproving their Yesterdays Excesses.

II. Next, That they should not pursue their private Enmities, nor lift up themselves in Anger, or study of Revenge, nor imbrue their Hands in civil Blood, nor restrain in Custody and Bonds those that they had taken as Enemies, nor cruelly deprive them of their Lives. Which things they were notoriously guilty of.

III. And lastly, That consulting for the Common Profit they would desist from their purpose; and that they should not withdraw their Faith from the King's Heralds and Messengers, but give the King's Majesty his Honour even in his tender Age.

While he preached these things to them, he was very earnest; and all heard him with much Attention and good Will; the Doctor being a most charming Preacher, till one of the most wicked, and loosest Sort of them said, "How long shall we bear this hireling Teacher, who being hired by the Gentlemen, is come hither with a Tongue, that is sold for Money, and tied up for a Reward. But for all his Prating, let us bridle their intolerable Power, and bring them under our Law. Upon this a Tumult was made, and the Preacher was threatned. One was for

for bringing him down, as he said, with Arrows and Javelins. And presently there was heard a clattering of Weapons under him; so that he looked for present Death. Yet those that were next him under the Tree, were quiet, and none of them made the least stir or murmur against him, but rather defended him. But in this Juncture *Conyers* with some others, on purpose to divert the Mischief, fell to singing the *Te Deum*. Whereat the Rabble was composed into some quiet. Which gave opportunity to the Preacher to convey himself away. But before he was got into the City, some of the Gang overtook him, and began to question with him, about his License to preach. He might have told them he was sufficiently Licensed, both by King *Henry VIII*, and the Archbishop of *Canterbury*, but he knowing how vain and dangerous it was to talk to such a Pack, hastened away slightly, and left his Brother, who was then in his Company to hold them in discourse. And so our Doctor got free from them for that time.

A N N O
1549.



But the next Day, in *St. Clements-Church*, where many of the Rebels were present, he made an Exposition out of one of the Lessons; where he spake against these wicked Hurliburies. Coming out of the Church, some of these Fellows, who were put into great Displeasure, by what he had said, followed him: And knowing that he had three or four good Geldings, charged him that they might be ready in the Afternoon to serve the King, that is to say, to serve themselves with them. But to prevent this, he cunningly bad his Groom pull off the Shoes of some of his Horses, and pare their Hoofs to the quick, and to rub others of them with Nerve-oyl, as tho' they had been lamed with Travel, and so to have them to Pasture. The Rebels afterwards coming for his Horses, and seeing in what a Case they were, forbore meddling any further with them. But the Doctor apprehending his danger here, resolved to go back to *Cambridge*: And so soon after walking two Miles on Foot, as tho' he took a Walk in the Fields, met his Horses at the place appointed, where he mounted and got safe to his Journeys End.

How he pre-
served his
Horses.

C H A P. VII.

Dr. Parker in Commission against Anabaptists. Preaches at St. Paul's-Cross: And at Court: And at St. Maries in Cambridge, at the Funeral of Bucer. Bishop Ridley writes to him to preach again at the Cross. A third Son born to him. Tremellius made Dean of Lincoln. His Friends: Reputation in the University. His Writings. His Condition under Queen Mary; Being Deprived of all.

A N N O
1550.

Dr. Parker re-
signs Birling-
ham.

Parker in a
Commission
against Ana-
baptists.

WE are come to the Year 1550. In which, Octob. 1. the Archbishop resigned his Living of *Birlingham*, after he had now held it six years and upwards: Not caring, as it seems, any longer to be a Pluralist; or thinking he could not frequently enough inspect that Cure, being at such a Distance.

Many now there were in the Kingdom, who, tho' they were not Papists, yet differed from the Doctrine and Usage of Religion now established. They would not Baptize their Children; held as the *Arians* in the Doctrine of the Godhead, and as *Pelagius* in the Doctrine of Free-will and Predestination: All these came under the Denomination of *Anabaptists*. Many also there were that administered the Sacraments in other manner than was prescribed by the Book of Common-Prayer, lately set forth by Publick Authority. For the prevention of the spreading of these People, a Commission was issued out in the Month of *January* to One and Thirty Persons, empowering them to Correct and Punish these Men. Of which number was the Archbishop, and Four other Bishops, and divers other Protestants and Learned Men of the Court; and of the King's Chaplains, *Redman*, *Latymer*, *Coverdale*, *Eyre*, and among the rest our *Dr. Parker*,

A N N O

1550.

Bp. Cranmer
calls him to
Paul's Cross;
And to the
Court, to
preach before
the King.
MSS. G.C.C.C.

Archbishop Cranmer wrote to him a Letter to preach *March* the 16. at *Paul's Cross*; Praying him "Purely and sincerely to set forth God's Word there, and to Exhort his Audience to due Obedience to the King's Highness Laws and Statutes.

And again, he had a Command to Preach before the King four Days after. For thus the same Archbishop wrote to him;

"I commend me hertily unto you; And wheras the Kings Majesty, by th'advise of his most honourable Counsaile, hath appointed you to preach one Sermon before his Highnes Person at the Court upon *Sunday* the XXth of *March* next coming, being the VIth *Sunday* in *Lent*, and hath commanded me to signify unto you his grace and pleasure in this behalf; Thes therefore shalbe to requyre you to put your self in a redyness in the mean time to satisfy the Day and Place to you appoynted, according to the King's Majesties Expectation, and not to fayle in any Wise. Thus hertily Fare ye wel. From my Mannour at *Lambeth* the XIIth of *February*, 1550.

To my loving Frend
Mr. Doctor Parker.

Your loving Frend,
T. Cant.

Bucer dies.

February 28. Parker lost his great Friend Dr. *Martin Bucer*, the King's Professor of Divinity in *Cambridge*.

Greatly acquainted with him.

He, with Dr. *Sandys*, Master of *Katherine Hall*, *Grindal* and *Bradford*, Fellows of *Pembroke Hall*, held a more particular Converse and Acquaintance with that great learned Foreign Divine. And with these Men *Bucer* held some Communication concerning his writing that Book *De Regno Christi*, dedicated to King *Edward*; as *Sampson*, a Man of Note, then in *Pembroke Hall* in that University, conjectured. But that they had an high Esteem for the Book, after it was written, was certain, by certain private Talk, that *Parker* and the rest had among themselves: which *Sampson* was privy to, as he once signified in a Letter to the L. *Burgbley*. And in the Controversy that Reverend Professor had with *Tong*, in a public Disputation at *Cambridge*, begetting great Heats and Parties, (insomuch that he was fain to appeal to Bishop *Ridley*, and sent up his Disputation in Writing to him,) our Doctor, together with Dr. *Sandys*, adhered firmly to him. Which he signified in a Letter he wrote to *Grindal*, then with the foresaid Bishop; *Viz. Fidelissime agere Christi & meam Causam D. Parkerum & D. Sandes*. The Friendship between *Bucer* and our *Parker* grew so intimate afterwards, that a little before his Death he constituted him, and Dr. *Haddon*, Professor of the Civil Law, the Executors of his last Will and Testament; as appeared by the Codicil to his Will, wherein are these words, *Testamentarios appello hic eximios Dominos Doctores, Parkerum & Haddonum*. A Transcript of which Codicil *Parker* sent to *Strasburgh* to *Ulrich Gbelius*, and *Conrad Hubert*, the Tutors, and Guardians to his Children.

Preached his
Funeral-Sermon at S. Mary's.

And as the last Respects they could pay to this their highly honoured Friend deceased, both *Haddon* and *Parker* were the Orators at his Funeral at *S. Mary's*. The former, being University-Orator, pronounced, very moving, a Latin Speech in his Commendation, before that solemn Assembly of the Town and University, that attended his Funerals. And then the Corps being interred, *Parker* ascended the Pulpit, and preached a Sermon in *English*, in such a strain of melting Oratory, as was to the admiration of the Auditory: Taking his Text out of the Book of *Wisdom*, Chap. IV. beginning at ver. 7. But tho' the Righteous be prevented with Death, yet shall he be in rest. For honourable Age is not that, which standeth in length of time, nor that is measured by number of years. But *Wisdom* is the gray hairs unto Men, and an unspotted life is old age. He pleased God, and was beloved of him: so that living among sinners, he was translated. Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his Soul, &c. and so on to ver. 19. The Sermon was afterwards printed; and some years after translated into Latin; and is still to be seen in the Volume of *Bucer's Scripta Anglicana*. In his Discourse, Having mentioned the Happiness of the deceased Person, and of all Saints departed, and relating the Rewards of a well-spent Life; he forbade his Auditors to lament the Death of so holy a Man. Because it fell out well for him; who having finisht a most painful Life, and past through abundance of Troubles; was

“ was gotten now out of the Waves to the Port ; out of the Rout and Sink of
 “ Men, into Eternal Peace, and the Company of the Blessed. Then he pro-
 “ ceeded to relate the Punishments, which God inflicts upon impious and disobe-
 “ dient Men for their Wickednesses : and then giving his Hearers a view of their
 “ own slackness and neglect in the entertainment of such a saving Messenger as
 “ Bucer was ; from whose most dissolute Manners he was snatched away for the
 “ heavier Punishment of the succeeding Times : This, he said, was a most just
 “ Cause of Sorrow and Weeping. And that if they should suffer it to slip away,
 “ and turned not, both in their Minds and Senses, to Mourning, and Tears, and
 “ Sighs and Groans, God would not endure their hardened Hearts : but as he had
 “ made them to shake by the great Fall of Bucer, so he would afterwards chastise
 “ them with heavier Punishments. He added, that God had placed him among
 “ them as the chief Master Workman ; who omitted no day, no hour, in bring-
 “ ing somewhat which seemed fit for the building of God’s House. But they of
 “ Cambridge, part of them, complying with the Times, were drawn to joyn in
 “ the same Work, but hardly moved a hand to reach one Stone : and part over-
 “ born with Envy, Blindness, and the old dregs of Superstition, raised Tumults,
 “ and prepared Strength to undermine the Foundation, and to throw down the
 “ Walls and Roof of the Building. Therefore God could bear no longer the
 “ dissembled industry of the one part, and the infinite hatred of the other. And
 “ thus he applied this, as a Punishment of their Wickedness, if they persisted ; but
 “ as a Medicine of their Error, if they returned and were sorry. This Topic
 did Dr. Parker copiously and accurately handle ; moving his Auditory to Congra-
 tulation in regard of Bucer’s Happiness, and to Lamentation and Tears in regard
 of their own Misery. And so he descended largely into the Praises of the excel-
 lent Virtues, and incomparable Learning of the deceased.

Our Doctor’s Abilities for Preaching being so well known, Ridley, the Bishop
 of London, sent to him July 22. to preach again at S. Paul’s Cross. Which he de-
 clined, and earnestly desired to be excused. Wherefore the good Bishop, being
 minded, that none but learned and discreet Preachers should officiate there, July 25.
 wrote a very pathetic Letter to him to give a Sermon there, and would take no
 Denial : and the rather, because several came up unfit for such an Audience : Some
 wanted Learning, and some Judgment, and some a good Conversation, and some
 Discretion. All which Accomplishments, the Bishop judged to meet in him. Whose
 Letter therefore was as follows :

“ Mr. Doctor, I wish you Grace and Peace. Sir, I pray you refuse not to
 “ take a day at the Cross. I may have, if I would call without any Choice,
 “ enow : But in some, alas ! I desire more Learning, in some a better Judgment,
 “ in some more Vertue and godly Conversation, and in some more Soberness and
 “ Discretion. And he in whom all these do meet, shall not do well to refuse, in
 “ my Judgment, to serve God in that Place. Of which number, because I take
 “ you to be, therefore (leaving at this time to charge you with answering for
 “ the contrary to the King and his Council) I must charge you to take a Day, as
 “ ye will Answer for the contrary to Almighty God at your own peril. If the
 “ Day be thought not commodious for you, I shall appoint another for it. But
 “ if I should discharge you for that Place for the Time hereafter, in good Faith,
 “ my Conscience should accuse me, and tell me, that I should rather go about to
 “ satisfy your Request (whom the Truth is, as your kindness hath bound me, I
 “ would be glad to gratify) than to set forth God’s Cause. Thus Fare you well,
 “ from my House at London. And I pray you commend me to Mrs. Parker, whom
 “ although I do not know, yet for the Fame of her Vertue in God, I do love.
 “ 25 of July.

Yours in Christ,

Nic. London.

The First of September this year was born to our Doctor a third Son, named
 Matthew, after his own Name ; having had also a Son of the same Name the last
 year, born Aug. 27. and died in January ensuing. This Matthew the Archbishop
 lived to see matched with Frances, the Vertuous Daughter of another Bishop, viz.
 Barlow of Chichester. But Matthew died before his Father, in the Year 1574.

This

See Nic. Car-
 res Ep. to Sir
 J. Cheeke upon
 Bucer’s Death.

Bp. Ridley calls
 him to Paul’s
 Cross.

Bp. Ridley’s
 Letter.
 C. C. C. E.
 pift. Princip.

A third Son
 born to him.

A N N O

1551.

Tremellius sup-
posed his God-
father.

This was the Son, I suppose, for whom the Doctor chose *Immanuel Tremellius* the Foreigner, (and then the *Hebrew* Professor in the University) to stand God-father, to give the greater countenance to his Learning and Piety. For the Doctor was so well pleased with this Man, that there was maintained a great Familiarity between them: as there seemed to be between their Wives also. In *July* the next year I meet with a Letter wrote by *Tremellius* from *London* to *Parker*: Wherein Salutations are sent from his Wife to *Mrs. Parker*, and she sends a Kiss to the little Infant also.

This *Lent* *Dr. Parker* preached before *King Edward* two several *Wednesdays*, if not three, *Harly* his Fellow Chaplain supplying by Course the other Days.

A N N O

1552.

Made a Com-
missioner in
the Business
between *Ma-
dew* and *Swin-
burn*.

A great Controversy happened about this time between *John Madew*, D. D. Plaintiff, and *Rowland Swinburn*, Defendant, about the Mastership, I suppose, of *Clare Hall*, whereof *Swinburn* had got Possession. For which they Appealed at length to the King and Council. *Swinburn* was a Papist, or that way affected, whatsoever his Pretences and Compliances now were: *Madew* a great Promoter of the Gospel, a good Preacher and Disputant, and had been one of the King's Commissioners in the Royal Visitation 1547. and of good Service in the University. Upon the Appeal aforesaid, the King and Council issued out a Commission dated *Apr. 8.* directed to *Dr. Parker*, *Walter Hadden*, LL. D. Master of *Trinity Hall*, and the King's Professor of the Civil Law, *Tho. Lever*, S. Th. B. Master of *S. John's College*, and *Ralph Hensworth* [*Aynsworth*] Master of *Peter-House*, or to two or three of them, to Determine, or to Certify the Matter in a certain Comperition between them. The Issue was, that *Madew* obtained the Mastership, and *Swinburn* was laid aside. Yet the next Year, upon the Change of the Government, *Madew* was throw out, and *Swinburn* came into the Mastership again.

Had a Pre-
bend and
Deanry gi-
ven him.

A Presentation from the King was granted to our Doctor this year to the Canonry and Prebend of *Corringham*, in the Church of *Lincoln*. His Patent bore date at *Westminster*, *June 21.* And now the King sent his Letters to the President and Chapter to admit and chuse him to the Deanry also. For *John Taylor*, Dean of the said Church, being advanced to be Bishop of this See, *June 8.* *Dr. Parker* was nominated to succeed him in the Deanry. And *July 9.* he was installed into his Prebend; and the 30th Elected Dean; And *Octob. 7.* installed into the said Deanry of *Lincoln* in his own Person.

Dear to Bp.
Goodrick.

It was said before how *King Henry* gave him a Prebend in the Church of *Ely*. By which means probably he came to be the better known unto the Bishop of that See, *Dr. Goodrick*, Lord Chancellor in the latter part of *King Edward's* Reign. To this Bishop our *Parker* was dear, and in the number of his Friends: Yet, according to the Temper of the Man towards his Friends, when he came to be advanced, he was not forward to shew such kindness to this his Friend as he expected, and sometimes sued for at his hands, and used too much sowerness and passion towards him. Which Character *Parker* afterwards, when Archbishop, gave of this Bishop in one of his Letters. "*More and Audley*, said he, for Wit, Eloquence and Law, "*Goderick* for his Sincerity towards Justice. But they all had their Faults. The "*third a Dissembler in Friendship*; Who used to entertain his ill Willers very "*courteously*, and his very Friends very imperiously; thinking thereby to have "*the rule of both*; Whereby he lost both. For while his ill Willers spread, how "*he would shake up his Acquaintance*, they gathered thereby the Nature of his "*Friendship towards his old Friends*, and therefore joyed not much of his glo- "*rious Entertainment*; and his Friends indeed joyed less in him for such his Dis- "*couragement that they felt at his hands.* *Expertus loquor.*

Parker's Ob-
servation up-
on him.
MSS. G. P.
Armig.

Tremellius re-
stores the Dr.
his Bible.

Tremellius had borrowed of *Dr. Parker* some ancient curious Copy in MS. of the Bible, (in the Original *Hebrew*, I suppose,) and now in *July* returned it from *London* to him to *Cambridge*, by the hands of *Brian Wade*, the Incumbent of *Sauston*.

Nominated
to Prefer-
ments.

In this King's Reign also he was Nominated to two things; To a Bishoprick, and to be Master of *Trinity College* in *Cambridge*: Which he either declined, or others stepped in before him. But I rather incline to believe the former; at least concerning the Bishoprick.

Dr. Parker

Dr. Parker was known to the King, the Lord Crumwel, the Archbishop of Canterbury, Bp. Goodric, Lord Chancellor, Ridley Bishop of London, to Sir William Cecyl the Secretary, Sir John Cheeke, the King's Tutor, and Mr. Nicolas Bacon, a profound Lawyer, and many others of the best Rank and Name for Vertue and Religion. And all that knew him valued him. Cheeke he stiled *His entire good Friend and Patron*; Cecyl he called, *Of a long time my special good Friend and Master*. And to Bacon his Countryman he used these Words in one of his Letters, *In Confidence of your good old heart to me*.

A N N O
1552.
His Friends.

In the University, whereof he was one of the Venerable Heads, he carried it with great Gracefulness, and as much Serviceableness: Assisting very much in the promoting of Learning, and in detecting and bringing Men off from the Popish Superstitions. And such an high Opinion had the Learned and Best Men there concerning him, that in the Second Year of King Edward's Reign they chose him Vicechancellor, tho' he had born the same Office but two Years before. Which Office he bore with a very becoming Grace. Roger Ascham, being Secretary to Morison, King Edward's Ambassador to Germany, wrote a Letter from Louvain to a Friend of his of S. John's College; where speaking of his meeting the Vicechancellor of that University in the Streets, attended with his Beadles, saith, "That he was more like in Apparel and Port to our Priest of *Horningshie*, than to the Comeliness of Master Doctor Parker and his Beadles.

His Credit in
the Univer-
sity.

Among his Miscellaneous Volumes in MS. I meet with a large Tract in one, intituled, *Defensio Reformationis Ecclesie Anglicanae*; which, whether writ by himself or Bucer, I cannot say: But I suppose the latter. There be also in the said Volume Rules for the French and Dutch Churches, drawn out by Dr. Parker's own Hand. Which perhaps might be his own doing, set on work by some of the Bishops, or by the Convocation in this King's Reign, to serve as a Model for the Churches of the Foreigners fled over hither. But whatever the Design thereof was, I will not think much to Transfer it into the *Appendix*, being his Writing.

His Writings
in K. Edward's
Reign.
Miscell. D.

Num. VIII.

As our Doctor past through this Reign, not without great Reputation and Esteem of all good Men, in Country, Court and University; Having made himself beloved for his great Serviceableness and true Zeal for God and his pure Worship: So upon the arrival of Queen Mary, being of another Religion, he endured much, and was stript of all Capacity of doing good to the Church, and to the Nation any more; and having made such a Figure in the former Reign, was glad to conceal himself the more in this. And tho' he was sought for, yet by shifting from place to place, (but keeping himself within the Kingdom,) he escaped those bloody Times: and God reserved him to better Days, for further Service of the Church and his Country. He was despoiled under that Queen of all his Preferments and Benefices; and then retired into *Norfolk* among his Friends, with his Wife and Family. And even then he had sufficient for his Maintenance by God's gracious Care of him, as he after told the Lord Keeper Bacon, who had been acquainted with him from his Youth. "Your Lordship knew with what Patrimony I began the World, and yet have hitherto lived well enough. Yea, when all my Livings were taken away from me, yet God, I thank him, ministred to me sufficiently above the Capacity of my Understanding or Foreseeing.

A N N O
1553.
His Condition
under Q.
Mary.

Letter to L.
Bacon.

For in the Second Year of Queen Mary, he was thrown out of all, for being married: and so were all the rest of the married Clergy, and turned out into the wide World to shift for themselves and their Families. Altho' the Marriage of Priests (as well as others) were allowed by the Word of God, and also by the Laws, made in two Parliaments under King Edward: Yet the Papists, with whom nothing gentle and moderate is wont to take place, and who equal their own Decrees with the Sacred Scripture, or prefer them above it, discharged them all without difference thenceforth from their Offices and Benefices.

Deprived.
MATTHÆUS.

Then Dr. Parker "lurked" (to use the Words of the College MS.) secretly in those years within the House of one of his Friends, leading a poor Life, without any Men's Aid or Succour: and yet so well contented with his Lot, that in that pleasant Rest, and leisure for his Studies, he would never, in respect of himself, have desired any other kind of Life, the extreme fear of Danger only excepted. And therein he lived, as all other good Men then did. His Wife he "would

His private
Life.
Historical.

A N N O

1553.

Femina integerrima morigerâq; & suum virum reverens.

The Reason of his loss of his Preferments.

A Fall received in his Flight.

Resigns the Mastership of Benet.

A N N O

1554.

Deprived of his Rectory and Prebend of Ely;

And of his Deanry and Prebend of Lincoln.

His pious Meditation upon occasion whereof.

" would not be divorced from, or put her away all this evil Time, (as he might if he would, in those days, which so rigorously required it) being a Woman very Chast, and of a very Virtuous Behaviour, and behaving her self with all due Reverence toward her Husband.

Thus was he thrown out of all his Places and Benefices, without receiving any single Benefit, Recompence or annual Stipend. Which Calamity was common with him to all the Clergy almost in the whole Realm, for the Cause of Religion, and withal, because they had married Wives. Which nevertheless, in two Parliaments, was allowed under King Edward, and permitted by the eternal Word of God. *Supra quod* (saith the abovesaid MS.) *mortalem hominem sapere & summæ est dementiæ, & intolerabilis superbiæ.* " And for frail Man to be Wise above that, is the highest madness, and an Arrogance not to be suffered.

One time in this Reign narrow Search was made for him to take him, which he having some notice of, fled in the night in great peril, and got a fall from his Horse so dangerously, that he never recovered it. Which made him complain to the Lord Bacon, when he was nominated for Archbishop of Canterbury, That he was in Body so hurt and decayed, that his painful Infirmary would not suffer it, namely, to accept of that Preferment.

But how he was spoiled of all his Places and Preferments, and in what Contentment and Quiet of Mind he lived in this bare and naked Condition, I shall represent out of the Doctor's own MS. being a Parchment-Scrole of his own Writing, which Dr. Tenison, then the Right Reverend Bishop of Lincoln, (now the most Reverend Father in Christ, Lord Archbishop of Canterbury) procured and gave into the Hands of Dr. Stanley, then Master of Benet College, to be repositied in the Library there among the rest of Archbishop Parker's MSS. I do only translate thence what he wrote in Latin.

Decemb. 1553. I resigned the Mastership of *Corpus Christi* College to Laurence Moptyde, whom in a kind of necessity I chose for my Successor.

" April 2. 1554. I was deprived of my Prebend in the Church of Ely; and deprived also of my Rectory of Landbeach. To be presented to which Church I procured William Whalley, a Canon of Lincoln; Whom I chose my Successor; and he was Instituted Sept. 30. [To the Prebend succeeded Dr. Yong, a Compplier. Of both these Preferments Dr. Parker was said, in the Register of Ely, to be Canonically deprived; that is, no doubt, for being married. For these are the Words of the said Register, as they were friendly communicated to me by the Reverend Mr. Tho. Baker, Fellow of S. John's in Cambridge, who transcribed them: Anno 1554, Apr. 12. Mr. Johannes Young S.T.P. *admissus fuit ad Prebendam illam in Eccles. Eliensi per Canonicam deprivationem Rev. Viri Matthæi Parker, vacantem, quam idem Matthæus nuper obtinuit ad Præsentationem Mariæ Reginae.*

Anno 1554. Septemb. ult. Dominus Wilhelmus Whalley *admissus fuit ad Ecclesiam Paroch. de Landbeache, &c. vacantem per Canonicam deprivationem Rev. Matthæi Parker S. T. P. ultimi Incumbent.* But now to go on with the Archbishop's Relation.]

" May 21. I was spoiled of my Deanry of Lincoln. And so I was the same day of my Prebend of Coringham in the same Church. To which Mr. George Pierpoynt was presented by force of the Advowson of the same, not granted by Tayler Bishop of Lincoln. The Deanry was conferred upon Francis Malet by Queen Mary.

" After my Deprivation I lived so joyful before God in my Conscience, and so neither ashamed nor dejected, that the most sweet leisure for Study, to which the good Providence of God recalled me, created me much greater and more solid Pleasures, than that former busy and dangerous kind of Living ever pleased me. What will hereafter happen to me, I know not; but to God, who takes care of all, and who will one day reveal the hidden things of Men's hearts, I commend my self wholly, and my godly and most chaste Wife, with my two most dear little Sons. And I beseech the same, most great and good God, that we may so for the time to come with unshaken Minds bear the Reproach of Christ, that we may always remember, that We have here no abiding City, but may seek one to come, by the Grace and Mercy of my Lord Jesus Christ.

" To

" To whom with the Father and the Holy Spirit be all Honour and Empire, Amen. 26. Octob. A. Dom. 1554.

A N N O
1556.

Continues
well con-
tented.

And in this cheerful and contented Condition he still continued, how obscurely and dangerously soever he past these *Marian* days. For in the Year 1556. this was another of his Meditations: " Hitherto I have lived before God so glad, being contented with my lot, that I have neither envied my Superiors, nor despised my Inferiors; Directing all my Endeavours to this, that I may serve God in a pure Conscience, and that my Better may not despise me, nor my Underling be afraid of me. 14 Octob. A. Dom. 1556.

This Year, in the Month of *September*, he had a fourth Son born, named *Joseph*. Calling him so perhaps for the same reason that *Jacob* so called his Son of that Name, because God had *Added* another Son to those several others born to him before: as also, to parallel his present Condition to that of *Joseph*, who suffered much for preserving a good Conscience: Which nevertheless God in time amply rewarded with great Honour and Prosperity; as it also happened to this our pious Confessor. But this his Son *Joseph* died within the Year.

Another Son
born to him.

Again, On his Birth-day the next Year his Mind was still in the same Constancy and good Frame. Which he thus described: " And still this 6. August, An. Dom. 1557. I persist in the same Constancy, upholden by the Grace and Goodness of my Lord and Saviour Jesus Christ. By whose Inspiration I have finished the Book of *Psalms* turned into vulgar Verse; and I have wrote a Defence of the Marriage of Priests against *Thomas Martin's* Book, wrote Febr. An. Dom. 1552. Whereby we see in what Studies he spent some of his Leisure. What became of his *Psalms*, I know not; but his Book of Priests Marriage he printed soon after he came to be Archbishop, yet concealing his Name: taking his Occasion of Writing from another imperfect Tract of a learned Man [*Ponet* late Bishop of *Winton*] deceased in Exile, concerning the same Subject.

A N N O
1557.

Contented
and cheer-
ful still.

Books by him
made, during
this time.

And once more we read under his hand his Faith and Perseverance, in the Sentence following, which seems to have been his Contemplation after his Fall from his Horse in his Flight, whereby his Body was sore hurt and endangered: " And yet I am joyful, Contented with my Lot, Trusting in the Testimony of my Conscience in the Lord, and Relying upon his Living Word, Expecting the Redemption of my Body through Christ my Saviour.

Cheerful in
his Consci-
ence still.

This Parchment Roll (whence I have extracted what is written above) being our Archbishop's own private Journal of Events happening to himself, and his pious Meditations thereupon, will, I dare say, be acceptable to many that esteem his Memory. And therefore I have transcribed it faithfully, to preserve it in the Appendix.

Numb. IX.

And as in this dark and dismal Time he silently, but with Tears, observed the fearful Persecution of many honest pious Men, and the Overthrow of the Gospel, so he likewise took Notice of the Hand of God, how remarkably it was now stretched out against *MARY* the Queen and the Realm, in Judgment. Which take from his own Pen in the Preface to the aforesaid Book, which he wrote in this doleful Reign, tho' he published it under Queen *Elizabeth*. " He recommended it deeply to be considered, with what Plagues Almighty God revenged the Contempt of his holy Institution in the foresaid [*Queen Mary's*] Reign, too much apparent, and in too much fresh Remembrance to be denied. The Discourse thereof, as it were worthy, if any indifferent learned Man should take in hand to set out in Story, with the Circumstances thereof, would rise to a huge Volume; to the Wonder of the godly and wise Heads of other Countries, to see what we felt in these days here in the Realm. But it is not like that the Notability thereof will be forgotten to be transmitted to our Posterity hereafter in writing. Surely the brief Remembrance of things chaunced may appear lamentable to be considered. As, what immoderate Rains and Tempests raged in one Year? What intolerable Heats and Droughts in another Year? What Penury and Scarceness of Corn and Victuals, What Hunger and Famine thereof followed? What Sickness, what Agues, what strange Mortalities reigned " and

His Observa-
tion of the
Times under
Q. Mary.

A N N O

1557.



Continued
from the
beginning

Another
book to
him

W. W. C.

Continued
from the
beginning

Books by
him, during
this time

Cheerful in
his Condi-
tion

“ and raged, wherewith the eldest and gravest Personages of all Degrees and
“ Conditions were in great Numbers wasted and consumed? What Misfortunes
“ commonly fell to Women with Child in their Delivery? What Fires happened
“ far above the Wont of other Years of Princes Reigns? In many Places wasting
“ whole Villages, Towns and Churches. Again, What Cruelty was then execu-
“ ted by firing old Men and Women, young Men and Maids, without Choice,
“ whether the Women were with Child, or free from Children? What Proscripti-
“ ons and Banishments of Learned Men out of the Realm? And such as tarried
“ within the Realm, how they drove into Corners, spoiled and impoverished?
“ And such as could be gotten, shamed openly by vile Penances and shameful Re-
“ cantations? And furthermore, What Rapes and Villanies committed, above the
“ common practiced Disorder, by Strangers and Foreigners? What Impunities
“ soon purchased to that unchast Generation, to recourse again to their old trade
“ of lewd Living, after they had confounded the Priests chaste Matrimonies, so esta-
“ blished and authorized by the high Laws of the Realm? Then at the last, what
“ Dishonour and Loss the Realm suffered by losing that notable Borderer *Calais*,
“ aforesaid time so valiantly won and gotten by King *Edward III.* Add to these
“ unfortunate Days, of resuming the great Adversary of all Christian Realms,
“ the Pope of *Rome* again, and relinquishing the Supremacy, politickly and
“ chargeably maintained and defended in good and sure Possession, to the Com-
“ fort of the whole Realm, and to the Terror of all our Foreign Enemies: I say,
“ consider all these Particularities, as they might deserve to be set out at length,
“ what *English* Heart could forbear Tears, and not inwardly sigh and lament the
“ Misery? Which heavy Infelicities the *English* Children yet unborn, shall weep
“ at and wail to consider the same. If these be not severe Tokens and Proofs of
“ God’s heavy Displeasure towards *England*, for so vilely despising his Word, his
“ Light, his Religion, his Sacraments, his Institutions, what can be Shews of his
“ Wrath and Indignation?

Queen *Elizabeth* coming to the Crown, our good Doctor issued out, as did
many more learned and conscientious Men, from his lurking Hole with his Wife
and two Children.

C H A P. VIII.

*Dr. Parker considered upon Queen Elizabeth’s Access to the Crown.
Commissions from the Dean and Chapter of Canterbury. Dr. Par-
ker’s Care now for Religion. Nominated to the Archbishoprick.
His Reluctancy to accept thereof. Messages to him from Court:
With His Answers. Petitions the Queen by a Letter. Dr. Par-
ker Lord Elect of Canterbury.*

A N N O

1558.



Change of
Dr. Parker’s
Circumstan-
ces.

Commissions
to Visit from
the Dean of
Canterbury.

AN D now we have brought our Divine to the Fifty fourth Year of his Age:
When, as there happened in the Nation a great and happy Change in the
Civil and Ecclesiastical Affairs, so there fell out as great and unthought an one in
relation to him; namely, from being a poor, obscure, absconding, persecuted
Clergyman, to be advanced to the very Top of Ecclesiastical Honour and Trust
in the *English* Church; tho’ altogether without his seeking, and with much Re-
luctancy: the Height of all his Desire being to be restored to his former Prefer-
ments: Or if not so, yet he could gladly have contented himself to have lived
and died Master of his old beloved College, and to have foregone the rest.

But as yet the See of *Canterbury* was Void since the 17th of *November*, on which
day, or early the day after, the last Archbishop, Cardinal *Pole* expired. In this
Vacancy *Dr. Nicolas Wotton*, Dean of the Church, (according to ancient Privilege
and Custom) issued out divers Commissions for Visitations: Which with other
Visita-

Visitations, viz. that of the Queen and of the Dioceſan, that followed ſo cloſe, oppreſt and impoveriſht the Clergy. There were two Commiſſions, both dated Decemb. 1. 1558. The one to *Laurence Haſe*, LL. D. Dean of *Sboram* and *Croyden*, to Viſit the Churches and Chapels within the ſaid Deaneries. The other to *John Nowel* [or *Newal*] S. Th. B. Rector of the Church of *Hadley*, and Dean of *Bocking* (who ſucceeded Dr. *Rowland Taylor* the holy Martyr) to Viſit that Deanry. Another Commiſſion was dated Febr. 16. 1558. to *Thomas Packard*, LL. D. Dean of *South Malling*, *Pagham* and *Terring*, to Viſit thoſe Deantries.

A N N O

1558.

Regiſt. Decan.
& Cap. Cant.

Thus deſtitute of the Comfort of a Paſtor, that See remained for near a Twelve-month, namely, until our Doctor entred on that weighty Office. In which Interval nevertheless he lay not by uſeleſs. But his Abilities and Parts being well known, he was appointed one of thoſe who, in the very beginning of the Queen's Reign, were ſelected to contrive the Book of Prayers and Religious Worſhip to be publickly uſed inſtead of the Superſtitious Maſs Book; that it might be ready againſt the meeting of the next Parliament, to be preſented unto them to be allowed and confirmed. Theſe Perſons ſat cloſe this Winter at Sir *Tho. Smith's* Houſe about this Buſineſs. But Dr. *Parker* was detained in the Country the moſt Part of this Season by a Quartan Ague (a Diſeaſe very rife and mortal about this Time,) and ſo was abſent. Yet upon a Summons from the Court he came up in the Month of *January*, and was in *London* in *February*. But the Relicks of that Diſtemper ſtill hung about him: So that before *February* was expired, he was fain to go home again. But tho' he could not aſſiſt in this Work in Perſon, yet was he not idle in his Retirement, but contributed his Counſel and Judgment in Writing for ſetting the Matters of the Church in good Accommodation, as we ſhall hear by and by.

Dr. *Parker* employed in the Settlement of Religion.

But while he was here in Town, he was choſen to preach this firſt *Lent* before the Queen. Which he did on *Friday* the 10th of *February*, being the firſt Week in *Lent*, Dr. *Cox* (ſometime Dean of *Westminster* and *Chriſtchurch*, *Oxon*) preaching the *Wednesday* before, being *AſhWednesday*: and Biſhop *Skory* the *Sunday* following: and Mr. *Whitehead* the *Wednesday* enſuing: all eminent Reformed Divines in King *Edward* the Sixth his Days.

Dr. *Parker* preaches before the Queen.

In theſe Beginnings and Diſpoſitions toward a Reformation, the Church wanted a pious, grave, wiſe and ſuitable Metropolitan. Which therefore was neceſſary in the firſt place to provide. The Queen left the ordering of Church-matters, for the moſt part, to the two Brothers in Law, Secretary *Cecyl*, and Sir *Nicolas Bacon*, before mentioned. Who, in ſerious Debate between themſelves, concluded on Dr. *Parker* as the fitteſt Man to be preferred to the Archbiſhoprick; after Dr. *Wotton* the Dean of *Canterbury*, *Whitehead*, and ſome other are ſaid by ſome, to have been under their conſideration.

Parker concluded on for Archbiſhop.

For their Purpoſe and full Intent was to provide ſuch a Perſon for Archbiſhop, who might govern his Province with that Diſcretion and Moderation, as might aboliſh Popery, and promote the Goſpel; yet not by Methods of Severity or ſharp Contention, but by Perſuaſion rather than Force. There was now before them a greater Choice of learned and godly Men, than any Age ever before produced in this Land. The Lot in theſe two Wiſe Counſellor's Judgments fell upon the foreſaid Doctor, who had in him an admirable Mixture of Gravity and Honesty, Learning and Prudence, Gentleneſs and obliging Behaviour.

His Fiteſs and Character.

Therefore December the 9th, *Bacon*, Lord Keeper, ſummoned the Reverend Man then (as it ſeems) at *Cambridge*, to come up to him at *Burgeny* Houſe in *Pater noſter Row*, *London*, for Matters touching himſelf; Which (as he wrote to him) he truſted would turn to his Good; or that if he, the Lord Keeper, were gone out of Town, then he ſhould repair to the Secretary. But our modeſt learned Man ſuſpecting by thoſe Words ſome publick high Honour in the Church deſigned him, endeavoured earneſtly to put it by; chuſing much rather in his own Mind to be employed in ſome more private Capacity.

Sent for to the Lord Keeper.

For the good Divine pleaded at large his Excuse, by his Answer wrote from *Cambridge*, where he was with ſome Relations. He pleaded a Quartan Ague, that then afflicted him, and ſo diſtempered the State of his Health, that without apparent danger he could not as yet commit himſelf to the adventure of the Air. And prayed *Bacon* to ſignify as much to ſuch as ſent for him. And then more than ſuſpecting what Burthen was intended him, he ſued to him, "In confidence, as

But earneſtly declines it.

A N N O
1558

Desires an
University
Life above
all :

And Benet
College
there.

Writes again
to the Lord
Keeper.

A Letter
from Secre-
tary Cecil, to
summon him
to Court ;

And another
from the L.
Keeper.

“ he said, of his good old Heart to him, to decline this intended Dignity in the
“ Church from him. He said, he should be inwardly heavy and sorry, that his
“ favourable Affection should procure him any thing above the reach of his Abi-
“ lity, whereby he should but dishonest himself, and disappoint the Expecta-
“ tion of such as might think that in him which was not. But especially that he
“ might clog and cumber his Conscience to God-ward, before whom he looked
“ every day to appear to make his Answer, which he thought and trusted was
“ not far off. Notwithstanding, that tho’ he would most fain wear out the rest
“ of his Life in private State ; yet concerning that small Talent credited unto
“ him, he would not so unthankfully unto God ensue his Quiet, that he could
“ not be content to bestow it, so it were there whither his Heart and Conscience
“ afore that Time, and daily yet did incline him ; namely, to be further enabled
“ by the Revenue of some Prebend without charge of Cure, or of Government,
“ to occupy himself to dispense God’s Word among the simple strayed Sheep of
“ God’s Fold in poor destitute Parishes and Cures ; more meet, he said, for his
“ decayed Voice and small Quality, than in Theatrical and great Audience.
“ Which Walk he wished and would, to be near those Quarters, [viz. Norfolk]
“ where they both [Parker and Bacon] were born, that he might have Opportu-
“ nity to wait other-while on him at Redgrave.— If he might yet be bolder with
“ him, to disclose his desire, of all places in England he would wish to bestow
“ most his Time in the University. The State whereof, he said, was miserable
“ at that present, as he had Intelligence from time to time thereof. And if in
“ any respect he could do Service, as a weak Member of the Commonwealth,
“ he thought he might do it with them, having long acquaintance, and some
“ experience in the Doings thereof.—— And to tell Bacon his heart, he had ra-
“ ther have such a thing as Benet College, and a Living of Twenty Nobles a year
“ at the most, than to dwell in the Deanry of Lincoln, which was Two hundred
“ at the least. And so he prayed him to insinuate these things to Mr. Secretary.
“ And at the Reverence of God he entreated him, either to help that he be quite
“ forgotten, or else so appointed, that he were not entangled now of new with
“ the Concourse of the World, in any respect of publick state of Living.

Again, Decemb. 20. he wrote again to the Lord Keeper, in answer (as it
seems) to a Second Summons of that Lord : importing, that he would wait upon
him either at Burgany, or at New Market in his Return down into Suffolk. And
that Lord being at that Time afflicted with a Quartan Ague, (which about this
time cut off a great many People,) he prayed God to restore his Strength, that
he might be the sooner restored to the Commonwealth, which, in that apparent
danger of worthy Persons, he feared felt God’s Hand in this his Visitation. And
added his Advice, that he should not stir much abroad in that Distemperance of
the Air, so contrarious to the State of Men’s Bodies, once pierced with that inso-
lent Quartan (as he called it) as Experience shewed. And he thought the Spring-
time in natural Respects must be expected, tho’ Almighty God, he said, was bound
to no Time.

Thus hitherto had Dr. Parker delayed coming up, chusing rather (if he might)
to stay till the Lord Keeper went down ; that he might have opportunity to deal
the more effectually with him, to help him to avoid the great Burthen that he
feared was to be laid upon him.

In the mean while another Letter, dated the 30th of December, comes to him
from Court ; which was more peremptory. Wherein the Secretary wrote to him
in the Queen’s Name, that She was minded presently to use his Service in certain
Matters of Importance. And therefore that he [the Secretary] was commanded
so to signify to him : to the end, that he should forthwith, upon the sight hereof,
put himself in Order to make his undelayed Repair unto London. And then he
would declare unto him the Queen’s further pleasure. But our Doctor made use
again of his Indisposition and Want of Health, to retard his Coming so speedily.

It was but four or five Days after, viz. January the 4th. that the Lord Keeper
sends again to him, mentioning the Secretary’s Letter, and requiring him to come
up immediately, if his Health would suffer ; for certain weighty Matters touching
the Queen’s Service : adding, that he had been willed to hasten his Coming up.

At these last Summons the Reverend Man comes up, and understands more perfectly, that the Archbishoprick was intended for him: and therefore that he should accordingly prepare himself. Which Message held him in such carefulness all the Time of his being at *London*, with the recurring of a dull distemperance in his Head by the dregs of his Quartan, and some other displeasing Cogitations of the State of the Time, that made him take so little joy of his being at *London*, as he never had less in his life; and glad he was, when his Back was turned thereunto; as his own Words were. And hoping yet he had half got himself off from this Honour, in an excellent Letter to *Bacon*, dated the beginning of *March*, at his return home, gave his Advice, What sort of Man the Queen should make choice of for this Place. And the rather, because the Office being bestowed well, they might care the less for the Residue. "He prayed God then to grant, that it "chanced neither on an Arrogant Man, nor a Faint-hearted Man, nor on a "Covetous Man. The First, he said, should both sit in his own light, and should "discourage his Fellows to joyn with him in Unity of Doctrine, which must be "their whole Strength. For if any Heart-burnings be amongst them; if private "Quarrels stirred abroad be brought home, and so should shiver them asunder, "it might chance to have that success, which he feared in the conclusion would "follow. The Second should be too weak to commune with the Adversaries, "who would be the Stouter upon his Pusillanimity. The Third Man not worth "his Bread, profitable for no Estate in a Christian Commonwealth, to serve it "rightly.

Then again as to himself, as conscious of his own Abilities, he thus bespake both *Bacon* and *Cecyl*, "That except they moderated and restrained their over- "much Good-will in the former respect towards him, he feared in the end he "should dislike them both; and that their Benevolences should, by occasion of his "obstinate Untowardness, jeopard him into Prison. Yet he had rather, he said, "suffer it in a good Conscience, than to be intruded into such a Room and Vo- "cation, wherein he should not be able to answer the Charge to God nor the "World: and wherein he should not serve the Queen's Honour, nor live to the "Honour of the Realm. And in fine he said, by God's favour and their good "helps, he never intended to be of that Order [of Episcopacy] better or worse, "higher or lower. So far was he from affecting the Archbishoprick, that he re- "solved against being the meanest Bishop. He shewed likewise his own Poverty, "That he was worth Thirty Pounds when he came up to *London*, and then wasted "a good part. And what would that do to furnish his Household? He gave an "instance in *Hopton*, the last Bishop of *Norwich*, lately deceased, that upon his "departure was so in debt, that the Creditors, seized his Goods to answer his "Debts to them. And then straightway came the Queen's Officers and discharged "them all; [sweeping all from the Creditors, to satisfy his Debts to the Queen.] "So that for all his spare Hospitality, he was not able to pay half he owed. Then *Parker* shewed *Bacon* another of his Imperfections, as he called them, name- "ly, his painful bodily Infirmary, taken by a Fall from his Horse in his Flight once under Queen *Mary* in the Night-time, from such as sought for him. Whereby he was so dangerously hurt, that he should never recover it: and in his late Journey to *London* it was increased to his greater pain. "So that he was fain, he said, "sometimes to be idle, when he would be occupied, and to keep his Bed, when "his Heart was not sick. And, in a word, he prayed his Honour not to think, "that he sought hereby his own private Gain, or his idle Ease; for his Heart "would right fain serve his Sovereign Lady in more respects, than that of his "Allegiance; and bidding them to put him where they would else [excepting "the place of a Bishop;] and if, as far as his Power of Knowledge and of "Health of Body would extend, he did not apply himself to discharge his Duty; "Let me, said he, be thrust out like a Thief.

Bacon, it seems, had given him some hint, as tho' one reason of his declining to accept this Preferment, was his fear of sad times conceived from some Prophecies, that then went about, of *Nostredame* and others. Whereat he wrote thus in answer: "I pray you think not, that the Prognostication of Mr. *Michael Nostredame* reigneth in my Head. I esteem that fantastical Hodge-podge not so "well as I credit *Lucian's Book de veris Narrationibus*: Nor yet all other vain Pro- "phesies

A N N O
1558.

Appointed
Archbishop.

Returns back
again.

Describes a
fit Man for
this See.

Parker to *L.
Bacon. Hist.
Ref. Vol. II.
Collect. p.
357.*

Resolves to
endure Im-
prisonment
rather than
to accept any
Bishoprick.

Parker's Judg-
ment of Pro-
phesies.

A N N O
1558.

The Bishop's
unwillingness
to take this
Charge.

His mean
Conceit of
himself.

Summoned
again to
Court.
Lett. to Park.
in Hist. Re-
form. Vol. II.
Collect. p.
361.

phesies of *Sands*, more than I regard Sir *Tho. Moor's* Book of *Fortune's* Answers upon the Chance of three Dice casting. I would I saw no more cause to fear the likelihood of God's Wrath deserved for dissolute Life, to fall upon the Realm, by the Evidence of the true Word, and by God's old practices. Indeed well might our Doctor shrink at the undertaking of such a weighty Province, at this particular Juncture especially, when the greatest Prudence, Courage, Conduct, Learning and Experience would be required to assist in that Reformation that was now to be set on foot, and carried on: the National Church being at this time generally corrupted in Doctrine, Discipline and Manners; and the Correction thereof requiring so much Skill and Audacity. Besides, he was conscious to himself of an Excess of natural Bashfulness, and want of Experience for Government, his Spirits having been much depressed under the hard Reign of Queen *Mary*. Of which he complained, not long after his Acceptation of the Archbishoprick, in a Secret Letter to the Secretary, a great Instrument of his Promotion; "That it grieved him, that he was not able to answer his friendly Report of him before time [meaning when he recommended him to the Queen,] whereby, to his much grief of heart, he passed forth his Life in heaviness, having been thus intruded, notwithstanding his Reluctation by oft Letters to his Friends, to be in such room: Which, he said, he could not sustain agreeably to the honour of the Realm, if he should be too far tryed. And that with passing those hard years of *Mary's* Reign in obscurity without all Conference, or such manner of Study, as now might do him Service, and what with his natural Vitiosity of over-much Shamefacedness, he was so abashed in himself, that he could not raise up his Heart and Stomach to utter in Talk with others, which with his Pen he could express indifferently, without great difficulty. Which made him [in an over-much misconceit of himself] request of the Secretary to decline from him such Opportunities, wherein he might work a lack to his Promoters, and a shame to himself, as he modestly expressed it.

But whatever his low Esteem of his own Abilities were, others were well satisfied concerning his great Endowments. Nor did the Queen make an ill Choice, but as great Things were expected from him, so he failed not in that Expectation. Which he shall be convinced of, that diligently observeth in what State the *English* Church stood at *Parker's* first Entrance upon the Government of it, and what Advantages it made under him.

Dr. *Parker* now seemed to lie still for a Month or Six Weeks, till *May* 17, when the Lord Keeper writ again to him, "That by a Resolution made that Day in the Queen's Presence, he perceived, that his Friends would hardly deliver him of the Charge written in former Letters: And so he thought to make him privy thereunto, and to advise him to commit to the Judgment of his Friends his Ability or Disability, to serve, where and when he should be called. That if he knew a Man in whom the Description made in the beginning of his Letter might more justly be deferred than to himself, he would prefer him before *Parker*; but knowing none so meet indeed, he took it, he said, to be his Duty to prefer him before all others. And the rather, because otherwise he should not follow the Advice *Parker* had given him. And added, that it was like e'er long he would receive Letters subscribed by him and others jointly; meaning the Council." And accordingly two Days after, that is, *May* 19. a short Letter was sent him, "That for certain Causes the Queen's Majesty intended to use his Service; and her Pleasure was, that he should repair up with such Speed as conveniently he might." This was Signed by the Lord Keeper, and the Secretary, from the Court. But *Parker*, such was his extraordinary unwillingness to be a Bishop, gave no Answer, nor took his Journey for some Days after the aforesaid Letter came to him. So that *May* 28. they both writ to him again, That it was the Queen's Pleasure that he should repair up with all speed possible: Leaving him not to his convenient Speed, as they had done in the former Letter.

Coming up now to the Court, no other Endeavours succeeding to divert this Place, so much dreaded by him, his last Application was unto the Queen her self; address-

addressing an excellent Letter to her, upon his being Nominated by her to the Archbishoprick, and disabling himself. Which Letter, tho' already published, yet containing such a Character of the Wisdom, Goodness, Humility, and Self-Diffidence of this Venerable Man, I will here present the Reader with the Substance of it.

He address'd to her by way of Suit; which, as he said, extreme Necessity compelled him to make; both in respect of his constrained Conscience to God, and in regard of his Duty which he owed to her Noble Estate. That calling to Examination his great Unworthiness of so high a Function, and his Disability he might alledge in particular, but for molesting her most weighty Affairs; he was bold to approach by Writing to her Honour, to discharge him of that so high and chargeable an Office. Which required a Man of much more Wit, Learning, Vertue and Experience, than he saw and perfectly knew could be performed by him worthily; to occupy it to God's Pleasure, and to her Grace's Honour, and to the Wealth of her Loving Subjects. He urged to her many other Imperfections in him: As, Temporal Abilities for furnishing thereof, as was seemly to the Honour of the Realm; as also Infirmity of Body, which would not suffer him to attend on so difficult a Cure, to the Discharge thereof in any reasonable Expectation.

And where, besides his Duty of Allegiance to her Princely Dignity, he was otherwise for the great Benefits which he sometimes received at her Grace's Honourable Mother's Benevolence, (whose Soul he doubted not but was in Blessed Felicity with God) most singularly obliged above many other, to be her most faithful Beadsmen, both in thanking God for that Fatherly Protection hitherto over her Noble Person; and furthermore to pray for the Continuance of her Fortunate Reign; so he was right sorry, and lamented within himself, that he was so basely qualified inwardly in Knowledge, and outwardly in Extern Sufficiencies, to do her Grace any meet Service, as he could wish could be acceptable to her Grace's Expectation: Assuring her Noble Estate, that in any other smaller Vocation under the Degree of such chargeable Offices, and more agreeable to his Infirmity, if it should so seem to her high Wisdom, and merciful Libetrality, he should endeavour himself to attend thereon. Referring yet himself wholly to her Grace's Pleasure, rather than by just Allegation of his Unworthiness, the Loyal Duty of his faithful Heart should be any ways suspected by her Reverend Majesty. Subscribing himself, *Her Grace's poor Subject,*

Matthew Parker.

But nothing would do, and Dr. Parker must be the Man pitched upon, for his admirable Qualities, and rare Accomplishments, to fill the See of Canterbury. And in his Cares and Preparations for this high Office, we leave him for a while, Six Months passing away before his Consecration. Yet in the mean time not unemployed in the Service of Religion and the Church, as we shall see by what follows.

A N N O
1558.

Petitions the
Queen to be
Excused.

Collect. of
Rec. in the
Hist. Ref.
Vol. II.

Copy of this
would be sent
higher. Co-
l's hand.
Pap. Office.

Fixed for
Archbishop.

This Book is
not Establi-
shed by Par-
liament. Copy
made.

Obligations
for Bishops to
Sign.

CHAP.

C H A P. IX.

Wherein he was now employed. The Secretary consults with him for the New Bishops. His Advice for Reformation in Cambridge. He informs the Lord Keeper of some present dangerous Doctrines. Commissions from the Dean and Chapter during this Interval. Assisteth at the French King's Obsequies. His Endeavour about the Exchanges of Bishops Lands. A Fraud in the Church of Dublin, signified to him from the Archbishop there. His free Advice to the Queen, concerning the Crucifix in her Chapel.

A N N O
1559.

Dr. Parker's
Directions for
the Bishop-
ricks.

FOR one thing wherein he was consulted by the Secretary, (in this Interval, as it seems) was about filling of the Sees, and in what Method it was Customary, and might be convenient in this Critical Juncture to proceed, many Difficulties appearing; as now there being no Archbishop at all, and hardly Four Bishops remaining; and whether the Popish Ordinal should be used, or that of King Edward VI. which was abolished under Queen Mary, &c. But Dr. Parker being one of the best skilled in Ecclesiastical Rites and Usages, Cecil desired to be assisted with his Advice and Judgment: For whom the said Doctor drew up this Paper of Instructions, for Entrance into the Bishopricks, which I met with in the Paper-House.

Copy of this
would be sent
hither. Cecil's
Hand.
Pap. Office.

I. Suit is to be made for the Queen's Letters Patents, called *Significaverunt*, to the Archbishop of the Province, for the Confirmation of the Elect, and for his Consecration.

II. When the Archiepiscopal See is Vacant, then, after Election, like Letters

** There is no Archbishop, nor Four Bishops now to be had. Wherefore *Querendum*, &c. Cecil's Hand.

* Anno 25. H. VIII. that Order is set out at large; so that the Restitution of the Temporalities is done after the Consecration, as it seems to me by the said Act. Dr. Parker's Hand.

Patents for the Confirmation of the Elect, are to be directed to any other ** Archbishop within the King's Dominions.

If all be Vacant to * Four Bishops; then they to be appointed by the Queen's Letters Patents, declaring her Grace's Assent Royal, with Request for the Consecration and Pall.

III. The Fealty for the Temporalities of the See is to be made to her Majesty. The Oath also to be given: The ordinary Fees to be paid to her Majesties Officers.

not bound
qualification

IV. The Consecration is to be done on such a Sunday as the Consecrator, with the Assent of the Consecrated, shall accord: And in such Place as shall be thought most requisite.

This Book is
not Establish-
ed by Parlia-
ment. Cecil's
Hand.

V. The Order of King Edward's Book is to be observed: For that there is none other especially made in this last Sessions of Parliament.

And the new Bishops that were to be made, were to sign Obligations, binding themselves in several Articles, for preserving the Revenues and good Estate of the Bishopricks, and for preventing the Mischiefs and ill Turns that had been done to them by the late Incumbents: And this also seems to have been by the Direction and Counsel of Parker. The Articles of these Obligations were;

Obligations
for Bishops to
Sign.

I. That they make no Leases in any manner in gross for Years, or Fee-farm; nor any Lease of the Demesne of any Manor, above One and twenty Years: Wherein the accustomed Rent is reserved.

Nor that they make any Lease of any Land, used by the Bishop for his Household; Nor of any of his Parks, with the Herbage, to endure after the Time of the —

Nor that they make Sale or Gift of great Timber, nor take any thing thereof; but for Repairs of their Houses, Tenements, Farms and Parks.

Nor

Nor that they charge the Bishoprick with any Annuity, longer than they shall *A N N O* continue Bishop there. *1558.*

Nor that they make any Grants of Office, longer than for their Life-times; except it be for Offices that have had Continuance, and have been Ordinary.

Item, That they grant none Advousons of any Parsonage or Prebend, before the same shall be void.

And that Order be taken with the Dean and Chapter, that they confirm no Grants made contrary to the said Articles.

Another thing wherein our Divine a little before this Time concerned himself, Gives Advice and shewed his Care for the Publick Welfare, was concerning the University of Cambridge; He was now in February returned from London, whither he was sent for, to come to the Court. And his Family being at Cambridge, hither he came, driven Pap. Office. (as he told the Secretary in his Letter) to this Place by divers Necessities, as not able by otherwhere dwelling to maintain a double Charge. For that his Purse, after his late Persecutions, was but low. The University was now in ill Case, being in danger to have its Revenues embezzled by the Popish Heads of the Colleges: Who upon the Passing of the Act for the Queen's Supremacy in the Parliament now sitting, concluded upon relinquishing their Places; but before they departed, to make their Advantages by spoiling the Revenues: And the better to cover that, to get such to succeed them who might wink at their Doings. Of this, secret Notice was brought to Dr. Parker: Who to prevent this Mischief to Learning as much as he could, by a Letter dated the 1st. of March, acquainted the Secretary with this Affair: And the rather now upon his Acceptation of the Chancellorship, the highest Office there, for the Stay of the University: Telling him, that he heard divers Colleges were much disordered, as well in regard of their Possessions, as in other Respects, not so maintained as they were left to them of late: And that they were a while in fear, by a Visitation, to be answerable: But that now they had gotten Intelligence of no Visitation to be purposed. He shewed the Secretary further, That upon passing of the Primacy, [*i. e.* the Bill of Supremacy] they gathered the Sequel, [that is, that they the present Masters were like to be turned out, if they refused to take the Oath.] Whereupon some of them were about to Resign to their Friends chosen for their purpose, peradventure to slide away with a Gain. And in the Conclusion, to hint a way to prevent this, he imparted to the Secretary what was done when Queen Mary first came to Reign: Which was, That she gave out Authority to Bishop Gardiner, Chancellor of that University, [as Cecyl now was:] who forthwith sent his Chaplain Watson with Instructions to every College; and as then he [Dr. Parker] could gather, to report to him [the Chancellor] in what State every College stood. And further peradventure, upon Cause to have the Masters and others assured *De Coram Sistendo, & interim bene gerendo*, until a further Order. And that the said Chancellor, Sir William Cecyl, might the better know the Precedent, Parker sent him the Copies of these Letters. And added, He should be loth that in his first Entry to his Office, Colleges should sustain Hurt by any Slight, he [Cecil] not understanding the Likelihood. The rest of the Matter he committed to his prudent Oversight. And finally, he prayed God to grant so good Luck of his Election, that the University might joy to be raised and restored none otherwise than his Zeal thereunto had been long perceived: *Ut amputetur malevolis omnis occasio im-probitatis & querulationis.* And he informed him further, That if he should intend any thing of this Nature, Dr. Cole had both Counterpanes of the whole Statutes of every College, so found at the last Visitation.

To Cecil the new Chancellor.

Queen Mary's, and the Chancellor Bishop Gardiner's Letters, for Visiting the University, follow.

' M A R Y the Quene. Right Reverend Father in God, Right Trusty, and Queen Mary to the Chan-
' Right Wellbeloved; We grete you well. And where among divers other In- cellor of Cam-
' conveniences and Disorders, brought in and set forth in that our University, bridge, for en-
' one of the greatest and chief Occasions of many of the said Misorders, is, joyning the
' That without sufficient Authority, only upon the sensual Minds, and rash De- old Statutes,
G termina-

ANN O
1558.



gives Advice
concerning
Cambridge
Pap. Office

terminations of a few Men, the antient Statutes, Foundations, and Ordinances of the whole Universitie, the Colleges, and other Places of Students have been much altered, broken, and almost utterly subverted : Whereby not only the last Wills of many good Men have been broken, and many Wise, Polite, and Godly Ordinances, confirmed by Parliaments, and by sundry our Progenitors, fondly and unreverently contemned, but the Conscience of many honest Men, which by their Oaths were bound to the Observation of the said Statutes and Foundations, have been much encumbered ; and Youth loosely and insolently brought up, to the great Discredit of the University ; and no small hindrance of the Commonwealth of all our Realm :

We therefore, knowing it our bounden Duty to Almighty God, to whose own Goodness we acknowledge our selves called and placed in the Royal Estate of this Realm, to travel by all the ways we may, that his Glory and Holy Will being truly declared to all our Subjects, he may of all sorts in their several Vocations, be reverently feared, served and obeyed ; have thought good that for a Beginning, to wish, that the Examples hereof may first begin in our Universities, where young Men, and all sorts of Students, joyning Godly Conversation with their Studies in Learning, may after, as well by their Doings as by their Preachings, instruct and confirm the rest of our Subjects, both in the Knowledge and Fear of Almighty God, in their due Obedience towards us, our Laws, and all other their Superiors, and in their charitable Demeanours towards all Men. And because we know where Order is not kept, all things go to Confusion, we have therefore thought good to will and require you our Chancellor, and all other the Heads and Governors of the Colleges, and other Houses, that both Yourself, for your own Parts, do exercise your Offices, and live, and cause all Scholars, Students, Servants, Ministers, and others living under you, of what Sort, State or Condition soever they be, to live and frame themselves, their Studies, Conversations, and manner of Living, in such Form and Order, as by the antient Statutes, Foundations, and Ordinances of that our University, and of the Colleges and other Houses, is to you severally appointed. Which Statutes and Foundations We will to be inviolably kept and observed, according to the antient Foundations and Ordinances of the Founders, and Grants of our Progenitors.

the new Chan-
cellor

And therefore do estones require and charge you our Chancellor, whom we do Authorize by these Presents for that Purpose, to see the same well and truly observed, as you will answer for the Contrary ; notwithstanding Injunctions or new Ordinances made, set forth or delivered by any Visitors or other, sithence the Death of Our Father of most worthy Memory King Henry the Eighth, (whom God assoyl) or any other new Device to the contrary hereof. Given under Our Signet at Our Manor of Richmond, the 20th. of August, in the First Year of our Reign.

Chancellor
Gardiner's
Letter to the
University.

The Chancellor's Letter to the University, in pursuance of the Queen's, (which Dr. Parker sent with the former) was to this Tenor :

Doctissimis viris, Vicecancellario & Senatui Cantabrigiensi.

Quàm multæ causæ sint (Viri Doctissimi) quæ animum meum, ut ad Vos hoc potissimum tempore accederem, permoverent, totidem ferè occurrunt impedimenta, quæ corpus ([quominus] vobis adsit, justissimè prohibent. Interim autem, dum occasionem capto commodiorem, qua vos ipse inviserem ; hunc Sacellanum meum, vobis non omnino ignotum, & mihi notissimum, cujus Fidem perspectam, & exploratam habeo, mandare volui, eidemq; demandare, ut meo nomine referat quæ vos ex me cuperem intelligere. Cui ut credatis, oro : Et benè valete. Londini ex ædibus meis, Octavo Calend. Septembr. 1553.

Queen Mary
to the Chan-
cellor of Cam-
bridge, for en-
joyning the
old Statutes.

Vester Cancellarius Steph. Winton.

Cancell.

And

And it may not be unworthy to observe of our Divine further, That being in Town in Jan. as was before said, he took notice with Grief of certain Books, (and now in his Recess complained to the Lord Keeper Bacon thereof) that went then about London, being printed and spread abroad, and their Authors Ministers of good Estimation. The Doctrine of one was, That a Lady Woman cannot be by God a Governor in a Christian Realm. [Knox, and Christopher Goodman had published Tracts to this Purpose.] And in another was Matter set out to prove, that it is lawful for every private Subject to Kill his Sovereign; *Ferro, Veneno, quocunq; modo*, if he think him to be a Tyrant in his Conscience; yea, and worthy to have his Reward for his Attempt. At which, said Parker, *Exhorui cum ista legerem*. Adding, "If such Principles be spread into Mens Heads, as now they be framed, and referred to the Judgment of the Subject to discuss, *What is Tyranny*, and to discern, Whether his Prince, his Landlord, his Master is a Tyrant, by his own Fancy and Collection supposed; What Lord of the Council shall ride quietly minded in the Streets among desperate Beasts? What Minister shall be sure in his Bed-Chamber?" This Reverend and Wise Divine well saw the Devilish Tendency of these Doctrines. And it grieved him the more, that they were set forth by such as were Ministers of the Gospel: And that their Pens and Labours should be diverted from Opposing and Confuting *Anabaptists, Arians, Libertines, Freewillmen*; "Against whom he thought Ministers should have needed only to have fought, for Unity of Doctrine: (For as for *Romish Adversaries*, their Mouths, he said, might be stopped with their own Books and Confessions.) But he never dreamed that Ministers should be compelled to impugn Ministers." The Adversaries, as he added, would have good Sport to prognosticate the Likelihood. More of these Books, and the Authors of them, and the Recantation that one of them made afterwards, by Means of this our Doctor, may be read in the *Annals* of the Reformation under Queen Elizabeth.

A N N O
1559.Dangerous
Doctrines as
gainst Prin-
ces, noted by
Parker.Let. to the
Lord Bacon.

Chap. 9.

Dr. Parker, who we heard a little before had such a Concern now for the University of Cambridge, was in the Summer following appointed one of the Queen's Visitors there; having had long Experience in the Affairs of it. The Visitors consisted of Two Learned Kts. Sir Will. Cecyl, and Sir Anthony Cook: Two Doctors of Divinity, our Parker, and William Bill: Two Doctors of the Civil Law, William May, and Walter Haddon: One Doctor of Physick, Dr. Wendy; Two Professors of Divinity, (as they are stiled) Robert Horn, and James Pilkington: All Persons of great Integrity and Learning, and that had formerly been Members of the said University. The Citation of the Heads and Members of all the Colleges, Halls and Hostles before them, to undergo the Visitation, bore date at Westminster the 21st. day of June, 1. Elizab. Therein the day of Appearance appointed was the 7th day of September ensuing: And the Place, the Church or Chapel of King's College. The Visitors are stiled in the said Citation the Queen's General Commissioners, to visit that University. The Transactions, and how Matters were now managed, I do not find: As what *Detecta* were found, what Regulations, what Corrections, what Deprivations, what Restitutions were now made. Fuller saith something concerning the Two last: But he must be read warily, making two Errors in one Line concerning the Change in Clare Hall; viz. That Swinburn was put out Master there, and Madew put in: Whereas both the one and the other died under Queen Mary. But this undoubtedly was the chief Business of the Visitors, to Purge the University, by swearing the Heads, and chief Members and Officers, to the Supremacy, and by depriving the Refusers. Dr. Parker (tho' Nominated) had hardly any hand in this Visitation, being about the very time of it at London, attending the Solemnization of the Funerals of the French King, and his own weighty Affairs, being by this time Elect.

Parker one of
the Visitors of
Cambridge.E Collectan.
Reg. Gale,
Armig.Hist. of Cam-
bridge, p. 135.

I find little done by the Dean and Chapter of Canterbury this Year, (who had now all the Jurisdiction of the Archbishop, while the See remained vacant) except it were granting several Commissions: As to Nicolas Harpsfeld, LL. D. Official of the Court of Arches, to admit Richard Mitche to be Advocate of the Court of Arches. This Commission bare date the day of April, 1559. Another to the same, to admit Thomas Yale LL. D. Advocate of the Court of Canterbury, dated the day of April, 1559. Another to William Mowse LL. D. Vi-

Commissions
from the Dean
and Chapt. of
Canterbury.
Regist. De-
can. Cant.

Dr. Mowse.

ANNO
1559.

Documents
of the
Life of
Matthew
Parker

Parker, Arch-
bp. Elect, as-
sisted at the Ob-
sequies of
Henry the
French King.

Labours to
stay Exchan-
ges with the
Queen ;

Copy of
the
Visitors of
the
University of
Cambridge

Collection
of
the
Arch-
bishop's
Letters

And for her
Grant of di-
vers things to
the Clergy.

Copy of
the
Letters of
Matthew
Parker

Commission
from the
Dean and
Chapter of
Canterbury
to the
Register
of the
Court

Dr. Parker's
Letter

car General, admitting him to take Cognizance of Causes in the Court of Audi-
ence, dated the 30th of May. Another to the same, and of the same Date,
Constituting him Official of the Court of Canterbury. And yet another Com-
mission to him, the said *Mowse*, dated June 13. to Constitute him Dean of the
Arches. This Dr. *Mowse* was a Man that always light upon his Legs, and would
be sure to hold in in all Revolutions : Being first Preferred by Archbishop *Cram-
mer* in King *Edward's* Reign, and complying with all Changes afterwards. Yet
he was a good Scholar, and a good Benefactor to *Trinity Hall* in *Cambridge*,
whereof he was Master.

It was but two Months after the giving forth these Commissions, that our Di-
vine became Elect of *Canterbury*. When the first thing I find him employed
about, was assisting, in the beginning of *September*, at the Funeral Solemnities of
Henry II. of France, celebrated in *St. Paul's Church*, together with the Elects of
Chichester and *Hereford*, Apparellled in their Surplices and Doctors Hoods ; having
the *Dirige* said in *English*.

But it was a greater Matter at which he assisted the next Month, or thereabouts,
or indeed was the chief Agent ; which shewed his Zeal and his Care for Learn-
ing and Religion, and the Welfare of the Church, over which he was to be con-
stituted. The late Parliament had made an Act to enable the Queen upon the
Vacation of any Bishoprick, (and there were now many vacant) to convert the
Temporal Revenues, or Part thereof, unto her self, settling in Exchange Church-
Lands in lieu thereof ; such as Improvements, formerly belonging to Monasteries
dissolved, and Tithes : taking into her own Hands good old Lordships and Ma-
nors for them. The Inequality of which Exchanges was, That to these Impro-
priations were oftentimes considerable Charges annexed, by necessary Reparati-
ons of Houses and Chancels, and yearly Pensions payable out of them. And Tithes
would often fall short and be unpaid by reason of the Poverty or Inability, or
Death of the poor Curates and Ministers. Nor could the Bishops have any good
Title to them ; it being doubtful, whether they could be alienated from the Crown,
having been by Act of Parliament given to it. The Archbishop Elect therefore
joyning with him the four other Elects, viz. Of *London*, *Ely*, *Chichester*, and *Here-
ford*, consulted seriously what was to be done in this Case : and resolved for this
Purpose to make an humble Supplication to the Queen, to make her sensible of
the Evil that might hereby accrue to the Revenues of her Bishops ; and to stay
her, if possible, from making the Benefit she might of the said Act, to offer
her a yearly Pension for favouring them in this Request ; which was a Thousand
Marks for the Province of *Canterbury*, in Consideration of her great and manifold
Charges daily sustained ; Offering moreover to declare at large to her in Writing,
if she would permit it, the great Inconveniences that were like to ensue the Exe-
cution of this Act, upon many good Grounds and Reasons.

But if this might not be obtained, then they sued and prayed, that she would
grant these reasonable Favours following, viz. That the Vicarages of these Im-
propriations that were to be exchanged and conveyed from the Queen to the
Bishops, might be made competent Livings and Subsistences : That Chancels and
Mansion-Houses decayed might be considered : That yearly Pensions might be
reprized out of the Parsonages : That the Manors being withdrawn from them,
they might not be charged with setting forth Men to War, as the Bishops had done
before such Alienation : That equivalent Recompence should be made for the
Perquisites of Courts and Wood-sales, and such other casual Profits arising from
the Manors exchanged with the Queen. That Parks and Woods might be valued :
That Corn-heaps, Fish and Fowl, with Carriages and other Commodities, might
remain to the Bishops for Hospitality. That Parsonages appendent to the Manors
exchanged, might be referred to the Bishop's See. That the Bishops of the new
Erected Sees might have the bestowing of the Prebends of those Churches, as in
others was used, to maintain learned Men and Preachers. That if any of the
exchanged Tithes or Rectories were evicted from them by Law, Recompence
might be made them. That they might have remedy by Law to recover Tithes
denied or delayed. That no Rents be returned for Spiritual Possessions : That
Bishopricks might be discharged of Arrearages of Subsidies and Tithes, and other
Incumbrances past in the Days of their Predecessors : To be discharged of Subsi-
dies

dies the first year of their paying their Fruits. That the Queen would continue the new erected Sees, (which it seems some were looking with a greedy Eye upon.) That the Benefice of *Cliff* might be annexed to the See of *Rocheſter*; and that the Benefice lately annexed to the See of *Cheſter* might not be diſmembred. That they might receive the half years Rent laſt paſt at *Michaelmas*, in conſideration of their Charge in neceſſary Furniture of their Houſes, and Diſcharge of Fees paid before and at the Reſtitution of their Temporalities. That their Firſt Fruits might be abated and diſtributed into more Years, for the better maintenance of Hoſpitality. And without the Grant of this they ſhould not dare to enter into their Functions, which She had Nominated them to, being too importable for them. But this whole Addreſs is preſerved in the *Appendix*.

But however humble and reaſonable theſe Requeſts were, which the Archbiſhop Eleſt and his Brethren then made in their own and the Churches behalf, the Queen, preſſed by ſome greedy Courtiers and other Back-friends to Religion, was not over-favourable in granting.

It was not long after this, that a Letter came from *Hugh Corwin*, Archbiſhop of *Dublin*, to our Archbiſhop, upon a very remarkable Occaſion, and in very good Season for the ſetting forward the taking away of Images out of the Churches, that were now replenished with them; and the Queen ſomewhat indifferent and unreſolved about it. The Caſe was this.

At the Coming of the Earl of *Suffex* into *Ireland* (who was lately ſent over by the Queen her Lieutenant there) the Litany was ſung in *English* at *Chriſts Church* in *Dublin*. This gave great Offence to ſome of the Popiſh Zealots, reckoning a-right, that the Uſe of the Maſs was in danger of being laid aſide in that Cathedral. Something therefore was to be done now or never, to keep up the Reputation of the old Superſtition; and a Miracle was to be ſhown in the ſaid Church the next *Sunday*, when the Lord Lieutenant, the Archbiſhop, and the reſt of the Privy Council were there at Service. There was in that Cathedral an Image of *Chriſt* in Marble ſtanding with a Reed in his Hand, and the Crown of Thorns on his Head. And while Service was ſaying before this great Aſſembly, Blood was ſeen to run through the Crevices of the Crown of Thorns, trickling down the Face of the Crucifix. The People did not perceive it at firſt; therefore ſome who were in the Fraud, cryed out to one another, and bad them ſee, how our Saviour's Image ſweat Blood. Whereat ſeveral of the Common People fell down with their Beads in their Hands, and prayed to the Image. Vaſt numbers flocked to the Sight. And one preſent (who indeed was the Contriver, and formerly belonged to the Priory of this Cathedral) told the People the Cauſe, viz. That he could not chuſe but ſweat Blood, whilſt Heresy was then come into the Church. The Confuſion hereupon was ſo great, that the Aſſembly brake up. But the People ſtill fell upon their Knees, thumping their Breasts: and particularly one of the Aldermen and Maior of the City, whoſe Name was *Sedgrave*, and who had been at the *English* Service, drew forth his Beads, and prayed with the reſt before the Image. The Lord *Suffex*, and thoſe of the Privy Council haſted out of the Quire, fearing ſome harm.

But the Archbiſhop of *Dublin* being diſpleaſed, cauſed a Form to be brought out of the Quire, and bade the Sexton of the Church to ſtand thereon, and to ſearch and waſh the Image, and ſee if it would bleed aſreſh. The Man ſoon perceived the Cheat, obſerving a Sponge within the Hollow of the Images Head. This Sponge one *Leigh* (ſometime a Monk of this Cathedral) had ſoaked in a Bowl of Blood; and early on *Sunday* Morning, watching his Opportunity, placed the ſaid Sponge, ſo ſwolln and heavy with Blood, over the Image's Head within the Crown; and ſo by little and little the Blood ſoaked through upon the Face. The Sponge was preſently brought down, and ſhewed to theſe Worſhippers; who began to be aſhamed: and ſome of them curſed Father *Leigh*, (who was ſoon diſcovered) and three or four others that had been the Contrivers with him.

The Archbiſhop the next *Sunday* preached in the ſame Church before the Lord Lieutenant and the Council, upon 2 *Theſſ. II.* 11. *God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lye*: Expoſing the Cheats, who openly ſtood there, with Father *Leigh*, upon a Table before the Pulpit, with their Hands and Legs tied, and the Crime written on their Breasts. This Punishment they ſuffered three *Sundays*; were

A N N O
1559.

Numb. X.

The A.Bp. receives a Letter from *Dublin* concerning a weeping Crucifix.

Cecil's Memor. in Hunt. Rom. Fox. p. 85. ſaid mid of upon.

The Cheat discovered.

A N N O 1559. were imprisoned for some time ; and then banished the Realm. This converted above an Hundred Persons present, who swore they would never hear Mass more.

And further upon the 10. Sept. 1559. the Archbishop caused this Image to be taken down, altho' he himself had caused it to be set up at his coming to that See, after it had been pulled down once before by *Geo. Brown*, the former Archbishop in King *Edward's* time.

Archbishop of Dublin writes to our Archbishop about it.

The Contents of all this did Archbishop *Corwen* write in a Letter to Archbishop *Parker* : who was glad thereof ; by reason that the Clergy were debating at this present, whether Images should stand in the Churches, or no; the Queen herself being indifferent in the Matter, and rather inclinable to them. But this Letter which the Archbishop shewed her, wrought on her to consent for the Throwing of Images out of the Churches ; together with many Texts of Scripture, which our Archbishop and other Divines had laid before her, for the demolishing of them.

He adviseth the Queen to remove the Crucifix out of her Chapel.

Another of his Applications to the Queen about this Time must not also be forgotten. The Queen had been prevailed with, that Images and Lights and Crucifixes should be enjoined to be taken away, to prevent that gross Idolatry and Superstition that the common People had been brought into by means thereof. But She retained nevertheless, in her own private Closet, a Crucifix and Lighted Tapers in Divine Service. This being so contrary to her own Injunctions, and favouring so much of Superstition, and that Example being so dangerous, the Archbishop Elect had the Assurance and the Honesty to advise her Majesty not to permit these things any longer in her Presence. Which he did with that Gravity and Freedom becoming his Office, that Sir *Francis Knollys* sent him a Letter Octob. 13. 1559.

Sir Fr. Knollys to him here-upon. MSS.C.C.C.C.

" Wishing him Prosperity in all Godliness ; namely in his good Enterprize against the Enormities yet in the Queen's Closet retained. Although, said he, with the Queen's express Commandment these Toys were laid aside till now a late. But tho' *Parker* did thus discharge his Duty, She, I doubt, continued these Furnitures of her Oratory. Which gave such an Offence to another of her Bishops, that he could very hardly be induced to Minister there before her : as may be read more largely in the History of the Reformation under that Queen.

Chap. 13.

CHAP. X.

The Archbishop Elect employed. In Commission upon Ministers deprived. Divers Popish Bishops and Divines in the Archbishop's Custody. Bishop Tunstal ; Bishop Thirleby ; Dr. Boxal ; Dr. Tresham ; And Dr. Richard Smith ; Some Accounts of them. An Addition to the Archbishop's Coat of Arms ; Given him by Garter. The Patent thereof.

The Archbp. Elect at Lambeth.

PARKER, Archbishop Elect, remained now in London, or rather at Lambeth, there being great need of him both at Court and elsewhere, with the rest of the Bishops Elect and other Divines, to Consult with, concerning Matters of the Reformation that was now in hand.

Dr. Turner restored to his Deanry.

Among other weighty Matters the Archbishop was now employed in, one was in doing Justice to such as had been wrongfully deprived and thrown out of their Places in the Church under Queen *Mary*. One of these occurs, namely *Willk. Turner* Doctor of Physick, and a Zealous Divine, who under King *Edward VI.* had been Dean of *Wells*, but outed in the next Reign, and became an Exile. He was now restored to his Deanry by the Judgment of the Archbishop and some others, joyned in Commission with him. But after his Restitution in the Year 1560, *John Goodman*, the last Dean, had procured a Commission to certain special Persons, named and chosen by himself, and (as it was thought) very partial, to con-

vent

vent the said Dr. Turner, and to remove again him from the said Deanry. Whereupon he made Supplication to the Queen to inhibit the said Commission to proceed against him. Nevertheless, that Justice might be indifferently ministred to both Parties, She willed and commanded the Lord Keeper, by her Letters, to call both Parties before him, and to direct a Commission in her Name, as he was accustomed to do upon Appeals, to such indifferent Persons as he should think fit; or as they both should accord upon: And in the mean Season to take Order, that Dr. Turner might remain in quiet Possession. And so he did to his Death: which was in the Year 1568. being buried in Crutched Friers Church, London: where he hath a Monument yet remaining.

Now were committed unto the Archbishop's Custody divers Popish Bishops, as Cuthbert Tonstal, Bishop of Durham, having been deprived in July; who died in the Archbishop's House at Lambeth in November following, being Eighty five years of Age. But before his Death, by the Archbishop's means, he was brought off from Papistical Fancies. And he declared it his Judgment, that the Pope's too far distended Power ought to be restrained within his own Diocese of Rome. Letters to which Purpose he had long before written to Cardinal Pole. Unto which Mind he now returned again, after his compliance with the Pope under Queen Mary. And not above fourteen Days before his Death, while he lived with the Archbishop, he testified to him and others, those Letters to Pole to be his. One of which is extant in Fox's Monuments, writ about 1534, and others of them be in MS. in the Cotton Library. Tonstal also allowed of the Mariage of Priests, as permitted by the Word of God. To all which I may add his Judgment in Point of Justification, which was according to the Doctrine of the Reformed: as appears by a Book that he wrote and published An. 1555. in 4to. *Contra Blasphematores Johannis Redmanni de Justificatione*. Which learned Divine, Dr. Redman, did on his Death-bed declare freely his Judgment for Justification by Faith. For which, it seems, several Papists had railed against him after his Death; and occasioned this learned Bishop, even under Queen Mary, to take his Part in the said Book. Which is, or was, among our Archbishop's Books, by him given to the Publick Library of Cambridge. Of this Man Erasmus speaking, gave this Character of him in his younger Years, before he was Bishop: "That he was a Man of a most unblameable Life, exactly skilled in both kinds of Learning, and not unversed in any good Discipline."

Besides Tonstal, (whom the Archbishop caused to be decently buried under a fair Stone, with an Inscription in Brass, in the Parish Church of Lambeth) he entertained Thirlby, first Bishop of Westminster, late Bishop of Ely; and Boxal D. D. of New College, Oxon, and late Dean of Peterborough and Windsor; a Man, who tho' he were so great with Queen Mary, yet had the good Principle to abstain from the cruel Blood-shedding of the Protestants, giving neither his Hand, nor his Consent thereunto. Tho. Tresham, Vicechancellor of Oxford, was also sent to be with the Archbishop in Custody. But he giving Sureties, that he would neither by Word nor Deed attempt any thing against Religion in the behalf of the Papacy, was set at Liberty. To his Custody also was committed Dr. Richard Smith, once Publick Professor of Divinity in Oxford, a very fickle Man, of whom some things have been spoken in Archbishop Cranmer's Memorials. Being with Archbishop Parker this year, he convinced him of many Errors that he had divulged in a furious Book by him writ against the Mariage of Priests. Insomuch that Smith now pretended to some Detestation of it; and declared openly this his Detestation of his Book at Oxford, in the same Schools in which he once read Divinity. And he acknowledged there, that it was writ by him out of a vain Ostentation of his Wit and Parts. And that if any doubted of those Doctrines which he recanted, he desired such to come to him, and he was ready to satisfy them with very good Reasons.

Of this Smith I have something more to add: Namely, That at the Visitation at Oxford, (the Queen's Visitors, being among many others, the Lord Williams of Thame, Dr. Richard Cox, Elect of Ely, Sir John Mason, and Dr. Walter Wright, Archdeacon of Oxford) he did, it seems, refuse the Oath of Supremacy, required of him. Upon which he was sent up to the Council: And the Council re-

A N N O

1559.

The Archbishop
wrote to the
Council concerning
his conduct
in the
University
of Oxford.

Bp. Tonstal
with him
there;

MATTHÆUS.

And to the
Visitors
in his
University

Is Homo est vite inculpatisima, Utriusque Literature ad antiquem doctus, nec ulius haustae Disciplina rudis. Erasmi. Ep. 16. Lib. 15.

And Bishop
Thirlby, and
Dr. Boxal:

And Dr. Tresham,

And Dr.
Smith, who
Book II. Ch. 2.

the Archbishop
sent him
charged
with
writing
the
Book.

Who was
sent up from
Oxon by the
Visitors.

mitted

ANN O
1559.

The Arch-
bishop writes
to the Coun-
cil concern-
ing his Con-
formity;
MSS.C.C.C.C.
Ep.Princ.&c.

And to the
Visitors at
Oxford in his
favour.

How Smith
over-reached
the Archbi-
shop, and dis-
charged his
Sureties.
Epist. int.
MSS.C.C.C.C.

mitted him to the Archbishop, and the Bishop of *London*, to whom they writ their Letters to deal with *Smith*, to take the Oath to the Queen. And the Archbishop was successful therein, and persuaded him to take it, and to make a Subscription with his Hand to the same Purpose. Concerning which, the Archbishop writ a Letter to the Council, together with *Smith's* Subscription inserted; signifying, "That he and the Bishop of *London* had spent some time with Dr. *Smith* in Conference; and what partly by our Allegations, and he more pressly weighing the Form of the Oath of the Queen's Supremacy by the Exposition inserted in the Injunctions, is contented to take it, as he saith, with a full persuaded Conscience: And saith further, that if he had so understood it afore, as he seeth cause at this present, he would never have departed from *Oxford*. And now to some Declaration of his Conformity, I offered him to consider the Form of a Subscription, which we devised to be used in the Order of Visitation. Whereunto he hath, as your Lordships will see, Subscribed gladly." And so desiring to know their Lordships further Pleasure concerning him, &c. The Issue was, that they took Bonds of him, and had others Bound for him, and then let him go to *Oxford*, to be ordered by the Visitors there; that is, To take his Oath, and make his Recantation. But *Smith* obtained so much favour, by his crafty dealing, at the hands of the good Archbishop, that he wrote a Letter to the Visitors, which *Smith* was to be the Bearer of, that they would deal favourably with him, and expose him not too publickly. *Smith* having told the Archbishop, that he might thereby be so discredited, as not to be able to do that Service in the University, that otherwise he might and would. Therefore the Archbishop signified in his Letter to Sir *John Mason* and Dr. *Wright*, the Visitors; "That the Queen's Counsellors willed him to take sufficient Bonds of Dr. *Smith* to repair to their Presence, to declare before them his Subscription to the Articles of the Queen's Supremacy, for the Order of Service received, and for the Authority and Lawfulness of the Injunctions, to be Confessed also before them. Now forasmuch as the said Dr. *Smith* feared, that if ye should *Summo jure* order him, and produce him too much openly, he should too suddenly discredit himself for any good doing, as he promised to do to his utmost power, as may be used with prudence. And therefore he offereth himself to me [as the Archbishop proceeded] that he will gladly travel at your Commandment, to reduce any Wilful or Stubborn Person, *bona fide*, to the like Conformity. Whereupon this shall be to pray you, upon the Trust I have in his Sincerity, that ye use him the more indifferently, as may stand with your Commission.

Your assured loving Friend,

Mat. Elect Cant.

This Letter, thus kindly writ for him by the Archbishop, *Smith*, upon some Crotchet or other, took not with him, when he returned to *Oxford*, either not liking some passage in it, or thinking to shift well enough without it: and so he left it behind him.

Now after this Jobb was over with him at *Oxford*, he used his Wits to get clear his Sureties that were bound for him; which he also compassed by his Craft and Lying; and herein over-reached the unwary Archbishop again. For this purpose he addressed a Letter to the Archbishop, Thanking him for his Charitable Intreating him, when he was with him. And then went on to tell him this formal Story; "That the Wife of one of his Sureties, named *Roger Smith* his Cousin, did so fore trouble her Husband, because he was bound for him in such a great Bond, that She would not continue in House with him, except he were discharged. And that were pity, added *Smith*, for that they had many goodly witty Children. And that She had in her keeping a Cap-case of his [Dr. *Smith's*] with Gold in it and Money, which She would not deliver to him until her Husband were out of that Obligation: And that he had no Money but that, to pay his Debts. And so should be constrained to sell his Books, Bedding and Apparel, and to give up the Studying Divinity, to teach Children. Which would be not only his undoing, but some hindrance to his setting forth of God's Word, and the Truth

“ Truth of it. That his tarrying there in Oxon was very chargeful, as he had no
 “ Living : and therefore that except his Lordship would grant his Petition, he
 “ must depart strait away. That his other Surety was his own Sister's Son ; to
 “ whom he gave Thirty Pounds to set up his Craft. Which he did so dearly love,
 “ that he would not undo him in no case ; as he said he should, if he should de-
 “ part out of the Realm : because the Obligation would be broken thereby.

“ And so he desired that his Grace would let only him, and his said Nephew,
 “ stand bound. And that he would never break that Bond, if Death should
 “ follow thereof. *Deum testem invoco in animam meam, si mentior.* And much
 more he writes to the Archbishop to this purpose. And yet, as it is written by
 the Archbishop's Secretary in the midst of the Letter, *Notwithstanding this earnest
 Promise and Bond, yet this good Father fled into Paris ; such was his Faith.*

I cannot here omit another Piece of Smith's Fraud, to conceal his Purpose of
 Flying, and to make the harmless Archbishop believe his Sincerity. Which was
 thus compassed ; In a Letter which he wrote to the Archbishop, he prayed him,
 that he would order his Chaplain Mr. Perse [*Peerson* I suppose] to write out a few
 of the best Authorities and Reasons, which his Honour had gathered to prove the
 Mariages of Priests to be Lawful : that he might use them, when he should
 either speak or write for the Defence thereof. Both which, he said, he minded
 to do, as soon as he could conveniently. But we have said enough, and too much
 of this Man, contemptible and infamous for his shifting Falshood and Incon-
 stancy. He was afterwards preferred in the College of Doway, and made Dean
 of S. Peter's there, and dyed in the Year 1563.

And over-
 reached him
 again on ano-
 ther occasion.

The Time of the Archbishop Elect's Consecration drawing near, as a Mark of
 greater Honour, and that his Seal for his Offices and Courts might be ready, Sir
 Gilbert Dethick, Principal King of Arms, called Garter, added to his Paternal Coat
 on Chevron Argent, the three Estoils, Gules. Confirmed by Garter's Pa-
 rents, an Authentick Copy still remaining in the Heralds Office, bearing date
 Novemb. 28. 1559. Therein he gave the Archbishop his Testimony, “ To be a
 “ Gentleman of a good Family, Bearing Arms ; and that he was a Person that
 “ merited in all Places to be admitted and received into the Number and Society
 “ of Illustrious Persons. And that for his laudable Merits, excellent Endowments
 “ of Mind, and great Dexterity in managing Affairs, he [the said Garter] had given
 “ him that Addition to his Arms. But behold the Patent, favourably communi-
 cated to me by Sir Henry St. George, then Clarencieux, now Garter.

The King at
 Arms gives an
 Addition to
 the Archbp's
 Coat.

*Præclara fa-
 milia ortus.*



OMNIBUS Christi Fidelibus has præsen-
 tes literas Inspecturis, Visuris, vel Audituris,
 Gilbertus Dethick, alias Garter, Miles, Prin-
 cipalis Rex Armorum Anglicorum, Salutem,
 cum debita & humili Commendatione. *Aequi-
 tas vult, & Ratio postulat, quod Homines vir-
 tuosi, laudabilis Dispositionis, & vitæ honorabi-
 lis, sicut per eorum Merita Honorati & Remu-
 nerati in suis personis existentes in hac vita
 mortali tam brevi & transitoria, & in quoli-
 bet loco honoris præ cæteris exaltati, demon-
 strando Signa & Exempla Virtutis, Honoris ac
 etiam Humanitatis, ea intentione ut per eorum
 exempla alii magis conentur eorum Vitam in
 bonis operibus & factis clarissimis exercere ; Et
 ideo Ego prædictus Rex Armorum ut supra, non
 solum ex divulgata fama, verum etiam ex meo,
 cæterorumque Nobilium fide dignorum testimo-
 nio, sum veraciter instructus & informatus, quod
 Reverend. in Christo Pater Dom. MAT-
 THÆUS PARKER, Archiepiscopus
 H Cantua-*

The Patent.
 Ex Offic. Fæ-
 cial.

A N N O 1559. Cantuariensis, est præclara familia ortus, gerens Arma vel Insignia, ac diu in Virtute claruit, ac Veri & Christiani Præsulis Officio functus est, ac in dies fungitur; adeo ut mereatur, & dignus sit in omnibus locis Honoris admitti, numerari & recipi in numerum & consortium aliorum Veterum & Illustrum Virorum. Quapropter cum mecum ipse perpendere laudabilia ipsius Merita, & egregias ipsius animi Dotes, magnūque in rebus gerendis dexteritatem, aliquod in eum Affectionis Signum, Virtutis Testimonium exhibere Volui. Igitur Additione in ipsius Arma; quibus Antecessores sui ab antiquo tempore utebantur, in hunc ut sequitur modum decoravi, viz. Sur unge Chevron d'argent trois Estoilles, Geules, ut latius in scuto hic depicto apparet; Habendum & Gaudendum prædicta Arma unā cum Additamento prædict. dicti Reverend. Patri Matthæo Parker Archiepiscopo, ut supra, & ut Ipse in his ornatus sit ad ejus Honorem in perpetuum.

In cujus rei Testimonium Sigillum meum ad Arma præsentibus apposui, ac manu mea propria subscripsi. Dat. Londini, Anno Domini Millesimo Quingentesimo Quinquagesimo nono, Die vero xxviii mensis Novembr. ac Anno Regni ELIZABETHÆ Dei gratia Angliæ, Franciæ & Hiberniæ Reginæ, Fidei Defensoris, &c. Secundo.

Verfes explanatory of these Arms.

And here I may subjoyn an ingenious Copy of Verfes made in those Times; being a Poetical, but apt Signification of the Keys and the Stars in our Archbishop's Coat of Arms aforesaid, with the Motto.

So God it would, that he in Shield should bear
The Keys, his Sign of ancient Gentle Race,
By God's Decree, by whom appointed were
The heavenly Keys of Skill, and eke of Grace.
Thereby to shew, O England, plain to thee
The Treasures great which thou art blest to see.

So God it would, that he whose prudent Sight
Disclosed is, by using well the Keys,
Should joyntly bear the Stars of heavenly Light,
In Word to teach, in Life to shine always.
For Stars give Light, and beautify the Sky;
So Learning shines with Life accordingly.

So God it would, that Men of worthy Fame,
By noble Acts, by Wit and Learning try'd,
Should Honour have, deserving so the same;
That in their Arms, their Name should still abide.
Yet They, the World, both Reason, Will and Lust,
With Man himself, at length must turn to Dust.

The End of the First Book.

T H E

T H E
L I F E and A C T S
O F
M A T T H E W,
Archbishop of Canterbury.

B O O K II.

C H A P. I.

The Archbishop's Election, Confirmation, and Consecration. The Rites used. The Nagg's Head Fable : And Confutation thereof. The Act of Parliament 8^{vo} Eliz. confirming the Consecration. His Inthronization : And Temporalities restored. His Oath.

NOW I shall proceed to the Investing of Dr. Parker with his Spiritual Honour and Charge in the Metropolitcal Church of Canterbury. For this, being one of the great and primary Acts of the Reformation, in the constituting of an Orthodox, and Able Metropolitan, will require some more particular and careful Relation: Since it was the Ground on which stood the Validity of the rest of the Consecrations and Ordinations of the succeeding Bishops and Clergy of this Church; and likewise since this very Matter hath been, with so much Ridicule, Malice and Falshood, represented by divers later Popish Writers; as tho' the Consecration of this Archbishop, and other his Fellow-Bishops, were performed at a Tavern or Inn in *Cheapside, London*, as we shall mention more particularly hereafter.

Several previous Things were done in order to the enstating our Divine in his high Office. First, The said Church having been now without a Pastor and Archbishop from the Death of Cardinal *Pole* the last Archbishop, (who died in the Night succeeding the Day of Queen *Mary's* Death) the Dean, Dr. *Nicolas Wotton*, and the Chapter, had by their Letters certified the Queen of the same, and humbly besought her to license them to elect a fit Person to fill the said See. To which

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The Arch-
bishop's Ele-
ction.

Registr. Pat-
ker.

Petition

A N N O 1559. Petition and Request the Queen condescended; sending to them her Letters Patents (commonly called *Conge L'eslire*) dated at *Westminster* the 18. day of *July*, in the First Year of her Reign, Granting them License to go to Election, without naming any Person in the said Letters, but only requiring them to elect such a Person for their Archbishop and Pastor, *Who should be devout to God, and useful and faithful both to her and to her Realm.*

The Tenor of which Letters of License being short, I will here Exemplify.

The Letters
of *Conge L'es-*
lire.

ELIZABETHA Dei gratia Angliæ, &c. Dilectis nobis in Christo, Decano & Capitulo Ecclesiæ Metropolitice Cantuar. Salutem. Ex parte vestra Nobis est humiliter supplicatum, ut cum Ecclesia predicta per mortem naturalis Reverendissimi in Christo Patris & Domini, Domini REGINALDI POLE Cardinalis, ultimi Archiepiscopi ejusdem, jam vacat, & Pastoris sit Solatio destituta, alium vobis eligend. in Archiepiscopum & Pastorem, Licentiam nostram fundatiam vobis concedere dignaremur; NOS precibus vestris in hac parte favorabiliter inclinatis, Licentiam illam vobis duximus concedend. Rogantes quod talem Vobis eligatis in Archiepiscopum & Pastorem, qui Deo devotus, Nobisque & Regno nostro utilis & fidelis existat: In cujus rei Testimonium, &c.

A Chapter
hereupon.

Then in Consequence hereupon, the Dean and Chapter four Days after, that is, on the 22d of *July*, being Capitularly met in the Chapter-House, and making a full Chapter, took notice of the Queen's said Letters Patents, and did in Obedience agree upon, and appoint the First day of *August* then next following, to meet again, and proceed to the said Election. In the mean time *Nicolas Sympson*, Clerk, by an Instrument made by the Dean and Chapter now met, was appointed their Mandatary, to Cite all the Canons and Prebendaries, that had any Right to Vote in the Election, to appear at the Chapter the said First day of *August*, by affixing Citatory Letters of Schedules in their respective Stalls, according to the Custom of former Times, and the Statutes and laudable Practice of that Church.

The Dean
and Chapter
elect,

The Day assigned being come, there appeared personally with the Dean these Canons, *John Mills*, *Arthur Sentleger*, *William Darrel*, and *John Butler*. The rest were absent, viz. *Hugh Turnbull*, *Richard Fawcett*, *Ralfe Jackson*, *Rob. Collins*, *John Knight*, *Tho. Wood*, *Nic. Harpsfield*. All which were thrice preconized with a loud Voice at the Chapter door. But after having been long expected, and not coming, they were for their Absence pronounced Contumacious by the Chapter, and decreed to incur the Pain of Contumacy. Then the Dean and Chapter nominated *John Incent* for their Publick Notary, and *John Armerar* Clerk, and *Gilbert Hyde* Gent. to be Witnesses of their said Business of Election, and what should be done therein by them. And so they went to the Election. And considering, what anciently by the Right and Custom of the said Church was to be observed, agreed unanimously, none gain-saying, that of the three Ways of Election the Dean had propounded to them, they would proceed by the Way and Form of Compromise. And did own, and all assume and chuse that Way and Manner of Electing: And then fixing upon *Nic. Wotton* LL. D. their Dean for their Compromissary; and under certain Laws and Conditions, expressed in the Process of the said Election, promised him, that they would accept him for their, and their Churches Archbishop, whom he, under the same Laws and Conditions, should think fit to be chosen and provided. So that he should name him before he departed out of the Chapter House. Then he taking upon him this Compromission, after mature Deliberation, directed his Vote upon the Venerable and Eminent MATTHEW PARKER D. D. and chose the same for Archbishop, according to the Power and Compromission granted him in that behalf: Reading publicly a Schedule to that purpose; Viz.

By Com-pro-
mise,

Dr. Mat. Par-
ker.

The Schedule
of Election
read.

"That the Election being consented to, to proceed by way of Compromise,
"and that the full and free Power, Authority, and special Mandate was yielded
"and granted to him by the Chapter, to chuse an able and fit Person for their
"Archbishop, according to the Tenor of the said Compromise; and that he
"taking the Burden of the said Compromise upon him, directing his Votes to-
"wards the said Master, MATTHEW PARKER, a Man Provident and Dis-
creet

“ creet, commended for his Knowledge of Letters, and for his Life and Man-
 “ ners; a Free Man, and begotten of lawful Matrimony, of lawful Age, and
 “ in Priestly Orders, and both in Spirituals and Temporals very circumspect,
 “ knowing, willing and able to protect and defend the Rights and Liberties of
 “ the said Church; for himself, and in Place and Name of the whole Chapter, did
 “ chuse in common the said Master *MATTHEW PARKER*, on account of his
 “ aforesaid Merits, for Archbishop and Pastor of the said Cathedral, and Metro-
 “ political Church of *Christ in Canterbury*, and did provide him to the same, by Ver-
 “ tue of that Writing.

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And then all and singular the Canons and Prebendaries present, accepted and approved the said Election so made and pronounced by the Dean, and declared the same ratified and accepted by them with all Chearfulness.

The Election being over, the Dean and Chapter went out of the Chapter House; and entring the Choir, the Hymn *Te Deum* was sung solemnly in English, by the Ministers of the Choir. Which being ended, Mr. *Darrel*, who was appointed by the Chapter for that purpose, did publicly declare and denounce the said Election and Person elected, before the Clergy and People then and there assembled in a convenient Multitude.

The Elect
 Declared.

All these Acts of the Election were exactly and particularly entred and recorded by *John Incent* with his own Hand, (who was Publick Notary of the Diocese of *Canterbury*, by the Supreme Royal Authority) in these Words, “ *Et ego Johanne Incent, &c. i. e.* That he *John Incent*, Publick Notary, as abovesaid, being assumed and deputed in this present Business of the Election, for Scribe of the Acts, did witness and subscribe all the whole Publick Decree or Process of the Election, written with his own Hand, and made and reduced into that publick and authentick Form, [as it stands in the Register] and subscribed with the Addition of his Name and Surname, and signed with his own accustomed Sign, with the Appension of the Common Seal of the Dean and Chapter; In Faith and Testimony of all and singular the Premisses; being thereunto especially asked and required.” In which express Terms he concluded these Acts.

Recorded.

Two Days after, the said Dean and Chapter by their Letters, named and constituted *William Darrel*, M. A. one of the Canons mentioned before; *Anthony Huse*, Esq; *John Clarke*, and *John Incent*, Publick Notaries, their Proctors, to act and perform all things for them in this present Business. Which Letters bore date the 3d. of August.

Proxy for the
 Chapter.

These Matters thus far dispatched, next follows the Consent of Dr. *Parker* to this Election. Which was done after this manner. On the 6. day of August, in a certain lower Room within the Manor of the Archbishop of *Canterbury* at *Lambeth*, and in the Presence of a Notary Publick, and Witnesses, Mr. *Darrel*, one of the Canons of *Canterbury*, and *Anthony Huse*, Esq; exhibited a certain Proxy under the Common Seal of the Chapter to the said *Darrel* and *Huse*, and likewise to *John Incent*, Notary Publick; wherein they were made Party to the said Dean and Chapter. These presented to the said Master *MATTHEW PARKER*, there Personally present, the Process of the Election of him made and celebrated, under the Original Forms of the same: And instantly prayed and required him, that he would please to consent to the said Election.

The Elect
 Consents;

To which the said Elect made this Answer; “ That altho’ he judged himself unworthy of so great Trust, yet that he might not seem to resist the Divine Will, nor to disobey her Majesties good Pleasure, who had thought fit to commend him, tho’ unworthy, to the said Dean and Chapter, he did consent to this Election.” And yielded his Consent and Assent to the same, in a Writing by him read, in the Tenor which follows.

In Nomine Domini, Amen, &c. i. e. “ In the Name of God, Amen, I *MATTHEW PARKER*, Professor of Divinity, being in Priestly Orders, and of lawful Age, and begotten in lawful Matrimony, rightly and lawfully nominated and elected Archbishop, and Pastor of the Cathedral and Metropolitan Church of *Christ in Canterbury*, being instantly pressed and required to consent to this Election of me and my Person, made and celebrated in this Behalf, on the part, and by the part of the Venerable Men, the Dean and Chapter of the said Cathedral and Metropolitan Church; relying upon the Clemency

By a Schedule
 by him read.

“ of

A N N O

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The Queen
certified of
the Election.Her Letters
for Confirma-
tion.Bp. Bramhal's
Works.
p. 449.The Clause
Suppletor.

“ of Almighty God the Father, the Son, and the Holy Ghost, do consent ; and
 “ to the same, being once and again asked and required, I do yield my Consent
 “ and Assent in this Writing.

And an Instrument or Instruments were made of all and singular the Premises,
 at the Desire of the said Elect, and the foresaid *Darrel* and *Huse* ; and before these
 Witnesses, being specially required also thereunto ; viz. *Richard Taverner*, Esq;
John Baker, Gent. *Ralph Jackson*, and *Andrew Pierston*, Clerks.

The next Work was the Confirmation of the Election. The Dean and Chap-
 ter on the day of the Election had certified the Queen of the whole Process of
 it ; and withal, earnestly prayed and besought her Majesty to give her Consent
 and Assent to their Election, and to cause it to be confirmed ; and to command,
 that (the great and good God, the Giver of all Good Things, favouring and as-
 sisting) the said Elected, being Confirmed, might preside over them profitably ;
 and that they, under him and his good Government, might exercise their [Spirit-
 ual] Warfare to God in the same Church.

Now in pursuance of the Dean and Chapter's Request, for the Confirmation
 of the Archbishop Elect, first the Queen issued out her Letters Patents, dated at
Redgrave the 9th. of September, to Six Bishops ; viz. *Cutbert*, Bishop of *Durham*,
Gilbert Bishop of *Bath* and *Wells*, *David* Bishop of *Peterborough*, *Anthony* Bishop of
Landaff, *William Barlow*, Bishop, *John Scory*, Bishop, (without mentioning the
 Sees of these two last) : Commissionating them to proceed to the Confirmation
 and Consecration of the Elect ; and commanding, that they should do all things
 requisite to the same, as had been accustomed according to the Laws and Customs
 of the Realm. This is extant in the *Rolls* : And I have seen the first Draught of
 it (I suppose) in the Paper Office, where there is a Blank left to be filled up
 with the Names of the Bishops ; only *Cutbert* Bishop of *Durham*'s Name is put in
 by *Parker*'s own Hand ; thinking, as it seems, upon some good Grounds, that he
 might be willing to assist at these Acts ; tho' he did not, whatever was the Rea-
 son : Perhaps Inability by reason of Age and Sickness, for he died within two
 Months after.

But these first Letters Commissionial from the Queen, (which may be seen in
 Bishop *Bramhal*'s Works) took not place, whatever the Reason was : Whether it
 were that some of these Bishops, being Papists, refused to act in this Business ;
 or because of the Omission of a Clause ; viz. *Vos aut minus quatuor Vestrum*, as it
 ran in the Queen's second Letters Patents : Which were executed, and bore date
 at *Westminster* the 6. day of December. And these were directed to some other
 Bishops, more favourable to the Queen's Proceedings ; viz. *Anthony* Bishop of
Landaff, *Barlow* formerly Bishop of *Bath* and *Wells*, now Elect of *Chichester*,
Scory formerly Bishop of *Chichester*, now Elect of *Hereford*, *Coverdale* sometime
 Bishop of *Exeter*, *Richard* [miswritten in the Letters for *John*] Suffragan Bishop
 of *Bedford*, *John* Suffragan Bishop of *Thetford*, and *John Bale* Bishop of *Ossery* in
Ireland. Wherein is specified her Majesty's Consent to the Election of Dr. *Parker*
 by the Dean and Chapter of *Canterbury*, setting out their Proceeding therein ; as
 appeared by their Letters Patents, signed with their Common Seal directed to
 her : And that she had accepted the Election, and had given her Assent and Fa-
 vour thereunto. And so commanded them by the Fealty and Love whereby they
 were bound unto her, or Four of them, to Confirm the said Elect to be Archbi-
 shop and Pastor of the said Cathedral and Metropolitcal Church ; and also to
 Consecrate him Archbishop and Pastor of the said Church ; and to perform all
 and singular Matters which were incumbent on their Pastoral Office in this Be-
 half, according to the Form of the Statute set forth and provided. And lastly,
 she added in her said Letters these Words, to supply any Defects :

*Suppletur nihilominus, supremâ Authoritate nostrâ Regiâ, ex mero motu & certâ sci-
 entia nostris, siquid aut in his, quæ juxta Mandatum nostrum prædictum per vos fient,
 aut in Vobis aut Vestram aliquo, Conditione, Statu, Facultate vestris, ad præmissa perfici-
 enda desit, aut deerit, eorum, quæ per Statuta hujus Regni nostri, aut per Leges Ecclesi-
 asticas, in hac parte requiruntur, aut necessaria sunt, temporis ratione, & rerum necessita-
 te id postulante. In cujus rei Testimonium, &c.* That is, in English ;

“ Supplying nevertheless by our Supreme Authority Royal, of our mere Moti-
 “ on and certain Knowledge, if any thing be, or shall be wanting, either in the
 “ Things

“ Things, which according to our foresaid Commandment shall by you be done, A N N O
 “ or in you or any of you, by reason of your Condition, State or Power, to 1559.
 “ perform the Premises; any thing, I say, required or necessary in this behalf,
 “ either by the Statutes of this our Kingdom, or by the Ecclesiastical Laws, the
 “ Circumstance of Time, or the Necessity of Things requiring it. In witness
 “ whereof We have made these Our Letters Patents, &c.

These Words were put in (I conjecture, by the wary Archbishop Elect himself) for the stopping of any Illegality or Uncanonicalness in the Ordination or Confirmation, or any other Objections that might be made to this present Business, according to the Custom of the Court of *Rome*; which had ordinarily such Dispensatory Clauses, (as Archbishop *Bramhall* hath observed) in their Instruments, for more abundant Caution, (whether there were need of them or not) to relax all Sentences, Censures, and Penalties inflicted either by the Law, or by the Judge. Some thought this Clause might have relation to Bishop *Barlow* and Bishop *Scory*; because they were not yet enthroned in the new Bishopricks. But this was but a Mistake, since their Episcopal Ordination sufficiently qualified them to Consecrate. But the most probable Ground of this Clause was the Exception, or Cavil rather, (now whispered about) that *Boner* afterwards made more openly against the Legality of Bishop *Horne's* Consecration; viz. That he was not ordained according to the Prescript of our very Statutes. And the Statute in the 8. *Elizab.* as it hath a plain respect to this Clause, so it strengthens it, by declaring Valid this Consecration; having these Words, “ That the Queen in her Letters Patents had not only used such Words as had been accustomed to be used “ by King *Henry VIII.* and King *Edward VI.* but also divers other general “ Words; whereby her Highness, by her Supreme Power and Authority, had “ dispensed with all Causes and Doubts of any Imperfection or Disability that “ could be objected.

Consecrat. of
Protestant Bi-
shops Vindi-
cated, p. 451

For the further strengthening the abovesaid Clause of the *Supplentes*, there was underwritten to it, in the Register of the Archbishop, the Judgment of the chiefest Civilians for Learning and Eminence in those Times, concerning the Validity of the Queen's Letters, as followeth.

Cal. 11. 2

“ We whose Names be here under subscribed, think in Our Judgments, that
 “ by this Commission in the Form penned, as well the Queen's Majesty may law-
 “ fully authorize the Persons within named to the Effect specified, as the said
 “ Persons may exercise the Act of Confirming and Consecrating, in the same to
 “ them committed.

William May,
Robert Weston,
Edward Leeds,

Henry Harvey,
Thomas Yale,
Nicolas Bullingham.

It may be noted, that the foregoing Dispensing Clause was inserted into all the Queen's Letters Patents for making her Bishops, for the first Seven Years of her Reign, *Ad majorem Cautelam*, until the said Act of Parliament Anno 1566. declaring the Manner of Making and Consecrating of Archbishops and Bishops of the Realm, to be good, lawful, and perfect. This Dispensation, and this Statute notwithstanding, the Papistical Writers afterwards quarrelled with these Ordinations. Which gave occasion to the Learned Mr. *Mason*, to vindicate the same in his excellent Book in Latin, of the *English Ministry*: And to the most Reverend Archbishop *Bramhall*, about Thirty Years after, in his Book of the Consecration of Protestant Bishops Vindicated. 8. Eliz. ca. 1.

*De Ministr. An-
glican.*

When the Day of the Confirmation drew on, the Archbishop Elect by his Letters bearing date the 7. of December, constituted *William May*, Dean of *S. Pauls*, *London*, and *Nicolas Bullingham*, Doctors of Laws, his Proctors, to *William*, heretofore Bishop of *Bath* and *Wells*, and the rest of the before-named Bishops, Commissioners from the Queen, to act and do all things for him before them.

The Archbis-
hop's
Proxies.

The Confirmation was performed three days after the Queen's Letters Commissionnal abovesaid; that is, on the 9th. day of December, in the Church of *St. Mary de Arcubus*, [i. e. *Mary Le Bow* in *Cheapside*] regularly, and according to the usual

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usual Custom : And that after this Manner. First, *John Incent* Publick Notary appeared Personally, and presented to the Right Reverend the Commissioners, appointed by the Queen, her said Letters to them directed in that behalf ; humbly praying them to take upon them the Execution of the said Letters, and to proceed according to the Contents thereof in the said Business of Confirmation. And the said Notary Publick publicly read the Queen's Commissionall Letters. Then, out of the Reverence and Honour, these Bishops present (who were *Barlow*, *Scory*, *Coverdale*, and the Suffragan of *Bedford*) bore to her Majesty, they took upon them the Commission, and accordingly resolved to proceed according to the Force, Power, and Effect of the said Letters. Next, the Notary exhibited his Proxy for the Dean and Chapter of the Metropolitick Church, and made himself a Party for them ; and in the Procuratorial Name of the said Dean and Chapter, presented the Venerable Mr. *Nicolas Bullingham* LL. D. and placed him before the said Commissioners : Who then exhibited his Proxy for the said Elect of *Canterbury*, and made himself a Party for him. Then the said Notary exhibited the Original Citatory Mandate, together with the Certificate on the Backside, concerning the Execution of the same : And then required all and singular Persons cited, to be publicly called. And consequently a Threefold Proclamation was made, of all and singular Opposers, at the Door of the Parochial Church aforesaid ; and so as is customary in these Cases.

Schedule read
by Bp. *Bar-*
low.

Then, at the Desire of the said Notary to go on in this Business of Confirmation, they the Commissioners decreed so to do, as was more fully contained in a Schedule read by Bishop *Barlow*, with the Consent of his Collegues. It is too long to relate distinctly every formal Proceeding in this Business ; which may be read more conveniently in the Register, and likewise in an exact Transcript thereof in Archbishop *Bramhall's* Works, printed at *Dublin*, Anno 1677. at the End of the Book. Only it may be necessary to add some few of the most Material Passages.

The Archbp.
Elect, his
Witnesses.

There followed the Deposition of Witnesses, concerning the Life and Actions, Learning and Abilities of the said Elect ; his Freedom, his Legitimacy, his Priesthood, and such like. One of these Witnesses was *John Baker*, of 39 Years old, Gent. who is said to sojourn for the present with the said Venerable Dr. *Parker*, and to be Born in the Parish of *St. Clements* in *Norwich*. He among other things witnessed, " That the same Reverend Father was, and is a Prudent Man, commended for his Knowledge of Sacred Scripture, and for his Life and Manners. " That he was a Freeman, and Born of lawful Matrimony ; That he was in lawful Age, and in Priests Orders, and a faithful Subject to the Queen. And " the said *Baker*, in giving the Reason of his Knowledge in this Behalf, said, " That he was the Natural Brother of the Lord Elect, and that they were Born " *ex unis parentibus.*" [Or rather surely, *ex una Parente*, i. e. of one Mother.] *William Tolwyn*, M. A. aged 70 Years, and Rector of *St. Anthony's*, *London*, was another Witness ; who had known the said Elect 30 Years, and knew his Mother : And that he was still very well acquainted with him, and of his certain Knowledge, could testify all abovesaid.

The Com-
missioners
Decree.

The Notary exhibited the Process of the Election by the Dean and Chapter ; which the Commissioners did take a diligent View of. And at last, in the Conclusion of this Affair, the Commissioners decreed the said most Reverend Lord Elect and presently Confirmed, should receive his Consecration, and committed to him the Care, Rule, and Administration, both of the Temporals and Spirituals of the said Archbishoprick ; and decreed him to be inducted and installed into the real, actual, and corporal Possession of the same Archbishoprick, and of all its Rights, Dignities, Honours, Preeminencies and Appurtenancies, by the Dean and Chapter of the Church of *Canterbury*, or by some other, to whom by Right and Custom that Office is known to belong, according to the laudable Custom of *Christ's Church Canterbury* ; not reclaiming or contradicting the Modern Laws and Statutes of this famous Realm of *England*.

In fine, all the Matters done at our Archbishop's Confirmation, and in order to it, are particularly and punctually set down in his Register under this Title, *Acta, Habita, & Facta, &c.* i. e. " Acts and Things had and done, in the Business " of the Confirmation of the Venerable and Eminent Man, Master *Matthew*
" *Parker*,

Parker, elected Archbishop of Canterbury, the 9th. day of December, in the Parish Church of St. Mary Bow, London, &c. before the Reverend Fathers in Christ, the Queen's Commissioners in this Behalf, William Elect of Chichester, John Elect of Hereford, &c. by Vertue of Letters Patents Commissionall from the Queen, &c. in the Presence of Francis Clark, Notary Publick, taken for Scribe of the Acts in this behalf, by reason of the Absence of Anthony Huse, Register. This Huse had been Register a great while, and was now absent, I suppose, through Age and Infirmary. For about half a Year after he died; that is, in June 1560. And then John Incent succeeded in his Place: Tho' I find the said Huse was present at the Consecration.

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Thus the Process being ended, with the Sentence Definitive, and final Decree of the Bishops, Commissioners, Confirming and Ratifying the Election; it is like the Company might part, and go from Bow Church, to take a Dinner together at the Nagg's Head Tavern hard by, according to the common Custom formerly and usually before and since, even to our Times, after the Dispatch of the Confirmations of Bishops Elect.

Proceed we now to the CONSECRATION: Which, as the Confirmation was performed on Saturday Decemb. 9. in St. Mary Le Bow Church, so this was on Sunday Decemb. the 17th. in Lambhith Chapel. The which the Archbishop, in his Parchment Journal aforementioned, noted in these Words:

The Consecration of the Elect; And

"The 17th. of Decemb. 1559. I was Consecrated Archbishop of Canterbury. To which he subjoined this Sentence; (whereby will appear what small Joy he took in his Honour, and how sensible he was of the mighty Burthen of his Place,)
 "Heu! heu! Domine Deus, &c. i. e. Alas! Alas! O Lord God, for what Times hast thou reserved me? Now I am come into the deep Waters, and the Floods overflow me.
 "O Lord, I am in trouble: Answer for me; and establish me with thy free Spirit. For
 "I am a Man, and of short time, and less, &c.

His Meditation thereupon.

The Order of the Rites and Ceremonies in this Consecration, was after this Manner. First of all, the Chapel on the East Part was adorned with Tapistry, and the Floor was spread with Red Cloth, and the Table used for the Celebration of the Holy Sacrament, being adorned with a Carpet and Cushion, was placed at the East. Moreover, Four Chairs were set to the South of the East Part of the Chapel, for the Bishops, to whom the Office of Consecrating the Archbishop was committed. There was also a Bench placed before the Chairs, spread with a Carpet and Cushions, on which the Bishops kneeled. And in like manner a Chair, and a Bench furnished with a Carpet and a Cushion, was set for the Archbishop on the North side of the East Part of the same Chapel.

The Order of the Rites.

Park. Regist.

These things being thus in their Order prepared, about Five or Six in the Morning, the Archbishop entred the Chapel by the West Door, having on a long Scarlet Gown and a Hood, with Four Torches carried before him, and accompanied with Four Bishops, who were to Consecrate him; to wit, William Barlow, John Scory, Miles Coverdale, and John Hodgkin, Suffragan of Bedford. After each of them in their Order had taken their Seats prepared for them, Morning Prayer was said with a loud Voice by Andrew Pierston, the Archbishop's Chaplain. Which being finished, Scory went up into the Pulpit, and taking for his Text, *The Elders which are among you I beseech, being also a Fellow Elder, &c.* made an Elegant Sermon, [Admonishing the Pastor of his Office, Care, and Faithfulness towards his Flock; and the Flock, of the Love, Duty, and Reverence they owed to their Pastor.]

Scory Preaches.

Sermon being done, the Archbishop, together with the other Four Bishops, go out of the Chapel to prepare themselves for the Holy Communion: And without any stay, they come in again at the North Door thus clad: The Archbishop had on a Linnen Surplice, the Elect of Chichester used a Silk Cope, being to administer the Sacrament. On whom attended and yielded their Service the Archbishop's two Chaplains, Nicolas Bullingham, and Edmund Gest, the one Archdeacon of Lincoln, and the other of Canterbury, having on likewise Silk Copes. The Elect of Hereford, and the Suffragan of Bedford wore

The Archbishop Presented.

Linnen

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The Litany
sung.

The ABp.
Consecrated.

They Com-
municate.

The Archbi-
shop gives his
Officers
White Staves.

These things
carefully Re-
corded.

Linnen Surplices. But *Miles Coverdale* had nothing but a long Cloth Gown. Being in this Manner apparrelled and prepared, they proceed to celebrate the Communion, the Archbishop being on his bended Knees at the lowest Step of the Chapel. The Gospel being ended, the Elect of *Hereford*, the Suffragan of *Bedford*, and *Miles Coverdale*, brought the Archbishop before the Elect of *Chichester*, sitting in a Chair at the Table, with these Words; *Reverend Father in God, We offer and present to you this Godly and Learned Man to be Consecrated Archbishop.* This being spoken, forthwith was produced the Royal Instrument or Mandate for the Archbishop's Consecration: Which being read through by *Thomas Yale*, Dr. of Laws, the Oath of the Queen's Primacy, or of defending her Supreme Authority, set forth and promulgated according to the Statute in the first Year of the Reign of *Queen Elizabeth*, was required of the said Archbishop. Which when he solemnly had performed *Verbis conceptis*, the Elect of *Chichester* having exhorted the People to Prayer, betook himself to sing the *Litany*, the Choir answering. Which being ended, after some Questions propounded to the Archbishop by the Elect of *Chichester*, and the making some Prayers and Suffrages to God, according to the Form of the Book put forth by Authority of Parliament, the Elects of *Chichester* and *Hereford*, the Suffragan of *Bedford*, and *Coverdale*, laying their Hands upon the Archbishop, said in *English*, *Take the Holy Ghost; and remember that thou stir up the Grace of God which is in thee by Imposition of Hands. For God hath not given us the Spirit of Fear, but of Power, and Love, and Seberness.* These Words being said, they delivered the Holy Bible into his Hands, using these Words to him; *Give heed unto thy Reading, Exhortation and Doctrine. Think upon these things contained in this Book; be diligent in them, that the Increase coming thereby may be manifest unto all Men. Take heed unto thy self, and unto thy Teaching, and be diligent in doing them. For in doing this, thou shalt save thy self, and them that hear thee, through Jesus Christ our Lord.* After they had said these things, the Elect of *Chichester*, (Delivering no Pastoral Staff to the Archbishop) proceeded to the other Solemnities of the Communion; with whom the Archbishop, and the other Bishops beforenamed did Communicate, together with some others: [When the Archbishop desired the Prayers of them all, that the Office now laid upon him by the Hands of the Presbytery, might above all tend to the Glory of God, and Salvation of the Christian Flock, and the joyful Testimony of his own Conscience from his Office faithfully performed, when it should happen that he should go to the Lord, to whom he had devoted himself.]

These things being finished and performed, the Archbishop goeth out through the North Door of the East Part of the Chapel, accompanied with those Four that had Consecrated him: And presently, being attended with the same Bishops, returned by the same Door, wearing an Episcopal White Garment, and a Chimere of Black Silk. And about his Neck he had a rich Tippet of Sable. In like manner the Elects of *Chichester* and *Hereford* had on their Episcopal Garments, Surplice and Chimere. But *Coverdale* and the Suffragan of *Bedford*, wore only their long Gowns. The Archbishop then going forward toward the West Door, gave to *Thomas Doyle* his Steward, *John Baker* his Treasurer, and *John March* his Comptroller, to each of them White Staves; admitting them after this manner into their Places and Offices. These things therefore thus performed in their order, as is already said, the Archbishop goeth out of the Chapel by the West Door, the Gentlemen of his Family of the better sort in Blood, going before him, and the rest following behind. All and singular these things were acted and done in the Presence of the Reverend Fathers in Christ, *Edmund Grindal*, Elect Bp. of *London*, *Richard Cocks* Elect of *Ely*, *Edwin Sandes* Elect of *Wigorn*, *Anthony Huse*, Esq; Principal and Primary Register of the said Archbishop; *Thomas Argal*, Esq; Register of the Prerogative of the Court of *Canterbury*; *Thomas Willet*, and *John Incent*, Publick Notaries, and some others.

An Account of this Order of the Rites and Ceremonies of this Consecration, in the very Words of the Register, is preserved carefully in the MS. Library of *Benet College*, *Cambridge*, where I have seen it: And that I suppose by the peculiar Appointment of Archbishop *Parker* himself. This and the whole Course and

and History of the Consecration, as it is largely and most exactly Recorded in the Archbishop's Register, and that no question by special Care; so it is faithfully transcribed, and published in ABp. Bramhal's Works aforementioned; as being serviceable to some of that Learned Man's Writings in Vindication of the Church of England, in respect of the Orders conferred upon her Bishops and Priests; and for the Disproof of that idle Story of the Nagg's Head Ordination, and to the perpetual Shame of the Inventors and Upholders of it.

After the Consecration was over at Lambeth, all were entertained there at a splendid Dinner; and among the Honourable Guests, was present Charles Lord Howard of Effingham, afterward Lord High Admiral, and created Earl of Nottingham; who acknowledged Archbishop Parker to be his Kin. This the Earl spake of long after: And a Friend of the Earl's told it to Mr. Mason, the Author *De Ministerio Anglicano*, while the Earl was alive; who lived to a great Age. Which the said Mason made use of, as a good Testimony to confute the Nagg's Head Ordination.

Which Story give me leave to stay at a little, by the way. For having given all this authentick Account of Dr. Parker's Consecration, and of all Particulars of it from indubitable Records, I cannot but mention the notorious Falshoods and Slanders that have by Papists been raised upon it. And the mentioning them is enough. The Story when it appeared first, was, 'That when the Bishop of Landaff, through Bishop Boner's Threatning, would not be prevailed with to Consecrate the Protestant Divines, having no other Means to compass their Desires, they resolved to use Mr. Scorie's Help, an Apostate Religious Priest: Who having bore the Name of Bishop in King Edward the VIth's Time, was thought to have sufficient Power to perform that Office, especially in such a streight Necessity, as they pretended. Which he performed in this Sort. Having the Bible in his Hand, and they all Kneeling before him, he laid it upon every one of their Heads or Shoulders, saying, Take thou Authority to Preach the Word of God sincerely. And so they rose up Bishops of the New Church of England. Thus Champneys, and others of that Sort.

Francis Mason, B. D. Archdeacon of Norfolk, was the first that confuted this idle improbable Calumny, in an English Book in Vindication of the English Ministry, written in the Reign of King James I. And that he did so effectually, that there was no more mention of it for Thirty Years after. The Book was set forth again the second time in Latin, by the Care of Nathaniel Brent a Learned Civilian, at the Importunity of George Archbishop of Canterbury, and then intitled, *Vindiciæ Ecclesiæ Anglicanæ, sive de legitimo ejusdem Ministerio, id est, de Episcoporum successionē, Consecratione, Electione & Confirmatione*. Printed Anno 1625.

After many Years, as was mentioned before, the old Story is ventured again into the World, in a Book printed at Doway, Anno 1654. wherein they thus tell their Tale. 'I know they [*i. e.* the Protestants] have tryed many ways, and feigned an old Record [meaning the Authentick Register of Archbishop Parker] to prove their Ordination from Catholick Bishops. But it was false, as I have received from Two certain Witnesses. The former of them was Dr. Darbishire, then Dean of St. Paul's, [Canon there, perhaps, but never Dean] and Nephew to Dr. Boner Bishop of London: Who almost Sixty Years since lived at Meuse Pont, then a Holy, Religious Man, [a Jesuit] very aged, but perfect in Sense and Memory. Who speaking what he knew, affirmed to my self and another with me, That like Good Fellows they made themselves Bishops at an Inn, because they could get no true Bishops to Consecrate them. My other Witness was a Gentleman of known Worth and Credit, dead not many Years since; whose Father, a Chief Judge of this Kingdom; visiting Archbishop Heath — saw a Letter sent from Bishop Boner out of the Marshalsea, by one of his Chaplains, to the Archbishop, read, while they sat at Dinner together: Wherein he merrily related the Manner how these new Bishops (because he had dissuaded Ogilthorpe, Bishop of Carlisle, from doing it in his Dioces) Ordained one another at an Inn, where they met together. And while others laughed at this new manner of Consecrating Bishops, the Archbishop himself gravely, and not without Tears expressed his Grief, to see such a ragged Company of Men, come Poor out of Foreign Parts, and appointed to succeed the old Clergy. Thus this Story is improved by

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The Consecration Dinner.

Mason de Ministerio Anglicano.

The Nagg's Head Fable.

Champneys.

Confuted by Mason, and Archbishop Bramhal.

Legacy left to Protestants.

Dr. Darbishire.

Died Anno 1604.

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In a Book intituled, *Treat. of Cath. Faith.* Rouan. 1657.

P. 432.

Hic Liber —
[Intituled, *The Politians Catech.*] altero prelo dignus est, Martii. 14, 1658.

Sacrobosco, Fitz Simons, Constable, Champney; Fitz Herbert in his Pref. to *Father Parsons*; with *Harding* and *Stapleton*.

How Papists at first withstood *Parker's* Consecration.

Cott. Librar. *Cleopatra*, F.4.

Jesuits: Nay, they had the Confidence to annex to it the pretended Testimony of a Protestant Bishop, namely, *Morton* Bishop of *Durham*; as if he had owned in the House of Lords in the Long Parliament, the *English* Bishops Consecration at the *Nagg's Head*, and by Speech of his there to Vindicate the same. Which that learned good Bishop happening to be alive at the publishing this Falshood, (which they perhaps little thought of) and living at the House of *Tho. Saunders* in *Hertfordshire*, Esq; did there publickly under his Hand and Seal, utterly declare to be false and most untrue; dated *July* the 17th. 1658. and was attested by a Publick Notary. The whole Protestation of which pious Bishop is extant in Archbishop *Bramhall's* Book of the *Consecration of Protestant Bishops Vindicated*. In which Treatise that Right Learned Bishop confuted, and most effectually overthrew the late Attempts of the *Jesuits* against our Church, by this Calumny of the Consecration of *Parker*, and the other primary Bishops of *Queen Elizabeth*.

Which Forgery (when once invented) was so acceptable to the *Romanists*, that it was most confidently repeated again in another *English* Book, printed at *Amwerp* 1658. *Permissu Superiorum*: Being a Second Edition, Licensed by *Gulielmo Bolognino*. Where the Author sets down his Story in these Words. 'The Hereticks who were named to succeed in the other Bishops Sees, could not prevail with *Landaff* (whom he calls a little before *An old simple Man*) to Consecrate them at the *Nagg's Head* in *Cheapside*, where they appointed to meet him. And therefore they made use of *Scory*, who was never ordained Bishop, tho' he bore the Name in *King Edward's* Reign. Kneeling before him, he laid the Bible upon their Heads or Shoulders, and bid them rise up, and preach the Word of God sincerely. This is (added he) so evident a Truth, that for the space of Fifty Years no Protestant durst contradict it: Nothing being more common in *England*, as hath been lately demonstrated in a Book called, *A Treatise of the Nature of Catholic Faith, and Heresy*. [The Book abovesaid exposed by the said Excellent Bishop.] To which I remit the Reader, where he will see how the Protestant Ministers [or more truly Popish Priests] abuse the World with cheating Tricks, and false Records, to cry down this most certain Story.

But before this Fable came to Light, (which was not heard of a great many Years after *Parker's* Consecration) it was the old Papists prime Endeavour to invalidate his Ordination. For they knew if they could bring it about, that he was no true Archbishop, or Bishop, then as a Sequel all the Bishops that he afterwards Consecrated, should be no Bishops, because he was none himself, and therefore could not Consecrate nor give Orders to others. And what Argument could have better served their Turn to prove this, than that mad manner of Ordination, if it had been true? But it was not then devised; their great Argument in those Days to prove our Archbishop's Ordination to be null, was that he was made Archbishop by *King Edward's* Book of Ordination, which had been repealed under *Queen Mary*, and not restored by Authority of Parliament when he was Consecrated, tho' that was false too. And even *Boner*, who is feigned to write that Letter, to *Heath* of *Parker's* ridiculous Consecration, spake not one Word of this, when it might have served his Purpose admirably well. But when, in the Year 1565. he was called upon by *Horn* Bishop of *Winton* his Diocesan, to take the Oath of Allegiance; he went another way, and objected that *Horn* had nothing to do to administer it, because he was no Bishop of *Winchester*; no, nor no Bishop at all, because he was not Ordained according to Law: And that those that Consecrated *Parker* were no Bishops, because they had been Deprived.

This Cause, and the Act of Parliament occasioned by it, I will set forth in the Words of a MS. Paper, which I have met with; being a Collection, shewing what Jurisdiction the Clergy hath heretofore lawfully used, and may lawfully use in the Realm of *England*. In this Collection is this Passage: 'It appears in *Dier's* Book [of Reports] that at the Arraignment of *Boner*, he cavilled upon the Point, Whether *Horn* Bishop of *Winchester* was a Bishop, or no. And it seems, that it was then resolved, that if he would, he should be received upon that Issue; and the Jury should try it. And the Cause was nothing else, than that he was made Bishop according to the Book of *King Edward*, not yet authorized in Parliament. Another Objection was against the Consecration of *Parker* Archbishop of *Canterbury*; by whom the rest were afterwards Consecrated and Invested.

'For

For whereas by Law, Three Bishops at the least ought to be at the Consecrating of an Archbishop, it was pretended that at his Consecration there was never a Bishop at all. For *Barlow, Scory, Coverdale* and *Bale*, albeit in King *Edward's* days they were Bishops, yet were they deprived in the Time of Queen *Mary*, and not restored again. And the two Suffragans, of *Bedford* and *Thetford*, were in the same time of Queen *Mary* deposed by Act of Parliament. So, as it is supposed, there was not any Bishop at the said Archbishop's Consecration.

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Archbishop *Parker*, in the Description of his own Life, seems to pretend, that this Consecration so passed *Lege quadam de hac relatâ*; i. e. by a Law made concerning it. Which cannot be understood of any other Act of Parliament than this, [which shall be declared by and by.] Which indeed was very necessary, both for the Confirmation of his own Consecration, and of all the Bishops beside; and likewise the Ordaining of all the Ministers, that were made from the beginning of her Majesties Reign, unto the Time of the making of said Statute.

The Statute
for the Con-
secration of
Parker.

A little backward this Writer was speaking of this said Statute or Act, which was the 8. of the Queen, *Cap. primo*, to take away all Ambiguities and Questions that might be objected against the lawful Confirmations, Investing and Consecrations of Bishops. And it shewed, that for the Confirming, Investing and Consecrating of Persons Elected, her Majesty had not only used such Words and Sentences as were accustomed to be used by King *Henry VIII.* and King *Edward VI.* but also had used and put in her said Letters Patents, other general Words and Sentences; whereby her Highness, by her Supreme Power, had dispensed with all Cases and Doubts that could or might in any wise be objected against the same. And by the same Statute it appeared, What was the Cause of the making thereof: *Viz.* That when the Book of Common Prayer was only established in the First Year of her Majesties Reign, and not the Book of King *Edward* for making of Ministers, and Consecrating of Bishops: and yet nevertheless the Bishops and Ministers were made according to the same Book, not yet authorized by Parliament, seeing the Statute of the 25. of *Henry VIII.* touching the making of Bishops, was revived only *Anno primo*, it was thought that the Consecration of them should have been according to the Form used 25. *Hen. 8.* and not according to the Book of King *Edward* repealed in Queen *Mary's* Time.

So that (to return whence we came) this was all the Flaw found in Archbishop *Parker's* Consecration in the Times next after it, and all the Advantage that *Boner*, or any other Adversaries, took against it: and not one Word in those Days of a *Nagg's Head* Ordination. But enough and enough hath been said by our Writers against this Fancy.

Indeed the Archbishop took a pleasure sometimes to recollect how he was Consecrated; and that he was the First of all the Archbishops of *Canterbury* that came into that See, without any Spot or Stain of Popish Superstitions and vain Ceremonies, required of all before him; without any Bull of Approbation from the Pope of *Rome*: That he was Consecrated without any old idle Ceremony of *Aaronical* Garments; nor with Gloves nor Rings, nor Sandals nor Slippers, nor Mitre nor Pall; but more chastly and religiously, according to the Purity of the Gospel; by four Bishops according to the Law in this Case: Who placed him in his Chair; and such godly Stipulation by him interposed, as was equal to be required of an Evangelical Pastor. And yet that the Consecration was not celebrated without the becoming Garments of a Bishop, nor without the godly Prayers, as well of Ecclesiastical Ministers, as of the People, and a pious Sermon preached by a Bishop to all present; and all Christianly concluded with the Reception of the Holy Communion.

Parker the first
Archbishop
Consecrated
without Su-
perstition.
MATTHÆUS.

But to proceed in the Acts: There is an Instrument, being a Mandate, dated from *London* the last day of *December*, directed from the four Bishops that Consecrated the Archbishop, to *Edmund Gest*, Archdeacon of *Canterbury*, for the Inducting, Installing and Inthronizing of the said Archbishop. Then the said Archdeacon sent his Mandate, dated *Jan. 1.* Which is also in the said Acts set down, being the Deputation of the Archdeacon to certain of the Chapters unnamed, to perform every thing relating to the Archbishop's Inthronization, which he him-
self

Instrument
for the In-
thronization,
to the Arch-
deacon.

ANNO
1559.

Restitution of
the Tempo-
ralties.
His Oath of
Allegiance.

MSS. Penes me.

self should have done, to whom of long and prescribed Custom the Right apper-
tained to Induct, Install and Inthronize all Bishops within the Province of *Canter-*
bury; being hindred from doing it in Person by certain weighty and urgent Af-
fairs. Next after, follows the Archbishop's Procuration, dated from *Lambeth* Jan. 2.
to *Edward Leeds*, and some others his Chaplains; that because of his necessary Ab-
sence from *Canterbury*, they should excuse his Personal Appearance, and to be his
Proctors to obtain his Inthronization, and to Induct, Invest and Install him into
the Real, Actual and Corporal Possession of his Archbishoprick of *Canterbury*, with
all and singular the Honours, Privileges, Prerogatives, Preeminencies and Rights
thereof, Temporal and Spiritual, according to the Statutes, Ordinances and Cu-
stoms of the said Cathedral and Metropolitcal Church, not repugning to the pre-
sent Laws, Statutes and Provisions of this Realm.

And lastly, the Restitution of his Temporalties was done *March* the 1. To all
which I will subjoyn his Oath of Allegiance and Homage transcribed from the
very Original: *Viz.*

" I MATTHEW PARKER, Doctor of Divinity, do utter, testify and de-
clare in my Conscience, that your Majesty is the only Supreme Governor of
this Realm, and of all other your Highness Dominions and Countries, as well
in all Spiritual and Ecclesiastical Things or Causes, as Temporal: And that no
foreign Person, Prelate, State or Potentate, hath, or ought to have any Juris-
diction, Power, Superiority, Preeminence or Authority Ecclesiastical or Spiri-
tual within this Realm. And therefore I do utterly renounce and forsake all
foreign Jurisdictions, Powers, Superiorities and Authorities. And do promise,
that from henceforth I shall bear Faith and true Allegiance to your Majesty,
your Heirs and Lawful Successors: and to my Power shall assist and defend all
Jurisdictions, Privileges, Preeminencies and Authorities granted and belonging
to your Highness, your Heirs and Successors, or united and annexed to the Im-
perial Crown of this Realm. And further, I acknowledge and confess to have
and to hold the said Archbishoprick of *Canterbury*, and the Possessions of the
same entirely, as well the Spiritualities as Temporalties thereof, only of your
Majesty, and Crown Royal of this your Realm. And for the said Possessions,
I do mine Homage presently unto your Highness: and to the same, and to your
Heirs and Lawful Successors shall be faithful and true. So help me God; and
by the Contents of this Book.

Matthue Cantuar.

The Oaths of
other Bishops.

At this very day these several Bishops took their Oaths also, and did their Ho-
mage: *Viz.* *Edmond* Bp. of *London*, *Richard* Bp. of *Ely*, *William* Bp. of *Chichester*,
John Bishop of *Hereford*, *Edwin* Bishop of *Worcester*, *Roland* Bishop of *Bangor*, *Ni-*
colas Bishop of *Lincoln*, *John* Bishop of *Salisbury*, *Thomas* Bishop of *S. David's*, and
Richard Bishop of *S. Asaph*: Subscribing their own Names under these Words:
" And We whose Names be under-written, being Bishops of several Sees within
this your Majesties Realm, do acknowledge all manner of things, respectively
of our parts, for our Selves, and our Bishopricks above specified, to be done
and knowledged towards your Majesty, your Heirs and Successors, in as large
manner, as the Right Reverend Father in God *Matthew* Archbishop of *Canter-*
bury, hath at this present acknowledged and confessed: and according to this
Instrument signed with the Hand of the said Archbishop.

Edm. London.

Richard Ely.

William Cistren.

John Hereford.

Edwinus Wigorn.

Rolandus Bangor.

Nicholas Lincoln.

Johannes Sarisberien.

Thomas Meneven.

Richardus Assaphen.

CHAP.

C H A P. II.

Consecrations and Ordinations, of Bishops and Ministers, by the Archbishop, or his Order. His Care for the Vacant Churches. Lent. The Popish Bishops write to the Archbishop: His excellent Answer. So doth Calvin write to him about the Union of Protestants. A Metropolitcal Visitation. His Letter to the Bishops of his Province. The Bishop of Ely gives him a Certificate of his Dioces. Visits Canterbury and Rochester Dioceses. Makes Statutes for two Hospitals in Canterbury.

TH E Archbishop being Consecrated and Enstated in his Metropolitcal See, the next Care was to fill the Church with other worthy Bishops, where the Sees were vacant. So on the 21. of *December* following, next after the Archbishop's Consecration, was Consecrated in the Archbishop's Chapel at *Lambeth* *Edmund Grindal* B. D. a Native of *Cumberland*, aged forty, Bishop of *London*, by the said Archbishop, assisted by *Barlow*, *Scory* and *Hodgkins* in Surplices, all the Ceremonies and Rites accustomed being used. This *Grindal*, as *Alexander Nevyl* in his Book of the *Norfolk Rebellion* saith, was a Man that all his Life joyned a notable Prudence and an ingenious Conversation together, and of very sweet and obliging Behaviour. With *Grindal* was also consecrated *Richard Cox*, a Native of *Bucks*, D. D. aged 60. Bishop of *Ely*: *Edwin Sandys*, born in *Lancashire*, D. D. aged 43. Bishop of *Worcester*. This *Sandys* was in 1552, made a Prebendary of *Carlile*, and being a Member of the University of *Cambridge*, held divers Disputations in the Publick Schools against Papal Traditions; and in many of his Sermons, being a most Eloquent Preacher, did acutely and notably confute them. He worthily discharged the Office both of Proctor and Vicechancellor in his University; and was Head of *Katharine Hall* there. Being Bishop, he would not suffer Papists to remain in his Dioces. And herein he was so earnest, that he would not be persuaded to give them any Toleration by any Prayers or Intercessions made to him in their Behalf.

The Fourth Person at this time Consecrated was *Rowland Meyrick* of *Wales* LL. D. aged 54. Bishop of *Bangor*. These were all Exiles lately returned home. And I find no more Consecrated at this time. The Sermon at these Consecrations was preached by *Alexander Nowel*, Chaplain to the said Bishop of *London*, upon this Text, *Attendite vobis & universo gregi*, &c.

Scory and *Barlow* being Bishops before, needed no Consecration, but were Confirmed in their new Bishopricks the day before, being *S. Thomas Eve*: On which day the Elections of the four above mentioned were also Confirmed at *Bow Church*, the Archbishop of *Canterbury* present. So that the Church was now provided with Seven Protestant Bishops, besides *Coverdale* and *Hodgkin*: Who had the Characters, but returned not to act in the Office of Bishops: And likewise *Bale*, late Bishop of *Offory*, who contented himself with a Prebend of *Canterbury*.

January the 21. five Bishops more were Consecrated, viz. *Thomas Yong*, LL. D. born in *Wales*, aged 52. was Consecrated Bishop of *S. David's*: *Nicolas Bolingham*, or *Bullingham*, LL. D. and the Archbishop's Chaplain, born in *Worcestershire*, aged 48. Consecrated Bishop of *Lincoln*. He had been Vicar General to the Bishop of *Lincoln* in King *Edward's* days. Archbishop *Parker* intended to prefer him, being very Learned in the Common and Civil Laws, to govern his Courts, and to make him one of his Judges: but he was prevented, the Queen advancing him to this Bishoprick. *John Jewel* B. D. born in *Devonshire*, aged 40. Consecrated Bishop of *Salisbury*. *Richard Davis* a *Welsh* Man, M. A. aged 50. Consecrated Bishop of *S. Asaph*. One *Allen* was first nominated to the See of *Rochester*; but died before

Bishops consecrated by the Archbishop.

Grindal.

Cox.

Sandys.

Antiq. Britann.

Meyrick.

Scory and Barlow.

More Bishops consecrated.

Yong.

Bolingham.

Jewel.

Conse.

A N N O

1559.

Guest.

Consecration, or declined it. And so *Edmund Guest*, B. D. born at *Afferton* in *Yorkshire*, aged 51. was Consecrated Bishop of *Rocheſter*. He was alſo Archdeacon of *Canterbury*, and one of the Archbiſhop's Family: a great Student in Divinity, and arrived to notable Degrees of Knowledge therein. He and *Bollingham* tarried in *England* under *Queen Mary's* Reign; but often changed their Holes and lurking Places, where they hid themſelves for their preſervation. *Guest* became Almoner to the Queen; and wrote divers Books mentioned by *Bale*. He had been a Scholar of *King's College* in *Cambridge*, where he was admitted Anno 1536.

At this Conſecration *Andrew Pierſon*, the Archbiſhop's Chaplain and Almoner, preached upon this Text, *Let your Light ſo ſhine before Men*, &c.

Pilkington.
Beſt.

Two other Biſhops, viz. of the Province of *York*, were Conſecrated March the 2. *James Pilkington*, B. D. ſometime Maſter of *S. John's College* in *Cambridge*, of a good Family in *Lancaſhire*, Aged 45. for *Durham*; and *John Beſt*, a *Yorkſhire* Man, ſometime of *Oxford*, Aged 48. for *Carlile*.

The 70th.
Archbiſhop
of Cant.

An. 1574.

All theſe Biſhops (with ſome others that were Conſecrated after them) are conveniently digeſted in a Table in the *British Antiquities*, with their Countries, Universities, Degrees of School, their Holy Orders, their Ages, and the Time of their Conſecrations. And in the Colume of their Orders, as ſome of them are ſaid to be *Prieſts Regular*, as having belonged to ſome Religious Order, ſome *Secular*, as not; ſo *Pilkington* (with one more) is ſet down *Minifter Secular*, meaning no doubt the ſame Order of *Prieſthood*. But the uſing of that Term was to diſtinguiſh him from the Popiſh, Maſſing *Prieſts*; and probably to imply his receiving his Holy Orders from ſome Proteſtant Biſhop or Biſhops in *King Edward's* days. Which word *Minifter* became uſual in theſe times for diſtinction from the Idolatrous *Prieſts* of the *Romiſh Church*. This I the rather take notice of here, to meet with a Libeller near theſe Times, that put forth the Book of the *Seventieth Archbiſhop of Canterbury* (that we ſhall hear more of hereafter) who makes a great Matter of it, that the reſt of theſe Biſhops are intitled *Prieſts, Regular or Secular*.

More Biſhops
Conſecrated.
Barkley.
Bentham.

The next Biſhops that were Conſecrated, were *William Barkley*, B. D. born in *Lincolnſhire*, Aged 42. Conſecrated Biſhop of *Bath and Wells*; and *John Bentham*, M. A. born in *Yorkſhire*, Aged 46. Conſecrated Biſhop of *Litchfield and Coventry*. Theſe Conſecrations were celebrated March 24. And theſe were all that were Conſecrated this year.

Their Qua-
lifications.

Theſe were Men truly worthy of their Episcopall Dignity; being all endued with Learning and Piety, and that had been Exiles and Confessors for the True Religion: Thoſe Qualifications being chiefly regarded in this Choice, rather than either high Birth, Wealth, or other worldly Conſiderations. And if *Erasmus* had ſometime took occaſion to praiſe *England* in making Choice of their Biſhops for Gravity and Learning, whereas other Countries choſe them more for Birth and Politick Reſpects of Worldly Affairs; this Commendation was now more ſignally due to the preſent *English Government*. They were all likewiſe excellent and conſtant Preachers of God's Word.

Dr. May re-
ſtored to the
Deanry of S.
Pauls

To theſe Biſhops thus made, let me add one Dean, and he an eminent one, now reſtored, namely *Dr. May*; to whom *Dr. Henry Cole*, the former Dean, ſeemed to ſurrender the Deanry of *S. Pauls, London*; which indeed was his under *King Edward VI.* It is ſure that Sept. the 20. 1559. he delivered theſe Books to *Dr. May* his Succeſſor, viz. A Book of Statutes and Ordinances of the new Grammar School of *S. Pauls* [Founded by *Dr. Colet*, once Dean there.] Item, a Book intituled, *Statutes uſed in Dean Colet's Days*. Item, a Book intituled, *Liber Viſitationis Joan. Coleti Decani Eccleſiæ S. Pauli London. ſub anno Dom. 1506.* Item, a Book written in Parchment of certain Statutes collected by *Dean Colet*, being bound in Board, and covered with black Leather.

Hiſt. of S.
Pauls by Dug-
dale.Nominated
for York.

This Dean *May* was nominated and elected for the Metropolitan See of *York*, but died before his Conſecration: And was buried at his Church of *S. Pauls Aug.* the 12. Anno 1560, the Biſhop of *London* preaching his Funeral Sermon in his Rochet.

And

And as the foresaid pious and learned Men had the Archbishop's Hands laid on them, setting them apart to govern the Sees; so for furnishing the Parishes with subordinate Ministers to Preach and Officiate and Serve the Cures honestly and conscientiously, the Archbishop instituted now speedily divers Ordinations following apace one after another. Thus three days before Christmas, and the day following the Consecration of Grindal, Cox, Sandes and Merick, were Ordained Twenty two Deacons and Priests in Lambeth Chapel by the Bishop of Hereford, by Order from the Archbishop. In January following were Ordained by Authority from the said Archbishop, to the Bishop of Bangor, Ten Deacons and Readers in Bow Church, London. In February Fourteen more received Orders from the Bishop of Lincoln in the Archbishop's House in Lambeth. And in the next Month was another Ordination at Lambeth, performed by the Archbishop himself within his Chapel. Which being so weighty a Work, and on which the future Welfare of the newly reformed Church, and the Edification of the People depended, he caused publick Notice to be given of his Intention to Celebrate Holy Orders to such as should be found fit for their Learning and good Conversation, and having sufficient Letters Testimonial of their virtuous and sober Demeanor in the Places where they then dwelt, or had dwelt for three years last past, and other things by the Law required to be had. And moreover, that the Thursday and Friday before the Orders were to be given, the said most Reverend Father and his Officers would Examine such as came to receive the said Holy Orders. Three days after this Ordination did the Bishop of Lincoln, by Order from the Archbishop, Ordain in the Chamber of Presence at Lambeth 155 Deacons and Priests. And yet in the same Month was another Ordination performed by the said Bishop of Lincoln, of Seven, in the Archbishop's Chapel at Lambeth.

A N N O
1559.
Ordinations
by him, or
his License.

This early Care was taken by the Metropolitan to provide Pastors and Curats, not only for filling the Vacant Churches, of which there were now very many, (the Popish Priests going away, or refusing to Officiate according to the New Book,) but also to supply the Parishes with honest Men, Studious of Religion, and Lovers of the Gospel; And to train up an Order of vertuous Men to supply the Mortality of others.

The Benefit
of these Or-
dinations.

For the further effecting of this great Work of providing Ministers at this time, when a great many Churches were shut up, either by reason of Non-residency, or Desertion of the Incumbents, or the smalness of the Benefits belonging to them, it is worthy of Remark, That the Archbishop drew up a Writing (which I have seen under his own Hand) intituled, *An Order for serving of Cures now destitute*. It was chiefly designed to contrive a Method for one Minister to supply several Churches near adjoyning; taking in the Assistance of Deacons and Readers. The said Order was to this Purport:

The Archbi-
shop's Contri-
vance for ser-
ving the void
Churches.

' That the Bishops of the Dioceses should take special care, that such were presented to the Benefices, whether of their own Collation or of others, that would promise to be resident: and those to take into their Cure some such other Vicarages or Parsonages as the Bishops should think meet, according to the Worthiness of the Persons, and for the more convenient Union of the Cures.

MSS. G. Petys
Armig.

' Item, Orders to be taken for Faculty of Pluralities, and the like.

' That the Person at the receiving of his principal Benefice, compound for the rest, as they fall vacant; and to have favourable Days of Payment for those united Benefices. And when any able Clerk or Minister will take upon him to serve any of the said united Benefices, the principal Incumbent to be discharged: or to be otherwise appointed as the Ordinary and Patron agree, with convenient Contentation of the Ministers, between themselves.

' The Lay-Patrons to be advertised by Authority of Parliament, or otherwise, to suffer the Cures of their Presentations to be so united for the time in this case of Necessity, without Hurt of their Rights.

' The said principal Incumbent to depute, in every such Parish committed to his Care, a Deacon, (if it might be) or some honest, sober and grave Layman: who, as a Reader should read the Order of Service appointed: but such Reader not to intermeddle to Christen, Marry, or Minister the Holy Communion,

^A N N O 1559. 'munion, or Preach or Prophecy : but only to read the Service of the Day, with
 ' the Litany and Homily, as should be prescribed, in the Absence of the principal
 ' Pastor.

' The said principal Incumbent or Pastor in course to resort in Circuit to
 ' every his Peculiars, as well to preach the Word, and to Minister the Holy Com-
 ' munion, as to Marry and Baptize the Children, born since his last being with
 ' them. And the People to be taught by an Homily, that they need not to scru-
 ' ple for the Delay of Baptism, if the Children depart before they be presented
 ' to the Minister: Considering, that in the Primitive Church, the Fathers used
 ' but two principal Feasts, *Easter* and *Pentecost*, to admit Children to the Holy
 ' Font.

But this Clause was added by Secretary Cecil's Order : and not approved of by
 Bishop Grindal, (one of those to whom the Care of the Reformation was com-
 mitted) shewing that this was one of the Quarrels in the *Cornish* Rebellion under
 King *Edward*, viz. that their Children died without Baptism.

' Yet the Minister or Pastor was not forbid, if he might conveniently, to Mi-
 ' nister the Sacrament of Baptism on the Week-day, being required thereunto,
 ' and that without Pact or Covenant of Reward, but of Charity and Zeal ;
 ' which he ought to bear to the reasonable Request of his People : and they of
 ' their charitable Consideration, in respect of Time, Weather or Distance of Place,
 ' not to molest the said Pastor more than need.

' The Pastor in his Circuits to know how the Youth profited in the Cate-
 ' chism, to be taught them weekly by the Lector or Minister: and to see that the
 ' elder and ancient Folk prepared themselves three times in the year at least, to
 ' receive the Holy Communion in Love and Charity. The Pastor to refer all
 ' Causes of great Importance [occasioning Difference between the Parishioners]
 ' to the Bishop or his Chancellor, as was provided by the *Injunctions*.

' The Pastor, over and above his principal Cure, before some Receipt of his
 ' Possession, not to pay to the Ordinary for his Institution and Induction, more
 ' than for the Fees of the Register only, for all such Benefices as were thought
 ' to be of small portion of Living, and charged with First-fruits.

' The Readers not to be appointed but by the Oversight of the Bishop or his
 ' Chancellor : to have their convenient Instruction and Advertisement, with some
 ' Letters Testimonial of their Admission, how to order themselves in the said
 ' Charge. The said Lectors or Readers always removeable upon their Disability
 ' or Disorder, by Certificate and Proof thereof.

' A convenient Rate to be made by the Bishop and his Council, with the Con-
 ' sent of the Patron of the Benefices to be united, what Portion to be allowed in
 ' Stipend to the principal Pastor ; what to the Reader ; what for ordinary and ex-
 ' traordinary Payments ; what for the Reparation of the Chancel and Mansion-
 ' Houses, and what might remain to be distributed to the Poor.

' The principal Pastor not to let to Ferm over one year, any such Benefice
 ' united : and that ever at the Annunciation of our Lady : And with the Consent
 ' of the Ordinary and Patrons, not above three years.

' The Fermour to be aided and assisted, as well by the Laws and Diligence of
 ' the Ordinary, as by the Aid of the next Justices. That the Rights, Tythes,
 ' and other Ecclesiastical Emoluments, be duly contented and paid : Whereby
 ' the Charges and Persons aforesaid might have due Relief and Stipend, accord-
 ' ing to Law, Equity and Conscience.

I shall make no other Observations upon this notable Paper, than to take notice
 of the wise and excellent Course the Archbishop took in this present Distress, when
 the Churches in such Numbers were vacant, to supply and furnish them with
 Ministers on a sudden ; and that all things might be done peaceably and in
 Order.

The Archbi-
 shop seizeth
 Papers.

Sir H. Sydney's
 Memor.

I find a little Hint of our Archbishop this year, seizing on Papers for her Ma-
 jesties Use, as then belonging to the Bishopricks of *Winchester* and *London*, which
 I suppose he did by his Authority in the Ecclesiastical Commission. And I must
 crave leave here again to conjecture, these Papers were the Examinations, Inquisi-
 tions, and Judgments of the Professors of the Gospel in the late Reign, in their
 Impri-

Imprisonments, Confiscation of their Goods, and other inhumane and illegal Usages of them. Wherein *Gardiner* Bishop of *Winchester*, and *Boner* of *London*, most fiercely acted their Parts. For these Doings were now lookt into, in order to the setting the unjustly imprisoned at Liberty, and making the wronged Restitution and Satisfaction.

A N N O
1560.

The Time of *Lent* was strictly observed, tho' not superstitiously. Infomuch that when the Lord *North's* Son desired to be dispensed with for keeping it, he came himself to the Archbishop with a Letter from Secretary *Cecil* for a License: which ran to this Tenor: ' That the Bearer, Sir *Roger North*, Son and Heir to the Lord *North*, being to him [the Secretary] well known, had, in consideration of his ill estate of Health, and the danger that might follow, if he should be restrained to Eating of Fish, prayed him to be means to his Grace to dispense with him herein. He doubted not but his Grace should of others also well understand, how requisite it was for the preservation of his Health that he should be dispensed withal.

Observation
of Lent.

This *Lent* our Archbishop preached twice before the Queen: One of his Sermons he preached on *Palm-Sunday*, Apr. 7. 1560. Which, in a Journal (in a Volume of the *Cotton Library*) writ by somebody in those times that was an Auditor, is stiled *A Noble Sermon*.

He preaches
before the
Queen.

Several Sees yet remained vacant, either by the Deaths or Deprivations of the former Bishops; which in this Year following, viz. 1560, were filled. As *Ally* was Consecrated in *July* for the Dioces of *Exeter*: *Parkhurst* for *Norwich* in *September*: *Horn* for *Winchester*, and *Scambler* for *Peterborough* in *January*: *Pilkington* for *Durham*, and *Best* for *Carlisle* in *March*.

Consecrations.

There were also this Year several Ordinations of Priests and Deacons instituted, by Licenses from the Archbishop to the Bishop of *Lincoln*, the Bishop of *Bath* and *Wells*, and the Bishop of *Exeter*; and performed in the Churches of *S. Pancrase*, *Albhallows Breadstreet*, the Archbishop's Peculiars, and other Churches in *London*; to the number of Seventy Persons.

Ordinations.

But now to look again upon the Popish Bishops. They laboured earnestly, according to that little Remainder of Power they had, to hinder the Church from being filled with Pastors and Ministers, by affrighting the Bishops and the rest of the Clergy (if they could) by Denunciations of *Anathema's*, and such like Terrors. For the latter End of the last Year, viz. 1559, our Archbishop received from *Hetbe*, late Archbishop of *York*, and the rest of the deprived Bishops, a terrifying Letter, loading the Bishops and Clergy, now placed in the Church, with Curses and other Threatnings, for not acknowledging the Papacy: laying to their Charge that, by so doing, they yielded no Subjection unto Christ and his Apostles, nor to Councils.

The Popish
Bishops threaten
and Curse
the Clergy.

The Archbishop shewed this Letter to the Queen and Council: and having written an Answer to the same, shewed it likewise to them. Which extremely pleased her Majesty and the Reformed Party of her Council. In this excellent Letter sent to *Hetbe* and the rest, the Archbishop told them:

' That it was the Pride, Covetousness and Usurpation of the Bishop of *Rome*, and of his Predecessors, which had made the Princes of the Earth to defend their Territories and their Privileges from that wicked *Babylon* and her Bishop. And that whereas he [Archbishop *Hetbe*] and the rest of the late expelled Bishops, had scandalized our Reformed Clergy within these her Majesties Realms, that they yielded no subjection to Christ and his Apostles; he answered, That they yielded more than they, the Fathers of the *Romish* Church, did. For they, the Reformed Clergy, honoured and adored Christ, as the true Son of God, equal with his Father, as well in Authority as in Majesty, and did make him no Foreigner to the Realm, as they, Members and Clergy of the Church of *Rome*, did; but professed him to be our only Maker and Redeemer, and Ruler of his Church; not only in this Realm, but also in all Nations; unto whom Princes and Preachers are but Servants; the Preachers to propose, the Princes to execute Christ's Will and Commandments: Whom they [of the *Romish* Party] and all that desired to be saved, must believe and obey, against all Councils and Tribunals, that did dissent from his Word, whether Regal or Papal.

The Archbi-
shop's An-
swer to them.
Archbishop
Usher's MSS.
Hunting the
Rom. Fox.

A N N O
1560.

Pigh Hierat.
l. i. cap. 2.

Cyprian. ad
Quirin.

St. Cyprian's
Sentences in
the Council
of Carthage.

August. Con-
cil. African.
cap. 29. &
105.

‘ That the *Apostles* they revered and obeyed, as the Messengers from Christ; and did receive their Writings with exacter Obedience, than *Romanists* did. For that We would not permit, as *Rome* and her Clergy did, any to dispense against the Scriptures. And that We never said with *Pighius*, *That the Apostles wrote certain Things, not that their Writings should be above our Faith and Religion, but rather under.* That We confessed, the Apostles were Men allowed of God, to whom the Gospel should be committed. And therefore we received the Word from them, not as the Word of Man, but as it was truly the Word of God: assuring our selves, that it was God's Power to save all that believe. Thus did our Reformation detest their *Romish* Errors and hainous Presumptions: which made their *Romish* Writers and Popes to add, alter and diminish, nay, and to dispense with the Words that Christ himself spake, as well as the Writings of the Apostles.

‘ That we should and did own such Councils, as the Church of Christ was wont to call, by the help of Her Religious Princes: And did and should own Brotherly Concord and Communion; so long as they [on the other Hand] made no Breach in Faith or Charity. But as touching Subjection or Servitude, he warned them to take heed, lest they committed Treason against the Laws of her Majesty's Realms: For that we owed them none. That the blessed Angels professed themselves to be Fellow-Servants with the Saints upon Earth. What are ye then, said he, or your Bishop of *Rome*; who, with your Tribunals and Jurisdictions, would be Rulers and Lords over the Inheritance of Christ?

‘ He bad them consider, how St. Peter claimed no Subjection. Which St. Cyprian by these his Words thus translated, said: *Peter, whom the Lord made first Choice of, and on whom he built his Church, when St. Paul after strove with him (for Circumcision) did not take upon him, nor challenge any thing insolently, or arrogantly, neither advanced he himself as Chief, or like one unto whom Emperors, Kings or Princes should be subject.*

‘ That because they were so earnest with us of the Reformed Church of these her Majesties Dominions for Subjection to Foreign Tribunals, to confute them and their Errors, he prayed them to behold and see, how we of the Church of *England*, reformed by our late King *Edward* and his Clergy, and now by her Majesty and hers, reviving the same, had but imitated and followed the Examples of the ancient and worthy Fathers. And then he prayed them to resolve us, What Tribunals did St. Cyprian and the Eighty Bishops of *Carthage* acknowledge, when he said, *Christus unus & solus habet Potestatem de actu nostro judicandi; i. e.* That Christ only, and solely, had the Power of Judging of our Act. And again, *Episcopus ab alio judicari non potest; i. e.* A Bishop cannot be judged by another [Bishop.] And again he likewise saith, *Expectemus universi judicium Christi; i. e.* Let us all expect the Judgment of Christ.

‘ He further intreated these Men before they censured our Reformation and her Majesty, to recollect, What Tribunals abroad did *Policrates* and the Bishops of *Asia* with him, acknowledge; when he replied to the Bishop of *Rome*, then threatening to Excommunicate him and the rest of his Bishops, *Non turbabor iis quæ terrendi gratia objiciuntur; i. e.* I will not be disturbed for such things as are objected to affright me.

‘ He demanded further, ‘ What Tribunals did St. *Augustin*, and the Two hundred and Sixteen Bishops acknowledge, when they Decreed, That none Appealing over Seas (to Tribunals abroad) should be received to the Communion within *Africa*: And when they repelled the Bishop of *Rome*, labouring to please his Legates *a Latere*, within their Province; and willed him not to bring *fumosum seculi Typhum*; i. e. the smoaky Pride of the World into the Church of Christ.

‘ Adding, That they had thus far imitated these Fathers by their Reformation, and denying of unlawful Demands which were proud and usurpal of the Bishop of *Rome*, to demand from them of the Clergy within these her Majesty's Dominions: Nay, not only them, but our Predecessors, the *British* Bishops of old within this Realm. For what Tribunals did they ever own, when *Augustin* came hither from *Rome*; when they replied, They owed him none, and would not be subject?

‘ That

‘ That he and the rest of his Brethren, the Bishops and Clergy of the Realm, supposed them to be their Brethren in Christ: But they were sorry, that they [the Papal Bishops] should by their Perverseness have separated themselves not only from them, but from these ancient Fathers, and their Opinions. And that they permitted one Man to have all the Members of their Saviour Jesus Christ under his Subjection. And that this their wilful Opinion was not the way to reduce Kings, Princes, and their Subjects to Truth; but rather to Blindfold them and the whole Church: And so lead them into utter Darkness. For, as Gregory said, *Ecclesia universa corrui*, &c. The Universal Church sinks, &c. A N N O 1560.  Gregor. 1. 6. Epist. 24.

He asked, ‘ What was it occasioned the *Romish* Writers to write against the Bishop of *Rome*? What was it caused *Luther*, *Calvin*, and other Orthodox Clergymen, to renounce *Rome* and her Church, but this Thing called, *The Bishop of Rome’s Tribunal*? That several Learned Men, from the time that the Bishop of *Rome* begun to demand Tribute, and to set up a Tribunal, had written, That that very thing had caused those Bishops to forget their Maker, and also their Redeemer. And that they, by their Demands to Us, to own *Rome*, and her Tribunal, had forgotten their Duties to God, with their Father the Bishop of *Rome*. For that his usurping of a Tribunal to make all Nations subject to his Beck, had caused him and his Successors ever since to forget the Living God.

‘ That they, his Followers and Acknowledgers, partook of this Sin also, and had occasioned the Bishops of *Rome* to fall into these Errors. For they had made it Sacrilege, to dispute of what he did, and Heresy to doubt of his Power; Paganism to disobey him, and Blasphemy against the Holy Ghost, to act or speak against his Decrees. Nay, that which is most horrible, they had made it Presumption in any Man, *Not to go to the Devil after him, without any grudging*: Which was so shameful and so sinful a Subjection, that *Lucifer* himself never demanded the like from his Slaves in Hell.

‘ He bad them consider of these things: And that it should be the continual Prayer of our Reformed Church, to convert them all to the Truth of God’s Word, and to Obedience to their Sovereign Lady *Elizabeth* their Queen. And in so doing, they would Glorify Christ, and the Eternal God in Heaven; who alone was the chief and absolute Ruler of Princes. And concluding friendly, subscribed himself *Their Faithful Brother in Christ*. This Notable Letter was dated *March the 26th. 1560.*

And this is the Account of the Popish Clergies Letter to the Archbishop, and his Behaviour thereupon. There was another Letter this Year sent to him from the Hands of a great Divine, but of another Temper, and for another and a better End; namely, from *John Calvin*, the great *French* Reformer: Importing, ‘ How he rejoiced in the Happiness of *England*, and that God had raised up so Gracious a Queen, to be Instrumental in Propagating the True Faith of Jesus Christ, by restoring the Gospel, and expelling Idolatry, together with the Bishop of *Rome’s* usurped Power. And then made a serious Motion of uniting Protestants together, [as he had done before in King *Edward’s* Reign.] ‘ He intreated the Archbishop to prevail with her Majesty to summon a General Assembly of all the Protestant Clergy, wheresoever dispersed; and that a Set Form and Method [*i. e.* of Publick Service, and Government of the Church] might be established not only within her Dominions, but also among all the Reformed and Evangelick Churches abroad.

This was a Noble Offer, and the Archbishop soon acquainted the Queen’s Council with it. And they took it into Consideration, and desired his Grace to thank *Calvin*; and to let him know they liked his Proposals, which were fair and desirable: Yet, as to the Government of the Church, to signify to him, that the Church of *England* would still retain Her Episcopacy; but not as from Pope *Gregory*, who sent over *Augustin* the Monk hither, but from *Joseph* of *Arimathea*; as appeared by *Gildas*, printed first Anno 1525. in the Reign of King *Henry VIII.* and so far agreeing to *Eleutherius* sometime Bishop of *Rome*, who acknowledged *Lucius* King of *Britain* Christ’s Vicar within his own Dominions. All this being before *Rome* usurped over Princes: Yet also renouncing the *Romish* Manner, Way, and Ceremonies of Episcopacy, which were either contrary to God’s Glory, or the *English* Monarchy.

Calvin writes to the Archbishop about Union of Protestants: *M. Park. MS. Hunt. Rom. Fox.*

Who imparts it to the Council.

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1560.

Calvin for E-
piscopacy.

De Necess. re-
formand. Ec-
cles.

Cran. Mem.
B. 2. Ch. 15.

Archbishop
Parker's Ac-
count thereof
found in his
Papers, by
ABp. Abbot.

The Advan-
tage the Pa-
pists took.

ABp. Usher's
MSS.

Monarchy. This was a great Work, and created serious Thoughts in the Archbishop's Mind, for the framing a proper Method to set it on foot. But he had considered but a little while of these Matters, when News arrived at Court that Calvin was dead.

And how Calvin stood affected in the said Point of *Episcopacy*, and how readily and gladly he and other Heads of the Reformed Churches, would have received it, is evident enough from his Writings and Epistles. In his Book of *the Necessity of Reforming the Church*, he hath these Words; *Talem nobis Hierarchiam exhibeant, &c. Let them give us such an Hierarchy, in which Bishops may be so above the rest, as they refuse not to be under Christ, and depend upon him as their only Head; that they maintain a Brotherly Society, &c. If there be any that do not behave themselves with all Reverence and Obedience towards them, there is no Anathema, but I confess them worthy of it.* But especially his Opinion of *Episcopacy* is manifest from a Letter he and Bullinger, and others, Learned Men of that Sort, wrote Anno 1549. to King Edward VI. offering to make him their Defender, and to have Bishops in their Churches for better Unity and Concord among them: As may be seen in Archbishop Cranmer's *Memorials*; and likewise by a Writing of Archbishop Abbot, found among the MSS. of Archbishop Usher: Which for the Remarkableness of it, and the Mention of Archbishop Parker's Papers, I shall here set down.

Perusing some Papers of our Predecessor Matthew Parker, we find that John Calvin, and others of the Protestant Churches of Germany and elsewhere, would have had *Episcopacy*, if permitted: But could not upon several Accounts, partly fearing the other Princes of the Roman Catholick Faith, would have joined with the Emperor and the rest of the Popish Bishops, to have depressed the same; partly being newly Reformed, and not settled, they had not sufficient Wealth to support *Episcopacy*, by reason of their daily Persecutions. Another, and a main Cause was, They would not have any Popish Hands laid over their Clergy. And whereas John Calvin had sent a Letter in King Edward the VIth's Reign, to have conferred with the Clergy of England about some Things to this Effect, two Bishops; viz. Gardiner and Boner, intercepted the same: Whereby Mr. Calvin's Offerture perished. And he received an Answer, as if it had been from the Reformed Divines of those Times; wherein they checked him, and slighted his Proposals. From which time John Calvin and the Church of England were at Variance in several Points; which otherwise through God's Mercy had been qualified, if those Papers of his Proposals had been discovered unto the Queen's Majesty during John Calvin's Life. But being not discovered until, or about the Sixth Year of her Majesty's Reign, her Majesty much lamented they were not found sooner: Which she expressed before her Council at the same time, in the Presence of her great Friends, Sir Henry Sidney, and Sir William Cecil.

But now from this Digression, to turn back to Calvin's Letter to our Archbishop; tho' his unhappy Death prevented further good Steps that might have been made, in Concord between this and the Foreign Churches, yet our industrious and watchful Enemies made a fatal Use of it, to the dividing us, and keeping us at a Distance. For this being known beyond Seas, Pius IVth. Bishop of Rome, with the Advice of his Cardinals, granted Indulgences to several Orders of Rome, for to set up new Tenents and Principles of Religions, and they themselves to be seemingly Enemies to that Church; purposely to confound the Protestant Religion, and to hinder for the future all General Assemblies, (so much desired) lest thereby a better Understanding might be had among Protestants; and thence at length spring a General Union and Agreement between all of them. And mark how this Popish Project wrought. At these Indulgences, several of the banished Clergy (newly departed hence) snapped, and participated with the Foreign Clergy, who were set on Work to distract the Common Peoples Capacities, that had renounced the Romish Doctrines, and usurped Powers. Amongst these were Dr. Thomas Lacy, Tho. Tunstall, a Franciscan Friar, and Cousin German unto the late Bishop of Durham of that Name: James Scot, Cousin unto Scot late Bishop of Chester; Faithful Comin, a Dominican Friar (who escaped Hanging for his Impostures Anno 1566.) William Blagrave of the same Order, who was Hanged at York the same Year. For being suspected to be an Impostor, he was seized on, and divers Treas-

Treasonable Papers were found in his Closet. Who going up the Ladder, laughed in the Archbishop of York's Face, saying, That those Converts that he had drawn unto him, would hate the Church's Liturgy as much as his Grace did Rome. And when the Archbishop desired him to tell the Names of those he had deluded, he desired to be excused; *hoping they would be ashamed (as he said) of their Folly, [which he had led them into] and so turn back again to their Mother-Principles, and not to Heresie.*

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The careful Archbishop's Mind was already bent upon making an Inspection into the State of the Churches of his Province: Who therefore treading in the Steps of his Glorious Predecessor *Cranmer* (when he intended a Reformation in his Province) determined upon a Metropolitcal Visitation. And for that purpose he issued out an Inhibition to *John Bishop of Hereford* to Visit, because himself intended to Visit that Dioces May 17. There were Inhibitions also to the Bishop of *London*, and other Bishops of the Province of *Canterbury*, tho' he would not yet a while Visit himself. The Reason whereof he gave in the same Instruments. Which was, that tho' he had a Power by Vertue of his Place, to Visit all Dioceses within his Province; yet he would defer it for some time, because of the great Poverty of the Clergy, which was brought upon them by the Frequency of former Visitations. And therefore he forbad the Bishop of *London*, and all other Bishops so to do. The Words were, ' Since our Ears, not without great Grief, have sounded, and do still sound, with the frequent and lamentable Cries of our Clergy of the Province of *Canterbury*; that not only the Clergy, but all the People are so pressed with continual Visitations, and the immoderate Exactions of Procurations, and other Burthens, that to the great Scandal of their State and Ministry, they have scarce wherewithal to buy them Food and Raiment: We therefore, as we are bound, heartily desiring to obviate the pressing Necessity of the Clergy and Ministers of our said Province of *Canterbury*, and having a special Care of the Quiet and Tranquility of our whole Province, and of all Persons wheresoever dwelling in the same; especially in this so busy a time; Have thought good to defer this our Metropolitcal Visitation, to be commenced and exercised in and through the whole Province of *Canterbury*, unto another time, wherein We may exercise it with the more Convenience. And, (as it went on) because he understood some of his Brethren intended speedily to Visit, therefore he enjoined them upon the foresaid Considerations not to do it, and that under pain of Contempt.

A Metropolitcal Visitation.

Inhibitions to Visit.

Park. Regist.

And that our Metropolitan might with more Effect Reform, as well as Visit the Dioceses, he sent his Letters first to the respective Bishops, to inform him of the particular State of their Clergy; what Residence, what Preaching, what Learned Men, what Ecclesiastical Preferments possessed by mere Laymen. A Copy of his Letter to the Bishop of *London*, for this purpose, is this that follows.

The Archbishop will know the State of the Clergy.

" After my harty Commendations to your Lordship premised, These shall be
" to desire and require you for certain Considerations, conducent to the general
" Reformation of the Clergy of the Province of *Canterbury*, to certify me on this
" side the first day of *February* next ensuing, or so speedily as you may conveniently, of the Names and Surnames of all and singular Persons and Vicars
" within your Dioces: And how many of them be Resident, and where the Absents do dwell and remain: How many of them, as well of the Cathedral
" Church, as of other Benefices in your Dioces, be neither Priests nor Deacons;
" Noting also the Names of all such as be Learned, and Able to Preach; and
" which of them being already Licensed, do Preach accordingly. And finally,
" how many of them do commonly keep Hospitality. And thus trusting of
" your Lordship's good Diligence herein, I wish you most hartily well to fare.
" From my Manor of *Lambeth*, 18. Nov. 1560.

The ABp. to the Bp. of London.
Park. Regist.

To the Right Reverend Father in God,
the Bishop of London.

Your Loving Brother,
Mat. Cant.

And such a Letter as this was sent to every Bishop of the Province of *Canterbury*.

The

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The Bishop
of Ely's Ac-
count of his
Dioces.

His Letter to
the Archbi-
shop, Tran-
scribed from
the MSS.
C.C.C.C. by
the Rev. Mr.
Will. Lunn.

The Answer one of the Bishops gave, (*viz.* Cox Bishop of Ely) I shall here subjoin: By which we may guess the miserable Estate the other Dioceses were in at this Time: And may withal observe our Archbishop's extraordinary Diligence to know inwardly the present Condition and Needs of the Church, in order to his Care and Supply thereof.

He certified his Grace, that according to his Letters directed unto him November the 18th. he had sent him a full Certificate, as might possibly be gathered, of all his Demands in the same Letter contained; signifying also unto his Grace, beside the Certificate, that of the whole Sum of the Cures in his Dioces, which was 152 Parsonages and Vicarages, and other Cures; there were duly served but only Fifty Two Cures. That there were Thirty Four Benefices vacant; Thirteen that had neither Rectors nor Vicars; And Fifty Seven enjoyed by Non-Residents. And upon this sad Account the Pious Bishop made this Reflexion; *Miseranda sane & deploranda hujus Dioecesis Facies*, &c. So pitiable, and to be lamented is the Prospect of this Dioces. And if in other Places it be so too, most miserable indeed is the Condition of the Church of England. 'Tis time to pray the Lord to send forth Labourers into his Harvest. Nor are we [Bishops] in the mean time to Sleep. He added, that he liked the Archbishop's Diligence, altho' he did not fully apprehend what he drove at by the Search that he made: Fearing, as it seems, that some Advantage might be taken by the Enemies of the Reformation, when this Nakedness of the Church should be known. But undoubtedly the Archbishop designed hereby to apply a Remedy to this present Disease of the Church. The Bishop's Letter bore Date from Downham, Jan. 24. 1560.

The Church
of Canterbury
Visited.

About Autumn the Archbishop began to Visit his own Church of Canterbury. The Persons appointed by him to Visit in his Name, as appears in the Archbishop's Commission to them, were Thomas Yale, LL. D. Edward Leeds, Licentiate in Laws, Stephen Nevins, LL. D. and Alexander Nowel, B. D. The Names of the Dean and Prebendaries this present Year, and at this Visitation time, were;

The Dean
and Preben-
daries.

Nicolas Wotton, Dean.
William Darrel, Vicedean.
Anthony Seint Leger.
John Mills.
Thomas Willoughby.
Hugo Turnbull.

John Butler.
Thomas Becon.
Theodore Newton.
John Bale.
Alexander Nowel.
Henry Goodrick.

But Theodore Newton was departed the Realm by the Queen's License: Nor was he a Priest, and so not capable of that Prebend. The Names of the Six Preachers were,

The Preach-
ers.

Lancelot Ridley.
Richard Turner.
Richard Bisley, alias Beesly.

—— Barker.
Edward Burnel.
John Prat.

Orders of the
Visitation.
Regist. Park.

The Visitation began and continued in the Chapter House of the Church, in the Month of September. The particular Course of Proceedings by the Archbishop's Appointment, (who was a punctual Man in all his Doings) was in this Order. That, in the Morning Prayer, the Lessons should be left out, for more time to be had for the Sermon. That no more should be taken for the Copy of the Articles and Injunctions but 2d. And by no Clerk for the Writing of their Presentment or Answer, but 4d. for writing, and finding clean Paper. This setting of Fees the good Archbishop thought fit to do, to make the Visitation, which used to be very burthensome, as easy as might be, and to check the Demands of Officers, Clerks and Writers, which it seems had been excessive before. The Inquisitors were to be charged. The Ministers and Clerks were to be called, and severally talked with, touching their Ministration, Doctrine, Teaching and Manners. How they entred the Ministry; By whom, and upon what Testimonies. This done, then the Commissioners should hear and determine Quarrels, Complaints and Controversies: Referring great and weighty Matters to the Hearing and Determination of the most Reverend Father in God MATTHEW the Archbishop himself.

The

The Articles, to be enquired of in this Metropolitall Visitation of the most Reverend Father in God, *MATTHEW* by Divine Sufferance, Archbishop of *Canterbury*, Primate of all *England*, and Metropolitan, as well in his own Church, as in all and singular other Cathedral and Collegiate Churches within his Province of *Canterbury*, were these that follow :

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Articles of
Enquiry, for
the Cathedrals.
Park. Regist.

I. Whether your Dean, Archdeacon, and other Dignities [Dignitaries] of your Church be resident, or not. Where they be: What other Promotions or Livings every one of them hath. Whether every one of them be Ministers, or not. Whether they use Seemly and Priestly Garments, according as they are commanded by the Queen's Majesties Injunctions, or not.

II. *Item*, Whether your Prebendaries be Resident, or how many of them. Where every one of the rest be. What be their Names. What Livings they have. What Orders they be in. How, and in what Apparell they do commonly go. Whether they do Preach in their Course: Or how often, and what Times in the Year they do resort to your Cathedral Church.

III. *Item*, Whether your Divine Service be used, and the Sacraments ministred in Manner and Form prescribed by the Queen's Majesties Injunctions, and none other way. Whether it be said or sung in due time. Whether in all Points, according to the Statutes of your Church, not being repugnant to any of the Queen's Majesties Laws or Injunctions. Whether all that were wont, be bound, or ought to come to it, do so still. And whether every one of the Church openly Communicate in the said Cathedral Church, at least once in the Year.

IV. *Item*, Whether your Grammar School be well ordered. Whether the Number of the Children thereof be furnished. How many wanteth: And by whose Default. Whether they be diligently and godly brought up, in the Fear of God, and wholesome Doctrine. Whether any of them have been received for Money, or Rewards; and by whom. Whether the Statutes, Foundations, and other Ordinances touching the said Grammar School, the School-Master, or the Scholars thereof, or any other having Doing, or Interest therein, be kept. By whom it is not observed, or by whose Fault, and the like, in all Points, you shall require and present of such your Chorists, and their Master.

V. *Item*, Whether all other Officers and Ministers of your Church, as well within, as without, do their Duty in all Points, obediently and faithfully. And whether your Dean, Stewards, Treasurers, Bursers, Receivers, or any Officer having any Charge, or any ways being accomptant to the said Church, do make a plain, faithful, and true Account, at such Days and Times as be limited and appointed by the Statutes or Customs of the said Church; making full Payment faithfully of all Arrearages. Whether any Money or Goods of the Church do remain in any Man's Hand. Who they be, and what Sum remaineth.

VI. *Item*, You shall enquire of the Doctrine and Judgment of all and singular Heads and Members of this your Church; as your Dean, Archdeacons, Prebendaries, Readers of Divinity, School-Masters, Vicars, Petty Canons, Deacons, Condues, Singingmen, Chorists, Scholars in Grammar Schools, and all other Officers and Ministers, as well within your Church as without. Whether any of them do either privily, or openly, preach or teach any unwholsome, erroneous, or seditious Doctrine; or discourage any Man, soberly for his Edifying, from the reading of the Holy Scripture; or in any other Point, do persuade any not to Conform themselves to the Order of Religion reformed, restored, and received by publick Authority in this Church of *England*. As for Example; to affirm and maintain, that the Queen's Majesty that now is, and her Successors, Kings and Queens of this Realm of *England*, is not, or ought not to be, Head, or Chief Governor of this her People, or Church of *England*, as well in Ecclesiastical Causes or Matters, as Temporal: Or that it is not lawful for any particular Church or Province, to alter Rites and Ceremonies. To Edify or Extol any Superstitious Religion or Relicks, Pilgrimages, Lightings of Candles, Kissing, Kneeling, or Decking of Images, or Praying in a Tongue not known, rather than in *English*; or to put trust in a certain Number of *Pater Nosters*, or to maintain Purgatory, Private Masses, Trentals, or any other fond Fantasies invented by Men, without Ground of God's Word: Or to say, teach, or maintain, that Children,

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being Infants, should not be Baptized; or that every Article of our Creed, commonly received and used in the Church, is not to be believed of Necessity; or that Mortal and Voluntary Sin committed after Baptism, be not remissible by Penance; or that any Man after that he have received the Holy Ghost, cannot Sin, and afterwards rise again by Grace to Repentance: Or that any Man liveth without Sins, or that it is not lawful to Swear, for certain Causes; or that Civil Magistrates cannot punish (for certain Crimes) a Man with Death; or that it is lawful for a Man without outward Calling, to take upon him any Ministry in Christ's Church: Or that the Word of God doth prohibit the Regiment of Women; or that the Word of God doth command sole Life, or Abstinence from Mariage, to any Minister of the Church of Christ; or any other Errors or false Doctrine, contrary to the Faith of Christ, and Holy Scriptures.

VII. *Item*, You shall enquire of the Name and Surname of all and singular the abovenamed Members, Officers and Ministers of this your said Church; Whether you know or suspect any of them, to obtain his Room or Living by Simony; that is, by Money, or unlawful Covenant, Gift or Reward. Who Presented him. Whether his Living be in Lease, and by whom it is Leased: To whom; upon what Rent. Whether he doth pay a Pension for it: For what Cause, what Sum, and by whom. Whether any of them be known, or suspected to be a Swearer, an Adulterer, a Fornicator, or suspected for any other Uncleaness. Whether any of them do use any Suspect House, or suspected Company of any such Faults, any Tavern, Alehouse, or Tippling Houses, at any inconvenient Season. Whether any of them be suspected to be a Drunkard, a Dicer or Carder, a Brawler, Fighter, Quarreller, or unquiet Person; a Carrier of Tales, a Backbiter, Slanderer, Batemaker, or any other ways Breaker of Charity or Unity, or Cause of Unquietness by any Means.

VIII. *Item*, Whether you have necessary Ornaments and Books for your Church. Whether your Church be sufficiently repaired in all Parts. What Stock or Annuity is there towards Reparation of the Cathedral Church. In whose Hands or Custody doth it remain.

IX. *Item*, Finally, You shall present what you think necessary or profitable for the Church to be reformed, or of new to be appointed or ordained in the same.

Articles for
the Dioceses.

Numb. XI.

A Present-
ment for the
Cathedral of
Canterbury.

Park. Regist.

Besides these Articles, which were for the use of the Cathedral Churches, there were others, in Number XXII. by the Archbishop appointed, suited to the rest of the Dioceses. And what they were, may be read in the *Appendix*, being somewhat too long to be laid here.

But to look upon the Visitation of *Christ's Church Canterbury*. There was a Presentment made by the Prebendaries and Petty Canons, &c. By which it appeareth, That the Prebendaries came not daily to the Divine Service, and that the Ministers of the Church were negligent in coming to the Church. There was Drunkenness among some of the Petty Canons, Railing and Jestings, with great Disobedience. Some of them were great Quarrellers. They had but Seven Petty Canons, whereas there ought to have been Twelve: And to supply the vacant Rooms of the Petty Canons, they took Men out of the Town to serve; who had Eight Pounds a Year apiece. Women did suspiciously resort to the Houses of certain of the Church. Mr. Bale and Mr. Goodrich presented, That the Arms of Cardinal Pole, with the Cardinals Hat, were hung up in the Church, which they thought not decent, nor tolerable, but abominable, and not to be suffered, as the Words of the Presentment ran.

Statutes for
the Hospitals
of St. John's,
and Harbold-
down.

There were two ancient Hospitals, both founded by the Archbishop's Predecessors, Archbishops of *Canterbury*; the one St. John's in the Suburbs of *Canterbury*, situate without the North Gate of the City; the other St. Nicolas Harboldown, so called from a Village of that Name, within a Mile from *Canterbury*, in the Road from *London*. On the North side stands the Parish Church, and on the South of the Road the Hospital over against the Church. They were both Pious Foundations for very Charitable Uses; namely, to harbour poor and sick Men and Women. But both of them were now run into Disorder, and many things amiss there. The Archbishop being Visitor, the Settlement of these Houses was one of the first things he took care of, being ever a great Friend to all ancient Founda-

Foundations of Religion, or Learning, or Charity. In this first Year therefore of his Consecration, he framed very wholesome Statutes for the upholding, and good Government of both. Now at this Visitation at *Canterbury*, Dr. *Tale*, the Archbishop's Commissary in the said Visitation, and his Vicar General, Sept. 18. in the Church of *St. John's*, delivered to the Prior and Priores of the Hospital of *St. John's* there, the said Statutes and Ordinances made and conceived by the said most Reverend Father. Which he willed and commanded to be inviolably observed by them, and the rest of the Brothers and Sisters of that House. And the same were also given near this time, to the other Hospital of *St. Nicolas*.

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Park. Regist.

These Statutes began in these Words; "*MATTHEW* by the Sufferance of God, Archbishop of *Canterbury*, Primate and Metropolitan of *England*, to all Christian People sendeth Greeting in our Lord. Whereas amongst other things that do concern our Pastoral Office, We have before our Eyes the Charitable Affection and Godly Zeal that was in divers our Predecessors, Archbishops of *Canterbury*; which founded and erected two several Hospitals, the one of *St. John's* in *Northgate*, in the Suburbs of *Canterbury*, and the other of *St. Nicolas* of *Harboldown*, nigh unto our See, the City of *Canterbury*, for poor, sick, impotent and needy People, to be relieved and succoured in the same; We knowing the Provision for the Poor to be a thing very acceptable to God in this World, have, for the discharge of our Conscience, thought it our Duty unto God to see, as nigh as we can, and the Law of God doth suffer, that the said Hospitals be used and ordered according to the Minds of the Founders our Predecessors." But the Statutes are somewhat too long here to be inserted. In the Year 1565. the Archbishop took some further Cognizance of his Hospitals, upon some Disagreement between the Prior and the Minister for Preference, and some other Matters, and added Five Articles to the said Statutes. And again in the Year 1574. he added two more. All which may be read in the Appendix. By these good Statutes the Hospitals are governed to this Day.

The Arch-
shop's Preface
to the Sta-
tutes.

Numb. XII.

Thus after they had Visited the Cathedral Church and Hospitals, they proceeded to Visit the Dioces. And to the Commission, for this Purpose granted by the Archbishop, were added and assigned the several Sessions, where the Commissioners were to sit, and the Times when. As on *Thursday* Sept. 19. in the Church of *St. Alphage*, *Cant.* for Visiting the Deanries of *Canterbury* and *West Bere*. Sept. 20. in the same place, to Visit the Deanries of *Sandwich* and *Dover*. Sept. 23. in the Parish Church of *Ashford*, to Visit the Deanries of *Elham* and *Bridge*. Sept. 24. In the same place, the Deanries of *Charing* and *Lymme*. Sept. 26. In the Church of *Sittingbourn*, the Deanries of *Sittingbourn* and *Ospring*. Sept. 28. In the Church of *Maidstone*, the Deanry of *Sutton*.

The Dioces
Visited.

At this time the Archbishop's Visitors, under one, Visited also the Church and Dioces of *Rochester*, by Vertue of his Commission granted them: And kept the Visitation in the Church of *Rochester*, Sep. 30. Mr. *Walter Philips* being now Dean there. The Visitors were the same that Visited the Church and Dioces of *Canterbury*; viz. *Tale*, *Leeds*, &c. Then *Richard Turner*, the same Man perhaps that had been of great Fame for a great while in *Kent*, for his Abilities and Sufferings for Religion, now Vicar of *Derisford*, preached a Sermon before them. This *Turner* was towards the latter end of King *Edward's* Reign, preferred to a Prebend of *Windsor*: But soon after became a voluntary Exile for Religion. See more of him in the Memorials of Archbishop *Cranmer*, who had recommended him for Archbishop of *Armagh*.

Rochester Dio-
ces Visited.

Cran. Memor.
B. 2. 2. Ch. 28.

A. N. N. O.

1560.

C H A P. III.

Divers Dioceses Visited. Some Difference between the Archbishop, and Bishop Sandys. The Archbishop makes Statutes. Lands of the See of Canterbury Exchanged. Regulates his Courts, and other Matters in his Church. Moves the Queen to Mary. The Archbishop in Ecclesiastical Commission; Makes a Reformation of divers Matters in the Church. Alteration of the Lessons in the Kalendar. Book of Homilies. Bucer and Fagius restored. The Queen Dines at Lambeth.

Commissions
for Visitation.
ons.
Park. Regist.

OUR Archbishop pursuant to this his Metropolitcal Visitation, gave out divers Commissions this Year, and appointed divers Commissioners, for other Dioceses. As namely;

A Commission dated August the 8th. to Robert Weston, LL.D. to Visit the City and Dioces of Coventry and Litchfield, Vice & Authoritate Reverendissimi Patris Archiepiscopi Cantuariensis.

A Commission of the Date above, to Thomas Bishop of St. David's; To Visit the Cathedral Church, City, and Dioces of St. David's, Vice & Authoritate Reverendissimi Patris, &c.

A Commission of the Date above; To Richard Bishop of St. Asaph, to Visit the Dioces of St. Asaph, Vice & Authoritate, &c.

A Commission to Roland Bishop of Bangor, of the Date above; To Visit that Dioces, Vice & Authoritate, &c.

A Commission to Gilbert Bishop of Bath and Wells, of the Date above; To Visit that Dioces, Vice & authoritate, &c.

A Commission to John Bishop of Sarum, dated Sept. 8. To Visit the Cities and Dioceses of Sarum and Bristol, Jure Metropolitico.

A Commission to Thomas Powel, LL. D. dated Decemb. 3. To Visit the City and Dioces of Gloucester.

A Commission, dated Novemb. 9. to John Cottrell, LL.D. To Visit the Cathedral Church of Sarum. The Visitation of this Cathedral the Archbishop prudently declined to commit to the Bishop of the said Dioces, that all Occasion of Contest between the Bishop, and the Dean and Chapter, might be avoided. Because the Archbishop was informed, that if the Bishop of Sarum should Visit that Church, the Rites, Liberties, Privileges, and Immunities of the said Church by such Visitation, tho' in the Archbishop's Name, might be hurt, by reason of the Example of it: Therefore, because he was tender of doing any Prejudice to their pretended Liberties and Privileges, and to keep all fair between the Bishop and them, he issued his Commission to this Dr. Cottrell, to be Visitor of that Cathedral.

Hist. Peterb.
p. 330.

A Commission to Yale and Leeds, bearing Date Decemb. 19. to Visit the Church, City, and Dioces of Peterborough. To which two Commissioners, Gunton, in his History of Peterborough, addeth John Pory, D. D. This Visitation was held January the 9th. when they gave Injunctions and Ordinations, in Number Nine, to the Dean and Chapter, published in the Chapter House.

Another Commission, dated Febr. 19. to William Bynsley, Batchelor of Law, and Anthony Barton, Clerk, Ad Reformand. Detecta; that is, to Punish, Censure, and Correct what Crimes had been detected in the Dioces of Peterborough, in the late Visitation of it.

An Oath and
Subscription,
enjoined the
Clergy.

In this Visitation the Archbishop drew up two Forms to be made use of: The one was an Oath to be exhibited to the Clergy, and to such as were to make Presentments: The other, a Subscription to be made by all such as had any Ecclesiastical

fiastical Preferments. Which consisted in a Declaration of the Queen's Supremacy, owning the Book of Common Prayer, and the Queen's Injunctions.

The Oath ran in this Tenor; "You shall swear that you shall be faithful and obedient unto the Queen's Majesty, her Heirs and Successors, to the uttermost of your Power, Understanding, and Learning. You shall maintain and set forth all Statutes and Laws, and the Religion received by her Grace, or her Heirs or Successors, and the *Injunctions* at this present Time exhibited by her Grace, her Officers and Commissioners. And that you shall make true Presentment of all such Things as are to be presented in this Visitation. So help you God, and by the Contents of the Book.

The Subscription was thus: "We acknowledge and confess, The restoring again of the ancient Jurisdiction over the State Ecclesiastical and Spiritual of this Realm of *England*, to the Crown of this Realm; The Abolishing of all Foreign Power repugnant to the same, according to an Act thereof made in the late Parliament begun at *Westminster* the 23d. Day of *January*, in the First Year of the Reign of our Sovereign Lady Queen *Elizabeth*, and there continued and kept to the 8th. of *May* next ensuing; The Administration of the Sacraments, the Use and Order of Divine Service, in Manner and Form as it is set forth in the Book commonly called, *The Book of Common Prayer*, &c. established by the same; And the Order and Rules contained in the *Injunctions*, given by the Queen's Majesty, and exhibited unto us in this present Visitation; To be according to the true Word of God, and agreeable to the Doctrine and Use of the Primitive and Apostolick Church. In Witness of the Premises to be true, We have unfeignedly hereunto subscribed our Names. The Original of this, with the numerous Subscriptions of the Clergy in divers Parchment Rolls, remain yet in the *Lambeth Library*. And the first Subscriber was Dr. Cottrel, who thus subscribed, *Ego Joannes Cottrel volens subscripsi*: According to which Form the rest followed. He was Doctor of Laws, Archdeacon of *Derby*, and one of the Members of the famous Synod *Anno 1562.* and of whom the Archbishop made much use afterwards. Among some of the first Subscribers was Henry Syddal, a Thorow-paced Man; who being a Canon of *Christ's Church Oxon*, had complied in the beginning of King *Edward's* Reign; and was a great Zealot the other way under Queen *Mary*, and one of those that were much about Archbishop *Cranmer* at *Oxford*, when he was induced to Recant. His Subscription I find again as Vicar of *Walthamstow* in *Essex*. And many such Temporizing Priests there were among these Subscribers. Some whereof got others to Subscribe for them, *eorum Vice & Nomine*. And some of the *Volens* are so written, as if they were *Nolens* rather. Some also there were, that chose in their Subscriptions to signify their Good Will to the Reformed Religion. Such was one *Edward Walker* at *Woodstock*, who subscribed in these Words, *Ego Edwardus Walker, hic nomen meum volens & non coactus Subscribo, veram in sacra Dei Religione a Superis Reformationem implorans.*

This Metropolitcal Visitation thus begun this Year, continued on the next Year, and the next to that, as we shall see when we come so far.

I do not find as yet what was detected in these Dioceses abovesaid in this Visitation: Nor if I had, would it be convenient here to set all down, for the avoiding Prolixity. But for a Taste; the Bishop of *Bath* and *Wells* had many a stiff Papist in his Dioces, and many others that being Incumbents of Livings went abroad, absenting themselves, and left Proxies to take their Benefices for their Advantage. Whereupon the Archbishop gave him this Instruction, at his going upon this Visitation: Namely, to Deprive all Popish Priests that refused Conformity, or were Absent, with what speed he might, and to put others in their Rooms. So in his Visitation he intended to proceed to deprive them in 18 Days, if they appeared not. Some of these Priests went over the Seas. One particularly went with Count * *De Verio*, a Spaniard. These left Proxies in their Livings, and they made Leases of them for One and Twenty Years. And one of these Proxies boldly told the Bishop, that unless he would give him Institution, he would wage Law against him. So the Archbishop bad him proceed roundly with them: Whose Order I suppose he followed in his Visitation.

A N N O

1560.

The Oath.
E.MSS. Lambethan.

The Subscription.

Dr. Cottrel.

Henry Syddal.

Popish Priests
in the Dioces
of Bath and
Wells.* Perhaps De
Feria.

Sandys

A N N O
1560.

Bishop of
Worcester Vi-
sits that Dio-
ces.

Sandys also, Bishop of *Worcester*, Visited his Dioces for the Archbishop. And his Method in his Visiting, was to send Proceſs in Writing for the Appearances of the reſpective Parſons, Vicars or Curates of the Pariſhes; the Churchwardens, and Six others of each Pariſh, to be ſworn to make true Preſentments upon Articles of Enquiry. Among other things informed of in *Worceſter*, in the Pariſh where Sir *John Bourn* (late Secretary to Queen *Mary*) lived, Information was made by theſe ſworn Men, of an Altar Stone ſtanding in that Church. Which the Biſhop commanded to be pulled down and defaced, according to the Queen's *Injunctions*. But the ſaid Knight commanded the contrary, and that it ſhould not be broken and defaced, but reſerved; and in contempt of the Biſhop, cauſed it to be born out of the Church, and carried home to his own Houſe, and there it remained. Thus it was informed the Biſhop, and the Biſhop had, in ſome Difference afterwards between them, ſo informed the Queen's Council. But Sir *John Bourn* in his Answer, made this favourable Pretence for himſelf; That the Altar Stone was taken down a Year before the Biſhop came to the Church, and that it was reſerved and laid aſide towards the Pavement of one of the Iſles; nor was ever brought to his Houſe, nor carried out of the Church. There were alſo in this Viſitation of the City of *Worceſter*, Five or Six Priests of that City preſented, for keeping of Five or Six Whores apiece. Which was ſo notoriously Scandalous, that the ſaid Biſhop in a Sermon at the Cathedral a few Days after, ſpoke of it: And took occaſion thence to ſhew, now neceſſary it was to allow Priests Marriage.

Difference
between the
ABp. and
Bp. *Sandys*.

Germanical
Natures.

After each Viſitation was diſpatched, the reſpective Biſhops, or others the Archbishop's Commiſſioners appointed to Viſit, ſent him their Accounts thereof. And ſo did the ſaid Biſhop of *Worceſter*, by a Letter which his Chancellor then at *London* delivered. This Biſhop ſoon after Viſited again, as Ordinary: Which gave the Archbishop ſome Diſguſt. In this his Viſitation, (which was *Anno 1561.*) he Deprived two Perſons; which, as favouring of too much Rigor, the Archbishop diſliked, and ſuſmied that he had covetous Ends thereby, as in a Letter which he ſent to the ſaid Biſhop he hinted: And therein ſpoke of *Germanical Natures*, as tho' that Biſhop, who had been an Exile in *Germany*, with divers others now Biſhops, had ſucked in ſome Principles of *Germany*, more than were good; as that of Pride for one. But Biſhop *Sandys* replied bluntly to that Point, as touching ſomewhat cloſe the Archbishop himſelf; viz. That *Germany* had brought forth as good Natures as *England*: And that there were ſome of them that had been Exiles there, that were neither Big-hearted, nor Proud-minded. The Archbishop told him moreover, "That he knew whence *Canterbury* was diſliked; [as tho' the "Diſlike that ſome conceived againſt him, aroſe from ſome of the Exiles and "their Principles.] He ſuſpected, that Biſhop *Sandys* had ſent his own Letter to "Grindal Biſhop of *London*, another Exile, to be overlooked by him, before he "ſent it to the Archbishop. The Archbishop ſpoke in his Letter of ſome, [as "tho' he meant Bp. *Sandys*] that were ſuch as could not bear *Vulnera Amantis*. And "he blamed him for Viſiting ſo ſoon, before he was ſcarce warm in his Seat; as tho' "he had thereby ſought chiefly his own Commodity." To which the Biſhop thus replied in his own Vindication; "That it was with the Archbishop's Conſent; "that it was Orderly, according to Laws and *Injunctions*: That he redreſſed "Diſorders, and puniſhed Sin: That after he had done, inſtead of being a "Gainer, he was 24*l.* out of Purſe." The Archbishop making ſome further Reflexion upon him, ſaid; "Some Men did ſome Things to win a Favour againſt "another Day, and bad him Live, and leave off Talking." To which *Sandys* replied, "That he had the Teſtimony of his Conſcience; that his chief Study "was, that his Life hindred not his Preaching; and he truſted his Adverſaries "could not be ſo impudent as to open their Mouths againſt him." The Archbishop ſtill further threw in ſome Words about the *Going* of the Clergy, as tho' their Habit was not as Churchmens ought to be. To which *Sandys* ſaid, "That how it "was with others he could not tell; His own Clergy's was ſoberly and decently, "ſo as they offended none of the Queen's *Injunctions*." The Archbishop called in Queſtion ſome of his Clergies Preachings. He ſaid, "That his Preaching and "theirs was to Win and Edify, not to Command. And that as to himſelf, his People

" People heard him and believed him, and universally favoured him : Which was *A N N O*
 " his chief Comfort. *1560.*

And then for his House-keeping, he said, " That for the better Utterance of
 " his Food for the Soul, he was fain largely to feed the Body ; because that with-
 " out Loaves, People did not use to follow the Word. That he spent all, and
 " more. And that were it not God's Cause, he would soon be at a Point,
 " [meaning, to be no longer a Bishop.] In short, he prayed the Archbishop not
 " to dislike, or cut off a hearty Well-wisher without Cause, but to continue his
 " good Lord and Friend, as he was wont. That for his Part he had ever born a
 " great Love to him, and that he had spoken much for him, That he was His,
 " and that most unfeignedly. And that tho' he, the Archbishop, had put him to
 " sore Pinches, and danger of too heavy Displeasure, [meaning of the Queen's]
 " yet he could never be persuaded his Good Will was alienated from him. And that
 " if he had been earnest in Matters of Conscience, he trusted his Grace would
 " not dislike him. That when God's Cause came in hand, he forgot what Dis-
 " pleasure might follow. In all other things he could ever have been guided by
 " the Archbishop. " This Letter of Bishop *Sandys* to Archbishop *Parker*, was
 writ in *October* ; and the Whole, whereof this is the Sum, deserves to be Recor-
 ded. Thus did Differences arise among these grave Fathers, of the same Mind
 and Judgment as to the main Points of Religion. And tho' they did expostulate
 and argue with one another, yet it was done with all Christian Meekness and
 Condescension, not to the Breach of Love and Union.

To which we will here add the Archbishop's Concern with the College of *A Commis-
 Christ's Church, Oxon.* For this year Sir *William Petre*, one of the Queen's Secre-
 taries, sent a Commission to our Archbishop and others, for the Considering of
 the Statutes of that College. Another of these Commissioners was *Cox*, Bishop of
Ely, who, the Secretary said, understood well this matter : for indeed he had been
 divers years Dean of this College, and at the same time Chancellor of that Uni-
 versity. And *Petre* added, That he understood this Work was necessary, and a good
 Deed. About this the Archbishop took great pains, and drew that College a Body
 of Statutes, as We may hear afterwards.

Such a Work was Dr. *Bill*, the Queen's Almoner, now upon for *Westminster* *Dr. Bill draws
 Church*, when She had Founded that Monastery anew, and changed it into a
 Collegiate Church : Of which She appointed him the first Dean. For which
 that Learned Man drew out Statutes and Rules the first Year of the said Erection,
viz. 1560. Which were to be seen many Years after writ by his own Hand.
 Among the which, there is one special Statute for the good Estate of the Reve-
 nues : Which was, That as the Farms of the Rectories, and all the Commodities
 unto them belonging grew void, and the Term ended, the Dean and Chapter
 should Let and Demise them for not above the Space and Term of Ten Years,
 under the pain of Perjury, and the Loss of their Places for ever. And another
 Statute in the End of the Chapter, That no *Revention*, as they call it, of any
 Possession of whatsoever sort, should be granted or allowed, but Two Years, or at
 furthest Three Years, before the Expiration expressed in the Indentures, under
 pain of Perjury.

In this Third of the Queen, *July 12.* the Queen made an Exchange of Lands *An Exchange
 with the Archbishop*, whatever his Will was thereunto ; when She had several
 good Manors made over to her, that had belonged to the See : and She in recom-
 pence gave other things to the Archbishop : the chief whereof were the Tenth
 of the Dioces of *Canterbury*. The rest of what then came to the Archbishoprick
 from the Queen, is set down in a MS. belonging to the Library of *Christ's Church*
Canterbury. *Christ. Cant.*

I will

A N N O
1560.

I will set down here a Lift of the Lands situate in *Kent*, and their Values, which once belonged to this Archbishoprick, but come now into the Crown; some made over in Exchange by this Archbishop, and some by his Predecessors, *Cranmer* especially: as I transcribe them out of an Authentick MS.

Lands belonging to the Archbishoprick, now in the Crown. MSS. *Burghlian*.

Lands, Rents, &c.	Values per Ann.
Marsh Lands, called <i>Sherlemoor</i>	23 0 0
Court at <i>Wyke</i>	} 91 0 0
Certain Marsh Lands	
Rent of Affize ———	
Woods called <i>Beech</i> - - -	184 0 0
Scite of the Manor of <i>Westwel</i> —	22 0 0
The Park there —	10 0 0
A Mill there —	4 0 0
Certain Lands there	0 13 4
Rent of Affize and Moveables there--	32 1.4.ob.
The Manor of <i>Temple Waltham</i> -	7 0 0
Scite of the Manor of <i>Horton</i> —	20 0 0
The Farm there —	4 5 6
Rent of Affize —	14 8 0
Scite of the Manor of <i>Padlesworth</i> —	6 0 0
The Farm there —	1 10 0
Rent of Affize and Moveables there -	6 16 0
The Manor of <i>Tynton</i> —	42 6 8
The Manor of <i>Blakehose</i> , alias <i>Canow-Court</i> , Viz.	
The Scite of the Manor —	6 6 8
Divers Farms —	9 9 1
Rent of Affize there	0 16 8
Scite of the Manor of <i>Enbroke</i> —	9 6 8
Rent of Affize —	1 0 11
The Farm called <i>St. Radigunds</i> -	18 15 3
The Manor of <i>West-Langdon</i> . Divers Lands there —	20 0 0
Farmand Rent there	7 6 3 ob.
Farm called <i>Appleton Lands</i> —	9 6 8

Lands, Rents, &c.	Values per Ann.
Scite of the Manor of <i>Riple</i> —	16 0 0
Rent of Affize —	8 0 0
Scite of the Manor of <i>Northborn</i> —	37 17 6
Divers Farms there -	25 18 5
Rent of Affize there	58 11 5
Scite & divers Lands of the Manor of <i>Down Barton</i> —	41 0 0
Rent of Affize there-	19 0 0
Manor of <i>Wingham Barton</i> —	50 0 0
Rectory of <i>Goodneston</i> —	24 0 0
Manor of <i>Wingham</i> -	24 13 4
A Mill with the Appurtenances —	4 6 3
Divers Parcels of divers Lands there--	23 6 8
Rent of Affize there	140 0 0
Scite of the Manor of <i>Petham</i> —	4 13 4
Rent of Affize there	19 9 9 ob.
Scite of the Manor of <i>Tenham</i> —	33 6 8
Certain Lands, and great Orchards there	15 0 0
Divers Farms —	10 6 8
Rent of Affize there-	49 19 3
A Certain Wood called <i>Okenfoldwood</i> and <i>Kings Acre</i> - -	4 4 0
The Manor of <i>Milton</i> (which was Parcel of the old Inheritance of the Crown) —	120 6 8
Woods called <i>Cheston Woods</i>	16 18 0
Scite of the Manor of <i>Gillingham</i> —	10 13 4
Certain Wood-lands and Woods there--	6 0 0
Farms —	1 16 2
Rent of Affize —	18 1 2
From the Manor of <i>Grange</i> there —	3 6 8
The Manor with the Abby of <i>Malling</i> —	100 0 0

Our Archbishop now took some Order with his Courts of the *Arches*, and the *Audience*. Which began about this Time to be complained of by the Bishops of the Dioceses; Who, in the Execution of their Office in Discipline and Correction of Evil Manners, were commonly stopped by Inhibitions obtained from those Courts of the Archbishop, and enjoined by the Officers thereof to bring Matters from them into those their Courts. Which when they had done by Appeals, upon pretence of Injuries done to the Parties Appealing, they used to dismiss the Matter, and proceed no further, having obtained their Purpose; which was to stop the Proceeding of the Bishops. Whereupon his Grace, hearing these Inhibitions thus complained of, forthwith issued out his Letters dated *Nov. 20.* to *Dr. Yale* his Chancellor, and Judge of his Court of *Audience*; and to *Dr. Weston*, Dean of his *Arches*, for the preventing of this Mischief. That to *Dr. Yale* ran in this Tenor:

"I commend me unto you. And being informed that divers malicious Persons, abusing as well their Bishops and their Officers, as other their Ordinaries, do surmise untrue Grievances and Injuries to be done to them by their Bishops and other Ordinaries; and thereupon do Appeal and get from you Inhibitions and Citations, to the great Vexation and Trouble both of their Ordinaries, and also of their Neighbours, the Queen's Majesties poor Subjects: and especially in Cases of Correction and Reformation of their evil Lives and Manners: For the redress whereof, We Will and Charge you, that upon your Acceptation of any Appeal, you cause an Act to be made of it in the Records of your Courts, specifying all Circumstances thereof; and withal, you take a corporal Oath of all such Proctors as shall exhibit the same, that as far as he doth know or believe, the Grief or Cause pretended is true and just; Causing also the same Proctor to exhibit his Proxy, and to make himself Party to prosecute the same Cause, as well as to Appeal. So as if the Party be cited, and do Appeal at Day and Place appointed, that forthwith he be dismissed with such Charges as the Law in that case doth bear, unless the Party appealing do then presently prosecute the Appeal with Effect. And that in every one of your Inhibitions you do appoint a reasonable Day certain to the Party appealing, to prosecute his Appeal. Which if he then do not effectually, you to remit the Cause again to the first Court with Charges reasonable; Cutting off all Matters frivolous, and frustratory Delays, and Finishing all Causes with such Expedition, as in any wise the Laws will suffer: any Stile or Usage in any of your Courts used to the contrary notwithstanding. And if these Notes practised shall seem sufficient Remedies for the said Abuses after a Trial, I would have you to frame the Effect thereof in Form of Law to me, to be Authorized for a perpetual Rule to be observed in your Courts. And thus Fare you well. From my Manor of *Lambeth*, 20. Nov. 1560.

To Mr. *Dr. Yale*, my Chancellor and Judge
of my Court of *Audience*.

A Letter of the like Tenor and Date was sent to *Dr. Weston*, Dean of the *Arches*.

A difference being now arisen between the Vicar General, and Master of the Faculties, about Licenses to marry in times prohibited, was determined by his Grace. The Case was, that *Dr. Yale*, the Archbishop's Chancellor and Vicar General, granted Licenses to marry in times prohibited, which the Master of the Faculties complained of to the Archbishop; Asserting, that the Archbishop could not do this as Archbishop, but that it belonged to the Court of the Faculties only. But it was proved that this Information was false; and Instances were shewn of the three former Archbishops, that granted such Licenses. Whereupon the Archbishop caused this *Memorandum* to be made, and entred into his Register, to stand upon Record.

Memorandum, "That the 29th day of November, Anno Dom. 1560. Information was given to the most Reverend Father in God *MATTHEW* Archbishop of Canterbury, by *William Cook*, the Queen's Majesties Clerk of the Faculties; and *William Lark*, Clerk of the Faculties to the most Reverend Father, That Mr. *Dr. Yale*, Chancellor to the said Archbishop, did, by the Authority of the same Archbishop, grant Licenses to marry in the time by the Law prohibited; Which

A difference between the Vicar General and Master of the Faculties; Decided by the Archbishop.

His Memorandum thereof. *Park. Regist.*

A N N O
1560.

as the said *Cook* and *Lark* affirmed, the said Archbishop could not grant as Archbishop of *Canterbury*; but that the same appertained only to the Office of the Faculty. Whereupon the Archbishop the Day and Year abovesaid called before him, at his Manor of *Lambeth*, the said *Dr. Yale* his Chancellor, and *John Incent* his principal Register. Where and when, in the presence of the said *Cook* and *Lark*, Records were shewed by the said *Dr. Yale* and *John Incent*, that the Predecessors of the said Archbishop, viz. *Warham*, *Cranmer*, and *Cardinal Pole*, late Archbishops of *Canterbury*, had from time to time granted Licenses to marry in the time prohibited.

Upon the sight whereof, the said *Cook* and *Lark* had nothing to say or alledge for themselves. Whereupon it was for that time permitted by the said Archbishop, that the Chancellor for the time being, might and should hereafter grant Licenses for Mariage in the time prohibited, by the Archbishop's Archiepiscopal Authority as before; until the said *Cook* and *Lark* can show further Matter to the contrary.

The Archbishop and other Bishops incite the Queen to marry.

The Queen having now settled the true Religion in her Kingdom, the Hearts of all good Men were exceedingly at ease. But still they were very solicitous for fear of a Popish Successor, the Religion depending so much upon the Queen's single Life. Which Consideration moved the Parliament the last year to urge her to marry. The Bishops were of the same mind. And therefore those of them that were of the greatest Authority with her, namely, our Archbishop, and the Bishops of *London* and *Ely*, did privately make an humble Address to her. Wherein they extolled her for establishing of the true Religion; Imploring God's Blessing to fall on her, to enable her to proceed in her godly Enterprize as She had begun, and that She might proceed therein with Constancy. They promised for themselves to endeavour, that this Christian Liberty which her Subjects enjoyed, might not be turned into carnal Liberty. And then they prayed God, that they might see that happy Day of her Wedlock, whereby the Queen's Establishment, and the People's Assurance would be so fully concluded. And added, that they advised her hereunto as Christ's Ministers; it being a Cause incident to their Ministry, to regard the Safety of the Realm by her Succession in Blood, as well as sincere Doctrine and Unity. This Letter came the more Seasonable, the Queen being at this present sought to by so many Noble Suitors. For She was Courted almost at the same time by *Charles Duke of Austria*, *James Earl of Arran*, *Erick King of Sweden*, *Adolph Duke of Holstein*, *Sir William Pickering*, a brave, wise, comely English Gentleman, the Earl of *Arundel*, of very ancient Nobility, and the Lord *Robert Dudley*, the late Duke of *Northumberland's* Son, and the Queen's especial Favourite. But the Queen was averse from the Motion, and cared not to take an Husband, which might be some Abatement of her Power and Authority. But the foresaid Letter well deserves to be preserved, being composed by the Archbishop's Head and Hand. It may be read in the *Appendix*.

Num. XIV.

The Queen's Orders for Regulation of several things in the Church.

Archbishop

Archbishop

The Archbishop, sitting with the rest of the Ecclesiastical Commission, which was now on foot, found some Chapters appointed to be read in the ordinary course of the Common Prayer, to be less profitable for vulgar Auditors; and therefore thought fit they should be changed for others tending more to Edification. He found also great neglect in many Churches, and especially Chancels, in keeping them decent. Which betrayed much want of Reverence towards the Places where God was served. Many of the Churches also were sadly out of repair, and ran into decay, and were kept slovenly with unseemly Communion Tables, and foul Cloths for the Communion, and want of Ornaments for the place of Prayer. Now for the Amendment of these Disorders and Inconveniences, the Archbishop procured Letters under the Queen's Great Seal, dated *Jan. 22.* to the Commissioners for their greater Authority; and particularly to himself, with the Bishop of *London*, *Dr. Bill* the Queen's Almoner, and *Dr. Haddon*, or any two of them, for the redressing and correcting of these Matters; viz. To peruse the Order of the Lessons throughout the whole Year, and to cause new Calendars to be printed, and to take some Remedies about Decays of Churches, and the unseemly keeping of Chancels, and for the comely Adorning of the East Parts of the Churches, and that the Tables of the Commandments be set or hung up at the East End of the Chancels; and to prescribe some good Order

Order for Collegiate Churches, in the use of the *Latin* Service, that the Queen's Allowance thereof might not be abused: And that their Order and Reformation of these things should be of one Sort and Fashion, that as near as might be, one Form and Manner might be observed every where. A Commandment was added to the Archbishop, to see these things so ordered, to be put in Execution through his Province; and He, with the Commissioners, were to prescribe the same to the Archbishop of *York*; and finally, to do all quietly, without any Shew of Innovation. A Draught of this Letter was written by the Archbishop's Secretary, as I meet with it among his Papers. Which makes me conclude it of the Archbishop's own Inditing, and recommended by him to Secretary *Cecyl*, to get it made Authentick, and of Authority by the Queen's Seal. This her Majesty's Letter may be found in the *Appendix*, as I meet with it in the *Benet* College Library; and is also Recorded in the Archbishop's Register. A N N O 1560.

In pursuance of this Order from the Queen, the next Month the Archbishop directed his Mandate to the Bishop of *London*, to publish the Queen's Letters through the Province of *Canterbury*, to this Tenor. Numb. XV.

" MATTHEUS *permissione Divina Cant. Archiepiscopus, Venerabili Confratri*
 " *nostro D. EDMUNDO eadem permissione London. Episcopo Salutem & Fra-*
 " *ternam in Domino Charitatem. Cum Serenissima Domina; &c.* In English thus;
 " Whereas our Sovereign Lady *ELIZABETH* by the Grace of God Queen of
 " *England, &c.* By Her Letters missive, dated at *Westminster* the XXII. Day of
 " *January* last past, in the Third Year of Her Reign, gave in Commandment
 " to us and your Brotherhood, and other Her Commissioners, deputed and as-
 " signed for deciding of Ecclesiastical Causes by Her Royal Letters Patents,
 " Sealed with the Great Seal of *England*, among other things, that We, for the
 " illustrating of the Glory of God, and the Honour of the Church of *England*, and
 " to take away Dissensions and Controversies between Her Subjects, and to esta-
 " blish Consent of Truth, according to the Tenor of a certain Statute set forth
 " in the Parliament of *England*, holden at *Westminster* in the first Year of the
 " Reign of our said Queen; should conceive and make certain Decrees, or
 " Ordinances, Corrections, Interpretations or Reforms; and firmly enjoin-
 " ing us *MATTHEW* Archbishop of *Canterbury*, as aforesaid, by Her said Let-
 " ters missive commanded, that We should cause the foresaid Decrees, Ordinan-
 " ces, Corrections, or Reforms to be published in and through our whole
 " Province of *Canterbury*, and to be commanded to be executed, as in the said
 " Letters missive (the Tenor of which we were willing should be here enclosed)
 " among other things more largely is contained and set down: Now We, desi-
 " ring heartily to obey the Letters and Commands of our said Lady and Queen;
 " and willing according to our Duty towards Her Highness, to give all Care
 " and Diligence to the Businesses committed and entrusted to us by Her High-
 " ness; firmly command your Brotherhood in behalf of Her Majesty, that with
 " the Receipt of these Presents, with all the Celerity, and Mature Diligence you
 " can, you publish and declare the Ordinances, Corrections or Reforms of
 " the Kalendar, together with the Tables of the Commandments, made, concei-
 " ved and established by us and other the Queen's Commissioners, by Authority,
 " and Vigor of the said Letters missive, according to the Form of the Statute
 " aforesaid, (The Copies whereof imprinted in Paper annexed to these Presents
 " we send to you) to all and singular our Venerable Brethren of our Province of
 " *Canterbury*, Fellow-Bishops and Suffragans of our Church of Christ in *Canter-*
 " *bury*: And to them and every of them, on the Part of our Lady the Queen,
 " you firmly Command that each of them in their Cathedral Churches, and in
 " the Parochial Churches of their Concerns and Dioceses, the Ordinances, Re-
 " formations of the Kalendar, and the Tables of the Commandments of God
 " aforesaid, be inviolably observed, in all and by all, according to the Prescript
 " of the Queen's Letters, and be accomplished: And that they diligently and
 " exactly take Care thereof with Effect; and do not delay to have them done:
 " And so to be done and observed by you, Dear Brother, in your Cathedral
 " Church, and in *London*, and through your Dioces. Given at our Manour of
 " *Lambeth*, the 15th of *February*, 1560. And the Second Year of our Con-
 " secration.

The Archbi-
shop's Man-
date there-
upon.

A N N O
1560.

Registr. Grind.
Allowed to
Ministers to
change the
Lessons.

The Bishop of London accordingly sent his Letters to the Bishop Suffragans,
ult. Feb. the said Year,

Before this Reformation of the Lessons, it was recommended to the Discretion
of the Ministers, to change the Chapters for some others more proper. For so
it is in the *Admonition* to the Ecclesiastical Ministers set before the Second Book
of Homilies; (but I suppose erroneously, belonging rather to the First Book,
which was printed this Year 1560.) Where it is said, "And where it may so
" chance, some one or other Chapter of the Old Testament to fall in order to
" be read upon the Sundays or Holy-days, which were better to be changed with
" some other of the New Testament of more Edification, it shall be well done
" to spend your Time to consider well of such Chapters before hand. Whereby
" your Prudence and Diligence in your Office may appear. So that your Peo-
" ple may have Cause to glorify God for you, and be the readier to embrace
" your Labours, to your greater Commendation, to the discharge of your Con-
" sciences and their own. But when the above-mentioned Commissioners had
altered the Lessons, and made a New Kalendar, and Tables directing the Chap-
ters to be read, this Liberty was no longer indulged every private Minister.

The Refor-
mation in the
Lessons.

The Reformation that was made in the Lessons was this: That whereas in King
Edward's First Book there were no peculiar Lessons for the Holy Days and
Sundays of the Year, but the Chapters of the Old and New Testament were read
on in Course without any Interruption or variation: So I have seen it in a Com-
mon Prayer Book in *Folio*, Printed 1549: And in the Second Edition of that
Book under that King, there were proper Lessons for some Holy Days; but not
for *Sundays*: Now (as I have observed in a Common Prayer Book in *Quarto*,
Printed this Year 1560.) there was a Table of proper Lessons thus Entituled,
*Proper Lessons to be read for the first Lesson, both at Morning and Evening Prayer on the
Sundays throughout the Year: And for some also the second Lessons.* And it begins
with the Sundays of Advent. On the first whereof is appointed to be read, *Esay I.*
For Mattins, and *Esay II.* for Even Song. There is another Table for Proper
Lessons on Holy Days, beginning with *St. Andrew*. Wherein the first Lesson is
Pro. xx. and for Even Song *Pro. xxi.* And yet a third Table for proper Psalms
on certain Days. Which are *Christmas-day, Easter day, Assension-day, and Whitsun-
day.* But these proper Psalms indeed were not now first apointed, having been
used ever since the first Common Prayer Book was enjoined.

Private Pray-
ers Printed
with the
Common
Prayer.

At the end of this Common Prayer Book, (*viz.* that in *Quarto*, put forth this
Year, and Printed by *Jug, and Cawood*) were divers very good Prayers added
for private and Family Use: Entituled, *Certain godly Prayers to be used for sundry
Purposes.* Which I cannot think otherwise but to be inserted by the Order of the
Archbishop; and they were the same that were Printed in the former Common-
Prayer Books under King *Edward*. But in our latter Editions of the Common-
Prayer Book, they are either shortned, or wholly omitted. Which, whatever was
the Reason, to me is great Pity, being so proper to be used for various Occasions
and Emergencies. I will but mention what the Subject and Matter of these Pray-
ers were. The first was a General Confession of Sin, to be said every Morning
beginning, *O Almighty God our Heavenly Father, I Confess and Knowledge, &c.* Then,
followed Prayers to be said in the Morning, Four in Number. Besides these,
there was a Prayer against Temptation: A Prayer for obtaining of Wisdom. *Sapi-
en. IX.* Beginning, *O God of our Fathers, and Lord of Mercy, &c.* This Prayer is
also set at the beginning of the Bishop's Bible, put forth by Archbishop *Parker*;
who we may conclude, ordered the setting of that Prayer there, as proper to be
used before the reading of any Portions of the Holy Scripture. The next is
a Prayer against worldly Carefulness: Beginning, *O most dear and tender Father,
&c.* A Prayer necessary for all Persons, *O Merciful God, I a Wretched Sinner, &c.*
A Prayer necessary to be said at all times. *O Bountiful Jesu, &c.* Then there fol-
low certain Prayers taken out of the Service daily used in the Queens House.
The first whereof beginneth, *Almighty God, the Father of Mercies, and God of all
Comfort, &c.* These Prayers are Nine in Number. Then follows a Prayer for
Trust in God, *The beginning of the Fall of Man was Trust in himself; the beginning
of the Restoring Man was Distrust in himself, and Trust in God, &c.* A Prayer for
Concord of Christ's Church. A Prayer against the Enemies of Christ's Truth.

A Prayer for Patience in Trouble. A Prayer to be said at Night going to Bed. A N N O
A Prayer to be said at the hour of Death. 1560.

In this Year was the first Book of Homilies first reprinted, containing Twelve Sermons, after they had been by the Queen's Order, diligently looked over and perused by her Divines: And added at the end of the said Quarto Edition of the Book of Common Prayer. These Homilies bore this Title, *Certain Sermons appointed by the Queen's Majesty to be declared and read by all Parsons, Vicars and Curates, every Sunday and Holy Day in their Churches. And by her Grace's Advice, perused and overseen for the better Understanding of the Simple People. Newly imprinted in Parts according as is mentioned in the Book of Common Prayers. Anno M. D. LX.* Homilies first reprinted.

Among other things done this Summer by the Ecclesiastical Commission afore-said, which was appointed for settling of the Church, and inspecting Matters of Religion, and correcting of Abuses, according to the Power the Parliament had lately given the Queen, as having the Supremacy of the Church in her own Dominions; our Archbishop, Bishop Grindal, and Dr. Haddon, Master of the Requests, among many others, were three in the Commission; who by Virtue of the Power committed to them by the Queen, wrote Letters to the Vicechancellor, Dr. Andrew Pern, and the rest of the University of Cambridge, to restore Martin Bucer, and Paul Fagius, deceased in that University, to their due Honour. Whose dead Bodies had been in the late Reign so inhumanly dealt with by Cardinal Pole's Order, as to be digged out of their Graves, and publickly burnt in the Market place. The said Letters being read in the Senate, Dr. Pern being then Vicechancellor, it was asked, *Placitne Vobis, ut Gradus & Honoris Titulus, quæ olim Martino Bucero, & P. Fagio publicis hujus Academiæ Suffragiis adempta erant, eisdem in integrum restituantur, & omnes Actus contra eos aut eorum Doctrinam rescindantur.* Which they all agreed to. This was done July 22. And the 30th. of July Dr. Ackworth, the publick Orator, made an Oration publickly in St. Maries in Honour of these two Learned Men, at an Assembly of the University appointed for that purpose. And the Oration done, Dr. James Pilkinton, the publick Professor of Divinity went up the Pulpit, and made a Sermon upon the CXI Psalm, beginning, *Blessed is the Man that feareth the Lord, &c.* The Entrance and Walls of the Church were all hung with Verses in the Praises of these Men. And an Account of this Restitution the University on the 3d of August sent up to the Archbishop and the Commissioners; acquainting them with what great Joy and Triumph and Applause it was generally done; and that as soon as their Letters were read to the Senate, and the Injuries offered to the dead Bodies, by them mentioned, they were all presently on fire to honour them.

Bucer and Fagius restored.

About the time this was in doing, the Queen honoured the Archbishop with a Visit at his Palace. For on the 29th of July She set out on Her Progress from Greenwich Westward, and coming to Lambeth She dined with my Lord of Canterbury, together with Her Privy Council. And thence took Her Journey towards Richmond: Where She rested Five Days; and then removed to Oatlands, to Sutton, and other Places on that Side.

The Queen dines with the Archbishop.

A N N O

1560.

C H A P. IV.

The Archbishop takes care of the vacant Sees: Especially those of the North. His Admonition concerning Matrimony, set forth. An Order concerning Preaching. A Message from the Protestants in Germany. The Visitors of Cambridge advise the Archbishop, of Cofins of Katherin Hall, his Resignation. The Council sends to the Archbishop concerning the Popish Bishops in the Tower. He writes in behalf of some of the Dutch Church, London, in the Inquisition in Flanders. Appoints a special Form of Prayer. Forbids the Ordination of Mechanics.

Preachers appointed for Bishopricks vacant.

MSS.C.C.C.C.

Solicits for the Northern Sees.

Pap. Office.

THERE were Three Great and Rich Bishopricks yet undisposed; which required some longer Deliberation, What sufficient Men to place in them: Namely, the Archbishoprick of *York*, and the Bishopricks of *Winton* and *Durham*. *William May* LL. D. Dean of *St. Pauls*, under King *Edward*, and also in the beginning of Queen *Elizabeth*, a wise and well weighed Man, was resolved upon for the Archbishoprick, but he fell sick and died before he was Consecrated, as was said before. In this Vacancy Care was taken, that some able Preachers should be sent into those Dioceses to Preach to the People, and to keep them quiet in the Queen's Proceedings. The Archbishop was thought the fittest to recommend proper Men for this Work. And the Earl of *Winchester*, who was Lord Treasurer, sent a Letter to the Archbishop, signifying that he had desired of the Queen, that some Preachers might be appointed in those Three Sees not yet filled: That is, for *York* Two or Three, for *Durham* Two, and for *Winchester* Two; to be appointed by the Dean and Chapter of each Diocess. And that the Queen had directed to take the Archbishop's Advice herein, and to accept such as he should name to that Charge: Which was the occasion of his Writing to the Archbishop: Adding, that he would allow to the said Preachers for their Pains and Charges Forty Mark between that and *Michaelmas*: And desired accordingly his Letters to the Parties by him to be named to this Office. This Letter was writ in *July*.

The Northern Parts remained some Months after unsupplied with Bishops, the Court (perhaps by the Counsel of the Lord Treasurer) being loth yet to let go the plentiful Temporalities belonging to them. This troubled the good Archbishop, solicitous to see the Church of *England* filled with her Bishops: For he saw well the great Inconveniencies of the Want of faithful Pastors, to oversee and govern the Church at this time, and to keep the Queen's Subjects in good Order, and well instructed in true Religion. And therefore thought it highly necessary to call upon the Court again, (as he had done oft before) to have those vacant Sees filled. He addresseth therefore on the 12th. of *October*, to the Secretary, (whom it was his Custom to apply to in all such Cases) 'Instantly desiring him to make Request to the Queen's Majesty, that some Bishops might be appointed into the North. That it was not credible how often it was desired at divers Mens Hands, and how the People there were offended, that they were nothing cared for. Alas! (said the Archbishop) they be poor, rude of their own Natures; and the more had need to be looked to, for retaining them in Quiet and Civility. He feared, that whatsoever was then through good Husbandry saved, would be an Occasion of further Expence, in keeping them down, if (as he prayed God to forefend) they should be too much *Irish* and Savage. Peradventure (added he) *Terence* counselled not amiss, *Pecuniam in loco negligere, summum interdum Lucrum*; i. e. That upon a fitting Occasion to disregard Money, may

may prove the greatest Gain. He knew the Queen's Disposition to be graciously bent to have her People to know and fear God. Why then (demanded he) should others hinder her good Zeal for Money sake, as it was most commonly judged?

Then he proceeded to recommend some, as fit Persons to be preferred to those Bishopricks. That if such as had been named to York and Durham were not acceptable, or of themselves not inclined to be bestowed there, he would wish that some such as were placed already, were translated thither. And, if they were minded to have a Lawyer at York, in his Opinion the Bishop of St. David's, Dr. Yong, was both witty, prudent, and temperate, and Manlike. That the Bishop of Rochester [Guest] would be well bestowed at Durham, nigh to his own Country. And the two other Bishopricks might more easily be provided for, and with less Inconvenience, tho' they for a time stood void: And if, to be joined with him, the Deanry of Durham were bestowed upon Mr. Skinner, (whom he esteemed Learned, Wise and Expert) he thought they could not better place them. His Advice concerning Skinner took place; for he was preferred to the Deanry: And likewise for the Translation of the Bishop of St. David's.

And whereas any Fear might arise, that these whom he had named, might injure the Revenues of these Bishopricks, he reminded the Secretary of what Caution he had formerly given for the preventing this: Saying, That if either of them, or any of them all, should be feared to hurt the State of their Churches, by exercising any extraordinary Courses for packing and purchasing, that Fear might soon be prevented; viz. that they had old Precedents in Law, practised in Times past, for such Parties suspected, to be bound at their Entry to leave their Churches in no worse Case by their Defaults, than they found them. And then, said he, What would you have more of us?

In fine, like a compassionate Father of the Church, he concluded this Address with an earnest Expostulation, to this Tenor; That he had aforetime wearied him in this Suit: And until he saw these strange Delays determined, he should not cease to trouble their Time. If they heard him not for Justice sake, and for the Zeal they must bear for Christ's dear Souls, Importunity should win one Day, he doubted not. For he saw it had obtained a *Judicibus iniquis, quanto magis a misericordibus*; i. e. from unrighteous Judges, much rather would it prevail with such as were Merciful. And thus concluding, that he should offer his Prayers to God, that he, the Secretary, might find Grace in his Solicitation to the Queen's Majesty for the Comfort of her People, and the Discharge of her own Soul.

The Archbishop this Year set forth *An Admonition for the Necessity of the present Time*, [as the Title thereof run] till a further Consultation, to all such as shall intend hereafter to enter the State of Matrimony Godly, and agreeable to Law. This he found highly needful, because of the Lawless and Incestuous Mariages that in these Times had much prevailed. This same Admonition was Printed, and appointed to be set up in Churches. And the Observation of this Order is still required, as is ordinarily to be seen in the Churches of the Kingdom to this Day, the Admonition hanging up in all Parish Churches. And therefore I shall not here insert it; but only observe what I find of the Archbishop's own Hand, writ on the Sides of one of these Printed Admonitions; as namely these Passages.

"Levit. 18. and 20. None shall come near to any of the Kindred of his Flesh, to uncover her Shame. On the side of this is writ, *Textus intelligendus, De Gradibus, non tantum de Personis*. These Sentences stand variously here and there in the Margent, viz.

"*Liberi duorum Fratrum, vel duarum Sororum, vel Fratris & Sororis, contrahunt; Nec Jure Divino vel Civili prohibentur, Jure Communi & Usitato & Speciali in Conjunctionibus spectandum non quod liceat, sed quod honestum.*

"*Ubi par Gradus & eadem Ratio est: ubi & par Prohibitio, & similis Constitutio est. Ut si proneptem ducere prohibetur in gradu remotiore, multo magis Neptem.*

"*Mulier, Si duobus nupserit Fratribus, abjiciatur usq; in diem Mortis. Sed propter*

A N N O
1560.

His Advice
that the Bi-
shopricks
should receive
no Damage.

The Admo-
nition con-
cerning Ma-
trimony;

With his An-
notations.

MSS. C.C.C.C.

A N N O
1560.

† Wherein be
declared the
Degrees of
Mariage pro-
hibited by
God's Laws.

“ propter humanitatem in Extremis suis, Sacris reconciliari oportet. Ita tamen
“ ut si forte recuperarit, Matrimonio Soluto ad Penitentiam admittatur. Ex
“ Concilio Neocæsariensi, Can. 2.
“ Mariti filius ex alia Uxore, & Uxoris filia ex alio Matrimonio, rectè
“ Contrahunt.
“ Quis ex his, quas legibus, & Moribus prohibemur Uxores ducere, duxerit,
“ Incestum Committere. L. Sororis. F. ritu.
“ Hen. VIII. 25. Ca. 22. This Statute † repealed, but yet the Reason of the
“ Law doth remain, which saith, that there be Degrees prohibited by God's
“ Word.
“ Fratris Uxorem ducendi, vel duabus Sororibus conjungendi penitus Licenti-
“ am submovemus, nec dissoluto quocunq; modo Conjugio.
“ Inter Consanguineos Viri & Consanguineos Mulieris, nulla est Affinitas.
“ Unde duo Fratres contrahunt duabus Sororibus, & Pater, & Filius cum Matre
“ & Filia. Affinitas est inter Consanguineos Mulieris, & ipsum Virum, & Con-
“ sanguineos Viri, & ipsam Mulierem. De Cons. & Aff. ca. quod Super.
“ Soror mea habuit Maritum, Ea Mortua Maritus ejus Filiam accepit. Quo
“ defuncto potero cum ejus Relicta contrahere. Quod inter me & illam Relictam
“ nulla est Affinitas.

“ Avia, } Omittuntur in Lege; quamvis existimem Pro-
“ Uxor Avi, } hibitiones in Lege commemoratas ideo proponi, ut
“ Conjux } ex illis evidenter intelligamus quid in consimilibus
“ Patru, } gratibus facere deceat. Petrus Martyr in Judic. } Pellicanus
“ } Cap. primo. Et putat has Prohibitiones naturales ef- } Basilii.
“ } se, propterea quia Canaanæi reprehendunt. } Antonius,
“ } Part. 3. tit. 1.
“ } Cap. 11.

“ Brentius }
“ Lambertus }
“ Vatablus } Concedunt uni duas Sorores ducere.
“ Phagius }
“ Lyranus. }

“ Matrimonium } Quod non habet Testes.
“ Clandestinum, } Quod non fit Solennitate.
“ } Quod non denuntiatur publicè.

An Order
concerning
Preaching.

I shall add only this more concerning this *Admonition*: That it was printed first by *Reginald Wolf*, Printer to King *Edward VI.* as now in the beginning of this Reign, to the Queen. And in the end of this first Edition, it is forbid, “ That any
“ under the Degree of a Master of Art preach or expound the Scripture; but only
“ to read the Homilies: Nor to innovate or alter any thing, or use any other
“ Rite, but only what is set forth by Authority. This Order, thus subjoyned to the *Admonition*, that was to be set up in every Church, and so the more obvious to be read by all Priests and Curates, as well as others, was doubtless to hinder raw and indigested Heterodox Preaching, and so to keep up the Reputation and Soundness of it, and to prevent the Mixing of any Popish Superstitions in the publick Worship.

German Pro-
testants send
to the Queen.

THIS Year, a Letter, and certain Articles of Religion, as it seems, were sent to the Queen from some Learned Men in *Germany*, to propound an Accommodation for Union among all that professed the Gospel. The Queen ordered Secretary *Petre* to send them to the Archbishop, to consider of: to the intent She might the better make such speedy Answer to the Messenger that brought them, as should be convenient. The Archbishop was required to come the next day to the Court to understand her Majesties further pleasure. I find this Letter of *Petre* to the Archbishop, but I am sorry I can give no more account of so material an Occurrence.

The Master
of Katharin
Hall, Cam-
bridge, resigns.

William Bill D. D. one of the Visitors of *Cambridge*, but now at Court, being Almoner to the Queen, signified to the Archbishop by a Letter *July* the 7. That
Coxins,

Cozin, Master of *Katherine Hall Cambridge*, had made a Resignation of his Mastership freely in Writing, and had delivered the same unto him, the said *Bill*, to the Intent his Grace, or other the Visitors, might Nominate or Commend, by his Letters to the Fellows of the said College, some fit Person for the said Room; who must be, he said, by their Statutes, either Doctor or Batchelor of Divinity. And so desiring the Archbishop to recommend somebody, he concluded. Writ from the Court at *Greenwich*. This *Cozin* was he that came in Master upon the putting out of *Dr. Sandys*, in the beginning of *Queen Mary's* Reign, by the Order of *Bishop Gardiner* the Chancellor to the Fellows, to Elect him: And being a Creature of *Gardiner's*, was a busy Man in that Reign, and one in Commission for prosecuting Protestants. And now I suppose the Visitors might have some Matters against him, which might have been sufficient to deprive him. Or perhaps he not minded, because of his Religion, to tarry longer in the University, thought it his best way quietly to Resign. He that succeeded in the Mastership was *John May*, Brother I suppose to *William May*, Dean of *St. Paul's*. This *John* was afterwards Bishop of *Carlisle*, and might be he that was recommended to the College by the Archbishop.

A N N O
1560.

Dr. May.

Divers of the more eminent of *Queen Mary's* Clergy had refused to take the Oath of Supremacy to *Queen Elizabeth*, having been cited some before the Privy Council, and some before the Queen's Ecclesiastical Commissioners for that Purpose: And so for that Denial were committed to Prison, and Deprived. They that lay in the *Tower* were these that follow: *Hethe*, late Archbishop of *York*, and Lord Chancellor of *England*; *Dr. Pates*, late Bishop of *Wigorn*; *Dr. Thirlby*, late Bishop of *Ely*; *Dr. Watson* of *Lincoln*, *Dr. Turberville* of *Oxon*, *Dr. Boxal*, late Dean of *Windsor*; *Dr. Feckenham*, late Abbot of *Westminster*; *Dr. Bourn*, late Secretary, and Bishop of *Bath and Wells*. These lying under some closer Restraint, petitioned the Lords of the Council, that tho' they were kept asunder, yet that they might have the Liberty to Eat together at Meal-times. But being Committed by the Archbishop, and other the Commissioners, the Lords sent to the Archbishop an Account of what was by these Prisoners desired. And that if he approved of it, he might send his Order to the Lieutenant of the *Tower*, to allow them so to do: Prescribing nevertheless the Order unto them; namely, That *Dr. Heth*, *Dr. Boxal*, *Dr. Pates*, and *Dr. Feckenham*, be admitted to one Company to one of the Tables; and to the other Table, *Dr. Thirlby*, *Dr. Bourn*, *Dr. Watson*, and *Dr. Turberville*. But if he thought not fit that this Liberty should be granted them, then to signify it unto the Lords.

Liberty to the
Bishops Im-
prisoned, to
Eat together.

The Summer of this Year our Archbishop was concerned tenderly for the Condition of some poor Foreigners: Who living in *England* for their Religion, went for some time into *Flanders*, their Occasions calling them thither; where they fell into the cruel Hands of the Inquisitors. In whose Behalf, our Archbishop by Letters to the Magistrates where they were detained, interceded. The Case was this. While the Persecution lasted in *Flanders* under King *Philip* of *Spain*, many fled into *England*, taking Shelter under the Protection of *Queen Elizabeth*, and joined themselves to the *Dutch Church* in *London*. Among the rest, there were these three of *Steenwerk*, *Christian Quekere*, *Jagues Dionysart*, and *Jean De Salomez*. Who, upon some Occasion going back into *Flanders*, were seized not long after their Landing at *Nieuport*, and brought Prisoners to the Town of *Furne*. Here they were examined by Inquisitors, and urged to forsake their Profession of the Gospel; but they remained stedfast. So that when their Friends of the *Dutch Church* of *England* saw nothing but Death likely to befall them, they prevailed with the Archbishop of *Canterbury*, and the Bishop of *London*, their Superintendent, to send their Letters to the Magistrates of *Furne*, to release these Prisoners. Which the Archbishop and Bishop did, the Letters being signed with their Names, as also with the Name of *Haddon* Master of the Requests, and others about the Queen. They certified therein, that these Good Men passed along in the Highway without any Misbehaving themselves, or holding any Dispute with any, and were Innocent as to the committing any thing against the Laws of the Country. That for their Faith they might not be molested, living within the Queen's Dominions; as the Queen had given free Leave to Foreigners in case of Religion. They mentioned the Command the Queen had given, that none of

The ABp. in-
tercedes for
some Prote-
stants in *Flan-
ders*.

A N N O
1560.

the Subjects of the *Low Countries* coming into *England*, and carrying themselves modestly, should be meddled withal. But that if they should deal too hardly with those of the Religion, who had submitted themselves to her Majesty, and dwelt under her Protection, She should be constrained to make the same Measure to those of other Nations. But she hoped and expected the Contrary from the Wisdom of these Magistrates. This was dated *July 26. 1660.* These Letters the Magistrates of *Furne* sent to the King's Council at *Brussels*: But they laboured to extenuate their Authority, giving out that they were forged by some *Lutherans*, and so notwithstanding, they resolved to proceed against these honest Men, according to the Extremity of their Laws; and in fine, put them to Death by Strangling and Burning.

The Arch-
bishop's Order
for Prayer,
upon Unsea-
sonable Wea-
ther.

Regist. Grind.

I find our Archbishop issuing out two needful Precepts to his Provincial Bishops this Summer. The one was, an Order for Prayer for the preventing of God's Judgments, and particularly that which was feared from the Weather that now proved unseasonable. This occasioned him to prescribe a short Form to be used thrice in the Week for Seasonable Weather, and also for good Success of the Common Affairs of the Realm. And it was framed not only to be read at this present time, but also at any time hereafter, when like Occasion should arise, at the Discretion of the Ordinary, within the Province of *Canterbury*. The Preface to this short Form began thus: 'That we were taught by many and sundry Examples of Holy Scripture, that upon Occasion of particular Punishments, Afflictions and Perils, which God of his most just Judgments hath sent among his People, to shew his Wrath against Sin, and to call his People to Repentance, and to the Redress of their Lives, the Godly have been provoked and stirred up to more Fervency and Diligence in Prayer, Fasting, and Alms Deeds; to a more deep Consideration of their Consciences, to ponder their Unthankfulness, &c.' This Form was sent to the Bishop of *London*, enclosed in the Archbishop's Letter *July 7.* And he forthwith enjoined his Archdeacons, to give Commandment to all Curates and Ministers in their respective Archdeaconries, to observe the said Book duly, and to begin their Service at Eight of the Clock in the Morning every Day.

Forbids the
Bishops to
Ordain Me-
chanicks.

Regist. Grind.

His Letter to
the Bishop of
London.

The Inconvenience of admitting Laymen of Mechanical Trades and Occupations, into the Ministry, was soon espied; many of them by reason either of their Ignorance, or want of grave Behaviour, rendring themselves despised, or hated by the People. The Archbishop therefore resolved, that no more of this sort should be received into Orders: And thereupon sent his Directions and Commandment to the Bishop of *London*, and the rest of the Bishops of his Province, to forbear it for the future, till a Convocation should be called, further to consider of it. His Letter to the Bishop of *London* ran to this Tenor:

'That whereas, occasioned by a great Want of Ministers, both he and they, for tolerable Supply thereof, had heretofore admitted unto the Ministry sundry Artificers, and others, not traded and brought up in Learning; and as it happened in a Multitude, some that were of base Occupations: Forasmuch as now by Experience it was seen, that such manner of Men, partly by reason of their former Prophane Arts, partly by their light Behaviour otherwise, and Trade of Life, were very offensive unto the People; yea, and to the Wise of this Realm, they were thought to do a great deal more Hurt than Good; The Gospel thereby sustaining Slander: These therefore were to desire and require them hereafter, to be more circumspect in admitting any to the Ministry; and only to allow such, as having good Testimony of their honest Conversation, had been traded and exercised in Learning; or at the least had spent their Time in Teaching of Children, excluding all others which had been brought up and sustained themselves, either by Occupations or other kinds of Life, alienated from Learning. This he prayed him diligently to look to, and to observe not only in his own Person, but also to signify this his Advertisement to others of their Brethren, Bishops of his Province, in as good speed as he might. So that he and they might stay from collating such Orders to so unmeet Persons; until such time as in a Convocation they might meet together, and have further Conference thereof. Dated at *Lambeth* the 15th. of *August*.

A N N O

1561.

C H A P. V.

The Archbishop with his Assessors. A Declaration to be read by Ministers. Orders for the preserving Uniformity among Ministers. The Archbishop's Interpretation of the Injunctions. The Clergy taxed for Reparation of S. Paul's Church burnt. This Fire gives occasion to a Popish Libel: Answered by the Bishop of Durham. The Archbishop's Certificate concerning the Clergy. The Certificate of the London Clergy.

THE Archbishop, as he had much to do at this Time, for the Reformation of the Church, and of those that were to Serve in it, so he had an *Assessors* of other Bishops with him at *Lambeth*, for his Assistance, by Special Commission from the Queen, as it seems, according to a late Act of Parliament. And as in their First Session, many wholesome things were concluded upon; so at their Second Session (which was *Apr. 21. 1561. at Lambeth*) Articles were agreed upon by our most Reverend Father, and *Thomas* the other most Reverend, the Archbishop of *York*, with the Consent of their Brethren, the Bishops, to the same: *Viz.* First, That the Articles agreed on the first Sessions, be ratified, confirmed, and put in execution accordingly. *Item*, That the Readers be once again reviewed, and their Abilities and Manners examined, &c. with divers other Particulars, which I omit. But one chief Order by the Archbishop and this Venerable Assembly appointed, now or near this Time, was that which follows:

Articles concluded by the Archbishop, with his Assessors.

In the Church many Popishly affected Priests still kept their hold by their outward Compliances; but to make the best Provision that could be against such for all Times hereafter, all Parsons, Vicars and Curates, that took Ecclesiastical Livings or Cures, were now bound to make a publick Declaration, by the Order of the Archbishop and the rest of the Bishops; and afterwards to be read by them once every half year before their People: To testify their common Consent in certain sound Doctrines. That hereby Papists might be refuted, who had slandered the Protestant Ministers, as if there were no Agreement and Unity of Faith among them. This Declaration consisted in Eleven Articles; the Sum whereof was, "That they professed to believe in one Living and True God, and that in the Unity of the Godhead were three Persons of one Substance. That they believed whatsoever was contained in the Canonical Scriptures; and that in them were contained all things necessary to Salvation. That they believed all the Articles contained in the three Creeds. That the Church was the Sponse of Christ, wherein the Word of God was truly taught, and the Sacraments ministered according to Christ's Institution, and the Authority of the Keys duly used. That it was not lawful for any Man to take upon him any Office or Ministry, but such as were lawfully called thereunto by Authority of the Realm. Also, they acknowledged the Queen's Majesties Prerogative and Superiority of Government over all States, and in all Causes Ecclesiastical and Temporal in her own Dominions. That the Bishop of *Rome*, by the Word of God, had no more Authority than other Bishops had in their Provinces and Dioceses. And therefore that his former Power in *England* was usurped, and for just Causes taken away. That the Book of Common Prayer and Administration of Sacraments was agreeable to the Scriptures. That the Sacrament of Baptism was fully and perfectly ministered, tho' Exorcism, Oyl, Salt, Spittle, &c. were taken away. That private Masses, or receiving the Sacrament by the Priest alone, were never used among the Fathers of the Primitive Church: And that the Mass is a Propitiatory Sacrifice for Quick and Dead, and a Means to deliver Souls out of Purgatory, is neither agreeable to Christ's Ordinance, nor ground-

Spiritual Persons to Declare an Unity in Doctrine.

The Declaration.

A N N O
1561.

Chap. 17.

Resolutions
and Orders
for the Cler-
gy.

Interpretati-
ons of the In-
junctions.

Chap. 17.
Paul's burnt.

The Queen
to the Arche-
bishop here-
upon.
Park. Regist.

“ ed upon Apostolical Doctrine. That the Sacrament of the Holy Communion
“ ought to be administred to the People under both Kinds. That they utterly
“ disallowed of extolling Images, Relicks, and feigned Miracles, and the setting
“ forth God in the Form of an Old Man, and the Holy Ghost in the Form of a
“ Dove; And all Worshipping of God according to Men's Fancies by Pilgrima-
“ ges, Setting up of Candles, &c. This Declaration may be seen at large in
the History of the Reformation under Queen Elizabeth. Which, tho' it went forth
under the general Name of both Metropolitans and all the Bishops, yet it seems to
have been chiefly the Work of our Archbishop.

The Archbishop also about this time framed another useful Writing; Which was
to serve for the Clergy to *Practise*, as the former was for them to *Declare*. And
this was to serve for Uniformity in their Ministration, and for Maintenance of
Concord in the Church, till a Synod should meet. This also was published by the
Consent of all the Bishops, to be observed in both Provinces. They called them
Resolutions and Orders, viz. “ That Licenses for Preaching that had been given by
“ the late General Visitors, should be called in. And that such as should be ad-
“ mitted to Preach should be Examined in their Doctrine; and to be admonished
“ to use Sobriety and Discretion in their Teaching; to abstain from buisy
“ Meddling in Matters of Controversy; to set out the Reverend Estimation
“ of both the Sacraments; and to move the People to Obedience to the Book of
“ Common Service and the Queen's Injunctions: And not to exact unreasonable
“ Rewards of the poor Curates for their Coming to preach in their Cures. That
“ publick Baptism be administred in the Font, not in Basins. That private Baptism
“ be administred in case of Necessity, as in peril of Death, &c.

Other things also were drawn up by the diligent Archbishop in his own Name,
and in the Name of the rest of the Bishops: which were *Interpretations and Consi-
derations* of certain of the Queen's Injunctions, for the better Instructions of the
Clergy. Which are too long to be here set down; but may be found among the
Archbishop's own MSS. preserved in the *Benet College Library*, in the Volume in-
titled *Synodalia*; and in the *Annals* of the Reformation.

In the Summer this Year, *viz.* on Wednesday June the 4th. happened a terrible
Fire in the Magnificent Cathedral of London, S. Paul's Church; which burnt down
the lofty Spire Steeple, struck with Lightning within three Yards of the Top; and
the upper Roof of the Church and Isles, consuming the Covering wholly: And
all done within the space of four Hours. Whereat the Queen was much touched,
and thought seriously of speedy Reparation, judging the Religion as well as the
Honour of the Nation concerned in it. And being Church-Work, She reckoned
the Bishops and Clergy should especially be Contributors thereunto. She sent there-
fore a Letter to the Archbishop, that he should consult with the Bishops of his Pro-
vince, and the chief of the Clergy, to devise some convenient way for collecting
of Money from them for that Use. But take the Queen's Business with the Arch-
bishop, in her own Words:

“ Most Reverend Father in God, We greet you well. Although we know
“ there needs no means to provoke you to further the re-edifying of the Church
“ of S. Paul in our City of London, being the same, both in respect of Christian
“ Religion, and for Honour of our Realm, a right necessary Work duely reco-
“ vered: Yet to joyn our Authority with your Devotion and Good Will, We do
“ Authorize you by way of any manner of usual or other good Conference with
“ the Bishops of your Province, and the principal Members of the Clergy there-
“ of, to devise upon some Contribution of Money and Relief to be levied and
“ collected of the same Clergy. Wherein we mean neither to prescribe to you
“ the Manner of Levying, nor the Sum to be Contributed; but refer the same to
“ your Wisdom, and the Consideration of so great a Work. And if you shall
“ think fit to be informed therein upon any special Doubt, then to resort to our
“ Council; Who in that behalf shall give you Knowledge and Advice of that that
“ shall be convenient. Yeven under Our Signet at Our Manor of Greenwich the
“ 24 Day of June, the Third Year of Our Reign.

The

The Archbishop being backed with this Authority, could the better forward this good Work. His Judgment was, That the Clergy of the Dioces of *London* should contribute the Twentieth part of their Spiritual Promotions, and the Clergy of the other Dioces the Thirtieth. So he dispatched his Letters to the Bishop of *London*, acquainting him with this his Judgment; and desiring him to dispatch Letters to all the Bishops in his Province to this tenor. But take his own Letter.

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1561.

“ After my right hartly Commendations to your Lordship premised. Having
“ received the Queen’s Majesties Letters, the Tenor whereof I send to you here-
“ with, I have thought good, for the better Accomplishment of her Majesties
“ pleasure herein, to require your Lordship, that not only upon Conference with
“ the Clergy of your Dioces, you do resolve your selves upon such reasonable
“ Imposition and Contribution, to be collected and answered of your said Clergy
“ towards the re-edifying of the Church of *Pauls*, as may seem correspondent
“ to their severall Estates and Preferments in Living; but also that you do with
“ all convenient speed signify the Tenor of the Queen’s said Letters to the residue
“ of the Bishops of my Province; Requiring them to do the like in their severall
“ Dioces. Doing your Lorchip further to understand, that I think this Rate
“ to be the least that will be accepted, That the Clergy of your Dioces of
“ *London* should pay and contribute the Twentieth Part of their Spiritual Promo-
“ tions; and the Clergy of every other Dioces of my Province, being not in
“ their First Fruits, to pay only the Thirtieth Part of their said Promotions, ac-
“ cording to the Rate taxed in the Queen’s Majesties Books. Always provided,
“ that Stipendiaries and Curats, and all such Beneficed Men, which by order of
“ the Statute pay no First Fruits, be not in any wise charged herein, unless it be
“ by your good persuation. And that as well your Lordship for your self, as
“ also all other my Brethren and Bishops of this Province, by your Command-
“ ment do send me your and their resolute Order and Answer herein, with such
“ convenient Speed as you and they may. And thus Fare you most hartly
“ well. From my Manor of *Croydon*, the First Day of *July*.

The Abp. to
the Bishop
of *London*.
Park. Regist.

Your Loving Brother,

Matthue Cant.

What the Archbishop did in his own Dioces may appear by his Letter to Dr. *Neuynson*, his Commissary General for his Dioces of *Canterbury*; willing him to call together the Clergy of his Dioces, and to resolve with themselves upon a reasonable Imposition and Contribution towards the Reedification of the Church of *St. Paul*, as might seem reasonable to their severall Estates and Preferments in Living. Signifying, that he thought the least that should be accepted was the Thirtieth Part of their Spiritual Promotions: And those that be in their First Fruits to pay only the Fortieth Part, according to the Rate taxed in the Queens Books. And such Stipendiary Priests as receive Twelve Pound Wages by the Year and upwards, to pay the Fortieth Part. Provided, that they that pay not First Fruits be not in any wise charged, except by good Persuation. This was the Substance of his Letter writ *Septemb. 18. 1561.*

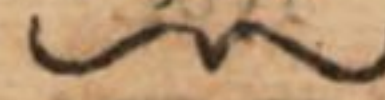
His Imposi-
on on his
own Dioces.
Park. Regist.

Pilkinton, Bishop of *Durham*, a great Preacher, made a Sermon at *Paul’s Cross* upon this occasion, namely, the firing this ancient Church; which was afterward Printed and Entituled, *Of the Causes of Burning of St. Paul’s Church*. This could not escape a Libel scattered about in *Westchester*. In which were these Words:
“ And now whether the People of this Realm be declined from the Steps of *St. Augustin*
“ [who preached the Christian Religion here to the Saxons] and other Blessed Fa-
“ thers and Saints, which had Mass and Seven Sacraments in the Church, and
“ God was honoured Night and Day in the Church with Divine Service;
“ I think there is no Man so simple, but he may easily perceive, except Malice
“ have blinded his Heart. As in *St. Paul’s Church* in *London*, by the Decrees
“ of Blessed Fathers, every Night at Midnight they had Mattins, all the Fore-
“ noon Masses in the Church, other Divine Service and continual Prayer: Yea,

Bp. of *Dur-*
ham’s Ser-
mon at *Paul’s*
Cross on this
occasion.

E. MSS.
C. C. C. C.
Miscellan B.

A N N O
1561.



The Archbishop
of the Bishop
of the Bishop
of the Bishop

Chap. 22.
A Certificate
of the Names
and Quali-
ties of all
Clergy requi-
red.
Park Regist.

The Archbi-
shop to the
Archdeacon.
MSS.C.C.C.C.
Certificator.

The Archbishop
to the Archdeacon.
MSS.C.C.C.C.
Certificator.

The Archbishop
to the Archdeacon.
MSS.C.C.C.C.
Certificator.

in the Steeple, Anthems and Prayers were had at certain Times. But consider how far now contrary, and it is no Mervail, if God hath sent down Fire to burn part of the Church, as a sign of his Wrath. And whereas a Reverend Bishop [meaning he of Durbam] at Paul's Cross did exhort the People to take the burning of Pauls to be a Warning of a greater Plague to follow to the City of London, if Amendment of Life be not had in all States ——— Also, where the said Preacher doth recite certain Abuses of the said Church, as Talking, Buying and Selling, Fighting and Brawling, although these be very ill, and worthy much Rebuke, yet there be [now] worse Abuses, as Blaspheming God in lying Sermons, polluting the Temple with Schismatical Service, destroying and pulling down Holy Altars, that were set up by God's Blessed Men, and there the Sacrifice of the Blessed Mass ministred according to the Word of Christ his Catholick Church. Yea, where the Altar stood of the Holy Ghost, they now by Shops have made a Place to set their Tails upon, and there sit in the Judgment of such as be Catholick, and live in the Fear of God. Some they do deprive from their Livings; some they do commit to Prison, except they will forsake the Catholick Faith, and embrace a Faith and Religion, that hath no Foundation laid by General Councils, nor Blessed Fathers in times past, but invented by Hereticks, &c. Thus did Papists full of Anger catch at Opportunities, to vent their Displeasure against the Reformation. But the said Bishop Pilkinton wrote a Learned Answer to this Libel, which he called a *Confutation*. Some Account whereof is given in the *Annals* of the Reformation.

The Archbishop, that he might have an Account of the true State of the Clergy throughout his Province, had in June or July writ to all the Bishops to send him a Certificate of the Names and Qualities of all their Churchmen. Some had sent up their Certificates, others had not. The Bishops that were thus behind were *Sarum, Norwich, Bath and Wells, Coventry and Litchfield, Exeter, Chichester, and Lincoln*. To all whom, Sept. 18. the Archbishop again wrote, 'That forasmuch as he had not received any Certificates from them according to his said Letter, as he could not but marvel thereat, so he thought good to require them to certify him of those Points on this side Christmas next. And that their Certificates in that behalf be conceived and made according to a Form there inclosed.

But to acquaint the Reader with the Issue of this Business, I shall set it down as take it from the Archbishop's own Book, Entituled, *Certificatorium*. Which gave an Account of all the Churches in all the Shires, or most of the Shires in England, procured by Visitations, either of the respective Bishops and Archbishops or Archdeacons. And first let us read the Archbishop's Letter to the Archdeacons, specially, there where the Bishops had been either backward, or otherwise employed.

'After my hearty Commendations; These shall be to desire and require you for certain urgent Considerations to certify me, so speedily as you may, of all and singular Parsons, Vicars and Curates within your and how many of them be Resident; and where the Absent do dwell and remain; how many of them be neither Priests nor Deacons; noting the Names of all such as be Learned, and able to Preach; whether married or unmarried; of what Degree; and which of them, being already Licenced to Preach, do Preach accordingly; and finally, how many of them do commonly keep Hospitality. And that your Certificate in that behalf be conceived and made according to the Form herein inclosed. And thus trusting of your Diligence herein, I wish you well to Fare, from my Manor of Lambeth, the 1st of October 1561.

Your Loving Friend,

Matthue. Cantuar.

What

ANN 8

1561.

What the Form of the Certificates sent in was, may be understood by this Specimen.

In the Archdeaconry of London.

The Form of
the Certifi-
cate.

Ecclef. Christi.	Mr. Becon Vicar. Baccalaur. Art.	Presbyter Conjugatus.	Doctus.	Non resi- det.	Degit Cantuar. interdum a- pud S. Ste- phan. Lond.	Prædicat Licentiatus.	Sacerdotia duo haber, Istud & S. Stephan. in Walbrook.
	Dom. Daniel, Curatus ibi- dem, non Graduatus.	Presbyter Conjugatus.	Latine verba aliquot intel- ligit, non sen- tentiam.	Habet Cubi- culum hic. Non alit fa- miliam.	Degit ibidem.	Non prædi- cat.	Sacerdotium nullum.
S. Andrea in Holborn	Rodolph Whit- lyn, Rector Bac- calaur. Juris Civilis.	Presbyter Or- dinatus, Con- jugatus.	Latine doctus.	Residet, alit- que famili- am.	Degit ibidem.	Non prædi- cat, nec est Licentiatus.	Sacerdotia duo, Istud & Burmersb in Cantio.

So that in the Certificate Information was given of these things, viz. 1. The Name of the Parish; 2. The Name and Surname, and Degree of the Incumbent; 3. Whether he were Priest or Deacon, Married or Unmarried: 4. Learned or Unlearned: 5. Whether he Resided: 6. Whether he kept Hospitality: 7. Where he dwelt: 8. Whether he were Licensed, and Preached: 9. How many Benefices he had.

From the View of the Archdeaconry of London, as it is set down in this Table, I observe, that the Ministers were generally Married Men; That they had many Curates; that some held Three, Four, and one Five Livings together. One Blage Batchelor in Divinity was Vicar of St. Dunstons West, and had Whiston and Doncaster in Yorkshire, Rugby in Warwickshire, and Barnet in Middlesex. I observe moreover, that many of them had Two Livings in London: That few or none of the Curates were Graduates: That many of the Vicars, nay, and Parsons, were Non-graduates: That not above a Third Part of them were Preachers: That as for their Learning, thus it was commonly set down: *Latine aliquod Verba intelligit. Latine utcumq; intelligit. Latine pauca intelligit, &c.*

In this Visitation the Parish of Hackney was found well provided for, and so was not many other; for in the Certificate I meet with the Rector and Vicar of Hackney. The Rector's Name was John Spenslow, and the Vicar's, Robert Stokes, both Priests married, and each written *Doctus*. Of the Rector I have no more to say, but of the Vicar I have gathered some further Knowledge. He was Bachelor of Divinity, of the University of Cambridge, and came into that Vicarage not far from the beginning of King Edward's Reign, viz. in the Year 1548. He remained Incumbent there Two and Twenty Years: A Man much respected both for his Learning and good Behaviour, and had the general Love both of the Gentle and Simple in the Parish. He was buried in the Chancel of his Church, and had a Stone laid upon him, (but of late Years removed from the true Place where his Body lay) with his Effigies in Brass, and this Inscription.

Some Obser-
vations upon
the Arch-
deaconry of
London.

Hackney.

The Vicar
thereof.

ROBERTUS STOKES, vir Doctrina & morum Probitate insignis, Cantabrigiæ olim Theol. Bacchalaureus fuit, nec non hujus Villæ Hackneæ per duos & Viginti annos Vicarius; Qui Anno 1570. Octavo Calendas Aprilis Naturæ concessit: A summis juxta atq; ab infimis magnopere desideratus.

If this be thought by any too minute a Matter to be remembered in this History, he must attribute this Fault to the long Relation and due Respect I have to that Parish. Scory, Bishop of Hereford, with the Certificate he returned the Archbishop concerning his Church and Dioces, wrote him this Letter.

Bp. of Hereford
to the ABp.
MSS. C.C.C.C.
Certificator.

"Right Honourable and my very good Lord, I have now sent unto your Grace a Certificate, according to your Grace's Letter to me directed, of the Cathedral Church, and of all Parsonages and Vicarages within my Dioces. There

A N N O
1561.

“ There are divers and many Chapels, whereof your Grace's Letter made no mention, which be either unserved, or else served with a Reader only. I beseech you help that the Cathedral Church may be reformed: That their Light may lighten the Darkness of the rest. I am informed, that the Copy of their Privileges is sent unto your Grace, the Invalidity whereof I doubt not, but that your Grace perceiveth. Thus resting at your Grace's Commandment, I commit you to the most mighty Protection of the Almighty. From my House at *Whitborn*, this first of *February*.

Jo. Heref.

CHAP. VI.

An Address of the Archbishop, and other Bishops, to the Queen, against Images. She is Offended with a Common Prayer Book with Cuts. Articles concerning the Clergy, agreed upon in the Ecclesiastical Commission. An Apology of the Church of England, now preparing, by the Advice of the Archbishop. The Honourable Re-Burial of Peter Martyr's Wife.

The Arch-
bishop to the
Queen, a-
gainst Images.

MSS C.C.C.C.
Miscelan. B.

NOW did the Archbishop and Bishops, to their great Renown, write an humble free Letter to the Queen; being another Address to her (after sundry others) against erecting Images, and receiving them in the Churches; which it seems the Queen had persuaded them to do. They wrote with exceeding Deference, and Tenderness of Displeasing her, whom they saw inclinable to allow them, for Ornament and Honour to Christ and his Saints, and to make the Way more fair to bring the Papists into the present Constituted Church. They urged to her the Necessity of the Matter they had to move; 'Not in any respect they said, of Selfwill, Stoutness, or Striving against her Majesty; (God they took to Witness) they being in Comparison with her, to use *David's* Words, but *Canes Mortui aut Pulices*: But they did it only out of that Fear and Reverence which they bore to the Majesty of Almighty God; and lest in giving just Offence to the Little Ones, and setting a Trap of Error for the Ignorant, and digging a Pit for the Blind to fall into, they should be guilty of the Blood of their Brethren, and deserve the wrathful Vengeance of God; and also procure to their reclaiming Consciences the biting Worm that never dieth. For in what thing soever they might serve her, not offending the Divine Majesty of God, they should with all humble Obedience be most ready to, though it were to the loss of their Lives: For so God commanded, and Duty required; and they had given Proof of it. They humbly acknowledged, and daily gave God Thanks, that through her gracious Government God had delivered unto them innumerable Benefits: And they doubted not, but that of his Mercy he would happily finish in her Majesty that good Work which he had begun. That following the worthy Examples of Godly Princes that went before, she might clearly purge the polluted Church, and remove all Occasions of Evil. But lest they should seem to say much, and to prove little, to alledge Conscience without Warrant of God's Word, they had now put in Writing, and did humbly exhibit to her Gracious Consideration, those Authorities of Scriptures, Reasons, and Pithy Persuasions; which as they had moved all their Brethren, that now bore the Office of Bishops, to think and affirm Images not expedient for the Church of Christ, so would they not suffer them without the great Offending of God, and Wounding their Consciences, to consent to the Erecting or Receiving of the same in the Places of Worship. And they trusted, and earnestly asked of God, that they might also persuade her Majesty, by her Royal Authority, and in the Zeal of God, utterly to remove this offensive Evil out of the Church of *England*.

Then

Then follow the Reasons at large, taken from Places of Scripture ; as *Exod. xx. Dent. xxvii. &c.* and from Quotations taken out of the Fathers, Councils and Histories. And then the Letter proceeds, 'That having declared to her a few Causes of many, which moved their Consciences in this Matter, they begged her not to strain them any further, but to consider that God's Word did threaten a terrible Judgment unto them, if they, being Pastors and Ministers in the Church, should assent to a thing, which in their Learning and Conscience they were persuaded did tend to the Confirmation of Error, Superstition and Idolatry, and to the Ruin of Souls committed to their Charge. For which they must give an Account to the Prince of Pastors at the Last Day.

'They mentioned some of St. Ambrose's Speeches to the Emperor *Theodosius*. As, *In Causâ Dei, &c. In God's Cause, whom will you bear, if you bear not the Priests?* And, who will dare to tell you the Truth, if the Priests dare not? That the good Emperors took such Speeches in good part, and they doubted not, but her Grace would do so too ; of whose not only Clemency, but Beneficence also, they had largely tasted.

'And lastly, they prayed her to leave these and the like Controversies of Religion, to the discussing and deciding of a Synod of her Bishops, and other Godly Learned Men, according to the Example of *Constantine*, and other Christian Emperors. And in fine, leaving it to her to consider concerning the present Matter, that beside weighty Causes in Policy, which they left to the Wisdom of her Counsellors, the establishing of Images by her Authority, should not only utterly discredit their Ministry, as Builders of the things which they had destroyed, but also blemish the Fame of her Godly Brother, and such Notable Fathers as had given their Lives for the Testimony of God's Truth : Who by publick Laws removed all Images.' But this Letter I find is published by the Bishop of *Sarum* in his History, placing it by Conjecture under the Year 1559. (for it is without Date in the MS.) but in all probability it was writ some considerable time after ; and as near as I can guess, in this Year, or the former. No more need be said of this, having been related more largely in another History.

Vol. II. Collect. p. 348.

Annal. Reform. Ch. 18.

By these frequent Inculcations of the Archbishop, and some of his Fellow-Bishops, and by their discreet Behaviour towards the Queen, she was at length brought off from the Fancy of Images ; and, which is very remarkable, She shewed her self not long after very highly disgusted at the very sight of some Ornamental Pictures set before the Epistles and Gospels, in a Book of Common Prayer, which on New Years Day, *Anno 1561. Nowel*, the Dean of St. Paul's, had laid before her, when she came thither on that Day to hear a Sermon, preached by the same Dean, intending to present her the Book for a Newyears Gift. Which is mentioned at large elsewhere.

The Queen offended at a Common Prayer Book, with Cuts.

Annal of Reform. Ch. 23.

The Archbishop of *Canterbury*, with *Thomas* Archbishop of *York*, the Bishops of *London* and *Ely*, and some others of the Ecclesiastical Commission, were now sitting at *Lambeth*, upon the Regulating and Ordering of the Matters of the Church. And on the 12th. Day of *April*, (being their Second Session) certain Articles were agreed upon by them, with the Assent of their Brethren Bishops to the same: Namely,

Articles agreed on for the Regulation of the Clergy.

First, That the Articles agreed on at the first Sessions, be Ratified, Confirmed, and be put in Execution accordingly. MSS. c. c. c. c.

Item, That Readers be once again by every Ordinary reviewed, and their Abilities and Manners examined : And by Discretion of their Ordinaries, to remain in their Office, or to be removed : And their Wages to be ordered ; and that Abstinence from Mechanical Sciences to be also enjoined by the Discretion of the said Ordinaries, as well to Ministers as to Readers.

Item, That the Declaration devised for Unity of Doctrine, may be enjoined to be used throughout the Realm uniformly.

De non locando Beneficia, vel aliquam inde Parcelam ; i. e.

Concerning Letting Benefices, or any Parcel thereof.

Item, At the Institution of every Parson, or Curate, they be Examined by Oath upon these Articles following ;

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Of Secret Compacts.

- { For Alienation of their Glebe Lands.
For the Forgiving of the Patrons Tithes.
For Pensions newly Exacted.
For Sums of Money, and other Contributions.

Intimation to be made them, that if they be after found culpable in any of the same, to be deprived: And for the time to come, to enter into voluntary Band *Ad usum Reginae, vel alicujus Hospitalis Pauperum, de non locando sine Consensu Ordinarii.*

Item, That no Curate or Minister be permitted to serve without Examination, and Admission of the Ordinary, or his Deputy, in Writing; having respect to the Greatness of the Cure, and the Meetness of the Party. And that the said Ministers, if they remove from one Dioces to another, be by no means admitted to serve without Testimony of the Diocesan, from whence he cometh, in Writing.

Item, That all old Service Books, Grailes, Antiphonars, and others, be defaced and abolished, by Orders in Visitations.

Item, That besides the Catechism for Children which are to be Confirmed, another somewhat larger may be devised for Communicants, and a Third in *Latin* for Schools.

Item, That Priests deprived, and other private Chaplains, be commended by the Ordinaries Discretion, in this great Necessity, to Minister in Cures; or else to be according to Law Excommunicate, and the Excommunicate effectually prosecuted.

Item, It is agreed, that all such Mariages, as have been Contracted within the Levitical Degrees, be dissolved: And namely, those who have Married two Sisters one after another; Who are by common Consent judged to be within the Case.

Item, It is agreed, to give Twenty Shillings by every Bishop of *Canterbury* Province, to the Metropolitcal Church there: So that it be Registered as a Composition between Us and the Church, for all Demands and Requests: And the same presently to be conveyed to Dr. *Alexanders*, as for his Claim.

For the Readers of
Cambridge & Oxford,

- { A Contribution to be made by the ABp. and Bishops.
For Learned Strangers Readers; for Stipends and Expences of Journey, according to the Rate of our Revenues.

Matthæus Cantuar.

Edm. London.

Richard. Ely.

Observations
upon these
Articles.

From the foregoing *Articles*, we may observe somewhat of the ill and disorderly State of things in the Church at this time: As, the lamentable Corruption of the Patrons and Clerks: That Parsons alienated their Glebe, forgave their Patrons their Tithes, paid Sums of Money, and charged their Livings with new Pensions; and doing all this Mischief to themselves and their Churches, to get Admission thereinto. Many Popish Service Books still remained in the Churches. Tho' in this Revolution no small Numbers of Priests were deprived, yet it was not allowed them to remain idle. But the Ordinaries were to take care to set them to Officiate in suitable Places, or else to excommunicate them according to some Ecclesiastical Law against idle Priests. We may observe moreover the Care then taken for the Education and Instruction of Youth; in that beside the short Church Catechism, two other Catechisms were appointed to be made, one in *Latin* for Schools, and another for Communicants. That for Schools was framed and published not long after by *Nowel* Dean of *St. Paul's*. But that for Communicants, I think, never went further than in Design. Incestuous Mariages were still too common: And it was looked upon as lawful to marry two Sisters successively. It may be marked also, what Care the Archbishop and his Col-
legues

leges took for restoring right Religion and good Learning in the Universities, by allowing Stipends for Learned Readers out of their own Revenues : And their design of promoting Religion and Learning by following the Course used under King Edward ; which was by calling in Learned Strangers. Tho' I think there came in not many in either University for Readers, except (after Tremellius) Chevalier, Professor of Hebrew in Cambridge, Bignon, Baræ, and a few others.

While these Commissioners were thus sitting, and employed about Religion, their great Maxim was to purge the Church as much as they might from all Popish Dregs and Superstitions. And they had but little Stomach to retain so much as any Habits or Ceremonies used in the Popish Service. That this was the Judgment of one of the chief Commissioners, Cox Bishop of Ely, may appear by this Passage in a Letter of his to Bullinger, who had wrote to the said Cox his Advice, how things should be managed in the Reformation ; viz. *That all things should be reformed in the purest manner.* To which the said Bishop answered, " That that was also his Judgment ; and that he thought that in the Church all things ought to be Pure, Simple, and very far from the Rudiments and Poms of this World.

In these Proceedings in Religion, it was also wisely foreseen by the Archbishop and his Collegues, how the World would take them : And therefore it was thought necessary by them, that some publick Apology, or *Manifesto*, should be set forth, to Vindicate the Church of England before all the World, for her Departure from the Bishop of Rome, and for her Rejection of his pretended Authority, and for what was done in reforming Religion. This Work was, as it seems, recommended to Bishop Jewel : And he performed it in a short time to a Wonder. The Copy was sent this Year 1561. to Secretary Cecil, for his Judgment, and the Queen's Approbation. And in September the Archbishop put him in mind of reviewing and sending it back, in order to the publishing ; giving him this Hint in the Close of a Letter, That he hoped he forgot not the *Apology*. It came forth in Latin the next Year ; and soon after in English, and again in the Year 1564. and was afterwards the Ground of much Pains to the Right Reverend Author, in his most learned Vindication of it ; but to the abundant Establishment of this Reformed Church upon Antiquity, Fathers and Councils, and the Word of God.

The *Apology* in 1562. was published, and went abroad. Bishop Grindal first sent it over Sea to Peter Martyr, then at Zurich. And he, with Bullinger, and other Divines there, read it with great Pleasure and Admiration. And the said Peter Martyr sent a Congratulatory Letter to Jewel upon it, to this Tenor.

Operi Episcopi Londinensis, &c. In English thus ; ' Right Reverend Prelate, and my Lord, ever by me more and more to be esteemed ; By the Pains of the Bishop of London, the Copy of your *Apology* for the Church of England was brought hither ; which neither I, nor any of our Friends had seen before. In your last indeed, you hinted, rather than signified it should come forth. It came not to us before the Calends of August. Hence you may measure in your own Mind, how much Loss we suffer sometimes by the Distance of Places. As for the *Apology*, it did not only give me (to whom all your Studies are approved, and highly pleasing) Satisfaction in all Points, but also Bullinger and his Sons, and his Sons in Law, and Gualter and Wolphius : To whom it seemed so wise, admirable, and Eloquent, that they can make no end of commending it, and think nothing at this time hath been set forth more perfect. I congratulate with all my Heart to your excellent Parts this Felicity, to the Church this Edification, to England this Glory : And beseech you to proceed in the same way you are entred. For altho' we have a good Cause, yet in comparison of the Number of our Adversaries, they are but few which defend it. And they seem now so awakened, that in the goodness of Stile, and crafty Sophisms, they much recommend themselves to the ignorant Multitude. I mean the *Staphili*, the *Hofii*, and many other Writers of that sort, who at this time shew themselves stout Patrons of the Pope's Lyes. Wherefore, since in that your most Learned and handsome *Apology* you have raised such Hope and Expectation of you, all good and learned Men do already promise themselves, that while you are alive, the Truth of the Gospel shall not be rudely handled by any of its Enemies, without being called by you to a severe Account. And I exceedingly rejoice, to see

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By what Principle the Reformers went.

Omnia debere esse Pura, Simplicitate, & ab hujus Mundi Elementis & Pompis longe alienissima. Ep. Elien. ad Bullinger.

Jewel's Apology in the Secretaries Hands.

It is sent to Pet. Martyr ;

Who writes to Jewel on that occasion.

A N N O 1561. that Day, that you are become the Parent of so Illustrious and Elegant an Offspring. May God the Heavenly Father grant of his Goodness, that you may often bring forth the like Fruit. This with some other Matters. *P. Martyr* wrote to Bishop *Jewel* from *Zurick* the 24th of *August*; and died a short time after. We shall hear more of this *Apology*, when we come to the Year 1564.

Order from the Archbishop for re-burial of *P. Martyr's* Wife.

Jam. Calfhill.

The manner of her Restitution.

On the 11th Day of *January* happened a remarkable Action at *Oxford*; viz. the solemn restoring of *Katharine Vermilia* (sometime the Pious Wife of the same *Peter Martyr*,) to Honourable Burial, after a strange Indignity offered to her Corps. For our Archbishop, together with *Grindal*, Bishop of *London*, *Richard Goodrick*, Esq; and others, by vertue, as it seems, of the Queen's Ecclesiastical Commission, (appointed to take cognizance of Matters belonging to Religion, and redress of Papal Abuses), deputed certain fit Persons in that University, (whereof *James Calfhill* B. D. was one) to enquire into a barbarous and inhuman Usage of that virtuous Woman's dead Body; that Two Years after her Burial, had been digged up and caried away, and buried in a Dunghil belonging to Dr. *Marshal*, then Dean of *Christ's* Church: Whereof he himself was the great Actor by Authority from Cardinal *Pole*.

Her Restitution accordingly was performed after this manner. The Persons appointed for this Business, Cited those that were concerned in the digging up of the Body: who being charged, shewed them the Place where she was first buried: Which was near St. *Frideswide's* Tomb, on the North Part of *Christ's* Church. Then requiring, where they had conveyed the Corps, they were conducted towards Dr. *Marshal's* Stables; and there out of a Dunghil it was digged up, not quite consumed. Which they caused to be carefully deposited in a convenient Receptacle, and so brought back therein to the said Church, leaving it thus to be watched by the Officers of the Church, till they might conveniently celebrate the Re-interrment. There were belonging to the said Church Two Silk Baggs, wherein the Bones of St. *Frideswide* were wrapt up and preserved: Which were wont on solemn Days to be taken out and laid upon the Altar, to be openly seen and revered by the Superstitious People. Now, for the preventing of any future Superstitions with those Relicks, (and yet that no undecency might be used towards the said Saint and Foundresses Bones) and withal, for the better securing of this late buried holy Woman's Bones, from being disturbed any more, by the Advice of Mr. *Calfhill*, the Bones of both were mixed and put together; and so laid in the Earth in one Grave in the upper part of the said Church toward the East; after that a Speech had been made to a very great Auditory, declaring the Reason of the present Undertaking.

Apud Hist. Katharin. Vermil. per Conrad. Hubert.

And on the next Day, being the Lord's Day, one of the Society, named *Rogerson*, preached a Learned and Pious Sermon upon the Occasion: And therein took notice, 'Of the Cruelty exercised by Papists to the Bodies of innocent and good Men, which they burnt alive; and then, of the horrible Inhumanity shewed to this pious Matron's dead Body. Whose Life, he said, he propounded as an excellent Pattern to imitate; and the Cruelty of that worst sort of Men, concerned in it, as a Rock to avoid. Not with Intention to wound godly Hearts with the mentioning of that Tyrannical Power that then prevailed, but rather that he might inflame them to set forth the Praise and Glory of God, and to do all their Endeavours for the utter overthrow of that ungodly Dominion. And for her further Honour, the University hung upon the Church Doors many Copies of Latin and Greek Verses composed by eminent Members thereof. This is the Sum of what *Calfhill*, one of the chief Managers, wrote to Bishop *Grindal* concerning this Matter.

The Excellent Endowments of this Christian Gentlewoman.

Abbot against *Hill*, p. 144.

The Papists have been twitted by Protestant with this base Usage of this good Woman: And they to lessen their Fault have laboured to disparage and defame her. One of them thought he did some Right to their Cause in calling her *Fustiluggs*, being somewhat corpulent. This occasioned Dr. *George Abbot* in his Excellent Answer to that *Romanist*, to say some things remarkable of her: Which he had the Opportunity of knowing, being himself of the University of *Oxford*, and living in or near those Times. 'She was, said he, reasonably corpulent, but of most Matron-like Modesty. For the which she was much revered by the most. 'She was of singular Patience, and of Excellent Arts and Qualities. And among other

other things for her Recreation, she delighted to cut Plumb Stones into curious Faces and Countenances; of which, exceeding Artificially done, I once had one, with a Womans Visage and Head Attire on the one side, and a Bishop with his Mitre on the other: Which was the Elegant Work of her Hands. By divers yet living in Oxford [*Anno 1604.*] this good Woman is remembred, and commended as for her other Vertues, so for her Liberality to the Poor: Which by Mr. Fox, writing how she was treated after her Death, is rightly mentioned. For the Love of true Religion, and the Company of her Husband, she left her own Country to come into England in King Edward's Days. And so good was her Fame here, that when Papists in Queen Mary's time, being able to get nothing against her being dead, were yet desirous to wreak their Spleen upon her Integrity: And would needs rage upon the Bones of her, a Woman, and a Stranger; and took them out of her Grave from Christian Burial; and buried them in a Dunghil. Whereupon one made these Verses.

A N N O
1561.

*Femineum Sexum Romani semper amarunt:
Projiciunt Corpus cur muliebri foras?
Hoc si tu quæras, facilis responsio danda est.
Corpora non curant mortua, viva petunt.*

Which thus the said Dr. Abbot translates:

The Popish Crew have evermore the Female Sex embraced,
How is it, that a Womans Corse they have from Grave displaced?
Thus if you ask, right readily mine Answer may be this;
Their Bodies dead they care not for; Live ones they clip and kiss.

CHAP. VI.

The Archbishop's Doings in his Dioces. Restores East Bridge Hospital. Certifies the Schools and Hospitals in his Dioces. Continues his Metropolitick Visitation. Eton College Visited by the Archbishop, and others: And Magdalen College, Oxon. A Complaint against the Bishop of Chester; Committed to him.

NOW let us turn our Eyes to Canterbury, and observe the Care the most Reverend Diocesan took about his Church and Dioces. Being at Lambeth with the Ecclesiastical Commissioners, ordering the Affairs of the Church, Aug. 4. he sent to the Archdeacon the Declaration of certain Points of Religion, lately set forth by the Order of the Archbishops of Canterbury and York, with the rest of the Bishops, whereof mention was made before, and to see the same by his Officers published in the Dioces of Canterbury, at such time and in such order, as he should think most convenient: So that the same might be effectually executed and observed. Willing him further to see the same read and declared at Times therein mentioned by all such Clerks as it did concern: Assuring him of his Assistance against the Contemners thereof.

The ABp. sends Order to his Archdeacon, for reading the Declaration. Park Regist.

Sept. 8. following, his Grace sent a Commission, (the old Instructions in Parchment still remaining in the MS. Library at Lambeth) Authorizing Stephen Nevins, LL. D. Andrew Peerson, B. D. and John Butler, Clerk, (which last is entitled Canon and Prebendary of the Cathedral Church) to Visit the Hospital of Eastbridge, in Canterbury, and Three Hospitals in Sandwich, and one more in Saltwood. And again, Sept. 18. he sent a Commission to Stephen Nevins, Thomas Becon, and John

A Commission to Visit certain Hospitals.

A N N O
1561.

Particularly
Eastbridge Ho-
spital.

The Archbi-
shop pre-
serves it.
N. Batteley.

The Queen
to the Arch-
bishop for a
Certificate of
the Schools
and Hospitals
in his Dioces.
Park. Regist.

John Butler, Prebendaries of *Cant.* to Visit the Hospital of *Eastbridge* only. The Commission ran to this Purport, ' That because he was busy and necessarily detained, they to Visit it, as well in the Head as Members, concerning the Lives, Manners, Conversation and Doctrines of the Master or *Custos*, as of all the Persons; to punish and correct the Culpable, and to examine and try their Course of Life, as much as they could; and to require and take their Foundations, Ordinations, Dotations, Charities, Accounts, Statutes, Registers, and the rest, all and singular the Muniments, belonging to the Hospital; and them diligently to examine and consider on *Monday* the 26th of *October*, betwixt the Hours of Eight and Ten in the Morning, and so by Adjournment; and to Certify him of this their Visitation.

This Hospital, called the Hospital of *Eastbridge*, or *St. Thomas* in the City of *Canterbury*, being founded by *Thomas Becket*, Archbishop of *Canterbury*, was in the Year 1557 visited by *Cardinal Pole*. Then it was found, that they of the said Hospital were bound to receive Wayfaring and Hurt Men. But tho' it stood in *Queen Mary's* Days, yet now, it being by Law dissolved, the Archbishop restored it, and preserved the Revenues thereof. It was Founded for the Entertainment of poor Pilgrims. The former Statutes by change of Time became of no use, and were not capable of observing. And the Revenue began to fall into private Hands. When he out of his singular and pious Care made New Statutes and Ordinations: whereby the Revenues of the Hospital were applied to charitable Uses; such as in those Days seemed necessary and proper, *viz.* First, in time of Peace, every *Friday* Thirty Pennies were distributed to Thirty poor People at the Door of the Hospital. Secondly, In time of War, this Money was spent in Lodging and Maintaining such sick and wounded Soldiers as past through *Canterbury* to and from *France*. Thirdly, He appointed Exhibitions for Two Scholars in *Benet College, Cambridge*, Six Pound Six Shillings and Eight Pence per Annum, continued to this Day. Fourthly, He appointed a School Master to teach Twenty poor Children *Gratis*, to Read, Write and Sing, and to be furnished with Books, Pen, Ink and Paper, at the Cost of the Hospital; which also is continued to this Day. But this was done not before the Year 1569. When we shall have occasion to say more of this Hospital.

The Queen wrote to the Archbishop a Letter, dated *February* 12. in the Fourth Year of her Reign, That for certain Causes, he should Certify to the Barons of her Exchequer, how many Hospitals, and Schools there were within this Dioces and Jurisdiction of *Canterbury*; and by what Names those Hospitals and Schools were called, and in what Counties, Villages and Parishes they were situate. And what Hospitals of them were separately founded and used, and the Possessions whereof expended for the Help and Sustainment of the Poor. And of them what Schools or Possessions and Revenues of them were sustained and maintained, with their Names. And that he should search his Register, and other Archives; and to Certify the bearing thereof in Parchment faithfully written. Whereupon the Abp. wrote to *Newynson*, Commissary of the City and Dioces of *Canterbury*, to whom he sent the Copy of the Queen's Letter; Willing and requiring him, for the better Accomplishment of her Majesties pleasure, within one Month at the farthest to Certify him distinctly in Writing, how many several Hospitals and Schools were within the Dioces of *Canterbury*, and the Peculiar Jurisdictions within the same; and by what Names the same Hospitals and Schools were called, according to the Tenor and Effect of the said Writ. It was dated *March* 21. Which bearing a Date so long after that of the Queen's, one may guess the Matter thereof was not over acceptable to the Archbishop. For this Command of her Majesty looked as tho' She were put on by some, who designed these Hospitals and Schools for themselves, upon pretence of some former Acts, whereby Colleges and Chauntries were given to the Crown. The Archbishop sent another Letter to this Effect to *Dr. Weston*, Dean of the Deanry of the Arches, *Sboram* and *Groyden*. Another to *Mr. Weston*, Dean of *South Malling*; *Terring* and *Pagham*. Another to *Mr. Cole*, Dean of *Bocking*. What Accounts were given into the Exchequer of these Schools and Hospitals, we shall see under the next Year.

The

The Archbishop's Metropolitan Visitation still continued on in this Year; and divers Commissions were issued out for that purpose. As a Commission *May 30.* to *William* Bishop of *Exeter*, to Visit the Church, City and Dioces of *Exeter*. Another Commission dated *April 24.* to *Dr. Yale* Vicar General and Principal Official, and to *Walter Wright* LL. D. Archdeacon of *Oxon*, and Canon of *Christ's Church*, to Visit the Church, City and Dioces of *Oxon*. Which last also died this year. Another to *Edwin* Bishop of *Worcester*, and *John* Bishop of *Hereford*, to Visit the Church of *Hereford*, dated *July 14.* Another Commission of the same Date to *John* Bishop of *Hereford* to Visit the City and Dioces of *Hereford*. We may observe the Bishop of *Worcester* is joyned with the Bishop of *Hereford* for Visiting the Cathedral Church of *Hereford*, lest the Dean and Chapter might make opposition to the Bishop, if he Visited alone, as infringing their Privileges; as above was said in the Visitation of *Sarum*. And lastly, the Archbishop sent another Commission to the said *Edwin* Bishop of *Worcester*, dated *Febr. 18.* to Visit the Church, City and Dioces of *Wigorn*. All these Commissions ran *Jure Metropolitico*. And in them all *John Incent*, Notary publick and primary Register to the Archbishop, or his Deputy, was appointed to go along with the respective Visitors, and to perform his Office in the Visitations.

A N N O
1561.
The Abp's
Commissions
for Visiting.

This Year was *Eton College* Visited. For the Queen sent her Letters *Aug. 22.* to the Archbishop to Visit that Society: to which were joyned as Visitors the Bishop of *Winton* and Sir *Anthony Cook*. The Occasion whereof was, as the Queen's Letters imported, that one was preferred to be Provost there, of whom very ill Reports were heard. And several of the Fellows were Papists. This College and the State thereof She empowered the Archbishop to Visit, and to reduce the Orders thereof to the best: as being a Member of her College in the University of *Cambridge*, [i. e. *Kings College*] Of which he and the others had a Commission the Year before to Visit; and still continued. The said Provost (named *Bruerne* of *Oxford*) was chosen without the Queen's Pleasure, and without her Consent had therein. And the Election not legal, nor according to laudable Usage. The Queen's Letter will be found in the *Appendix*. And accordingly this Visitation began *Sept. 9.* and was finished in two days. Mr. *Rich. Bruerne* the Provost first desired to see their Commission: it being shewn him, he boggled at it, as tho' it were expired, having been granted a Year before. But the Queen's Letter mentioned the Continuance of that Commission. Yet *Bruerne* appeared, with his Viceprovost, Three Fellows, Two Schoolmasters, Five Chaplains, Four Clerks or Singing-men, and a Notary publick. They were sworn to answer to certain Interrogatories. But *Kirton*, *Ashbrook* and *Prat*, Fellows, and *Leg* a Conduet, not appearing, were pronounced guilty of Contumacy, and suspended from all Profits. Afterwards the Oath of Supremacy being tendred to *Smith* and *Durston*, Two of the appearing Fellows, the former took it, *Durston* refused. And finally he, together with the other Non-appearing Fellows and the Conduet, were expelled, and deprived of their Places. The Provost resigned.

Eton College
Visited.
MSS. C. C. C. C.

Num. XVI.

But for a more particular Account of this Visitation, let the Archbishop himself, and his Fellow Commissioners, declare it in their Letter to the Secretary, dated from *Eton*. 'That being there, they travelled to understand as well the State of the House in every Particularity, as also they had examined the late Elected Provost. And that they had presently found by overmuch Record of Witnesses and other Circumstances, that the said Election was begun by Disorder, seemingly without Consideration of Law or Congruence; and so disorderly packed up, that they with full Deliberation could no less do, but extend their Service to the displacing of him. Which Intent suspected by him, he prevented by his voluntary Resignation. And that if his Friends would desire to see what had been by search found out, the most partial of them would think that he had therein taken the best way for himself; as the Records of the Examination remaining with them the Commissioners, might sufficiently declare. And then, as for some of the Society, who had utterly denied or refused to agnize their Duty to the Prince, and to accept the Order of Prayer now established, those they had deprived. And some others there were that had frowardly absented themselves at this time; these, for this and other Misdemeanors, by Decree they had suspended from all Commodities of the House: But notwithstanding,

The Account
thereof.
Pap. Office.

A N N O
1561.

His Advice
about a Pro-
vost.

Some recom-
mended by
the ABp. for
the Provost-
ship;
King's Coll.

And by the
Bishop of
London.

Pap. Office.
E. Colletan.
Rev. Tho.
Baker inde.

standing, had left sufficient Persons of the Society, to oversee the State of the House, till it should be restored up again. And the sooner, they said, the better.

The grave Advice the Archbishop and the rest gave, for the Supplying the Provost's Place, was, ' That the Office being void, and he, the late Provost, not meet for it, as they thought, they wished the Queen so to bestow it, that that Princely Foundation might be so preserved, that it might tend to the Flourishing of the Realm: And not serve some private Mens Affections or Commodity. Whereby also the better Report might follow of their Doing therein.

The Archbishop the next Day being returned home to *Lambeth*, did more particularly impart to the Secretary the Circumstances of that College, as he found them, and mentioned to him some Clergymen, whom he judged fit to be preferred to that weighty and honourable Place: Telling him, That the Causes of removing the Provost *Bruerne*, were so many, and so apparent, as well by his own Deserts, as upon the contumelious Doings of the Electors, besides the fond Transgressions against the Statutes, and other necessary Points omitted, required by Law; that if it should have come to be revealed, they all would have been further chargeable than they the Visitors had ordered them. That they had left three Fellows there, for the necessary Preservation of the Statutes of the College, till the Rooms were supplied. Three that were contumeliously absent, they had by Decree suspended from all Interest in that House, not proceeding yet to the flat Sentence of Deprivation, upon Policy and Law. And one Recusant was after *Michaelmas* fully deprived.

What the Archbishop's Thoughts were concerning a new Provost, he thus expressed; ' That it were pity the College should be abused by any ambitious Head, that would advance the Port of the Living there above the constituted Allowance, which was Worshipful. That the whole Health and Wealth of the King's College in *Cambridge*, did depend on such as must only come from *Eton*. And therefore he trusted, the Secretary would help to move the Queen's Majesty to prefer a meet Man, and some expert Ecclesiastical ordered Man. That he, the Secretary, once put him in mind of Mr. *Cheny*, a good, grave, Priestly Man, [who was afterwards Bishop of *Gloucester*.] Besides him, he mentioned to the said Secretary another; namely, his Almoner *Andrew Pierson*, one of his own Family. ' And if it were in his Disposition, he would, he said, name him. In whom he knew so much Sincerity, and Dexterity in Governance, with honest Learning, that he durst warrant his Credit upon him. He added, that these two Men were both Batchelors in Divinity, both Unmarried, [Which were Qualities apt to take with the Queen ;] And, but that neither of them had been in *Germany*, and peradventure by a Frailty had been at *Mas* in Queen *Mary's* Time, and therefore perhaps, *Non ultra omnes exceptiones digni*; he durst compare them with some Protestants, whom he heard say laboured to have it. But for Persons, whatsoever they were, which should have it, doing their Duty in that Office, he assured the Secretary he was indifferent. But that if the Queen would have a married Minister, none comparable to Mr. *Nowel*.

But the Secretary, to have a greater Choice of worthy Men for this Dignity to offer to the Queen, therefore sent to the Bishop of *London*, out of respect likewise to his judgment, to nominate to him some that might be fit to be preferred to that Provostship: but still to make a Distinction of married and unmarried Persons; as knowing how inclined the Queen was to the Single Clergy in the disposing of her Preferments. The said Bishop sent him this short Letter thereupon, and the Names of several Reverend Persons subjoined:

" Sir, I send you certain Names according to your Request. It is possible, that upon this Sodeyn, I may overslip some meet Men: but of this Number there is very good Choice. God keep you. Decemb. 1561.

Yours in Christ,
Edm. London.

Mr,

A N N O
1561.

Mr. Nowel, Dean of Pauls.

Mr. Mulleyns. } These two, tho' they
Mr. Wattes. } be my Chapleyns,
are sober, honest and learned
Men.

Mr. Elmer.

Mr. Cheney.

Mr. Robinson: Chapleyn to my Lord
of Canterbury: and who made a
very good Sermon yesterday at
the Cross.

All married.

Both unmarried.

Mr. Daye of Cambridge.

Mr. Calsbille. Both eligible by
the Statutes.

Mr. Reve,

Mr. Renniger,

Mr. Rytie of Windsor,

Mr. Overton of Winton,

Unmarried. All married

I need not put you in remem-
brance of { Mr. D. Haddon.
Mr. Henry Knolles.

Of all these the Queen made her Choice of one of the unmarried Divines, namely Mr. Day. And so it remains in a Memorial of the Provosts of Eton, Viz. Mr. Guliel. Daye S. Theol. Bac. 50. die Januar. 1562. *Dictus est ad Præposituram, & stetit annos 34. Conjugatus fuit, ut Dominus Tho. Smith.* So that tho' he was unmarried when he came in Provost; yet he married afterwards.

Day made
Provost.
int. MSS, Rev.
Tho. Baker.

The Archbishop, with the Bishop of Winchester, and Sir Anthony Cook, was framing new Statutes for this College of Eton; and in Apology for some Alterations of the old, he thus addrest to the Secretary; viz. That he sent him a Copy of the Qualification of the Provosts by the Founders Statutes: Not that either that Statute grounded upon Act of Parliament, or any other, should prejudice better Order than was therein devised: As some Injunctions which they should devise for their Order, should not peradventure be agreeable to the old Statutes; but yet he trusted such as he the Secretary should allow. Thus was our Archbishop usefully employing himself in rectifying those Foundations of Learning and Religion, now degenerated by the Abuse of the Times, into Superstition and Corruption.

The Abp.
Frames Sta-
tutes for Eton.

Magdalen College also in Oxford was Visited now by the Bishop of Winchester, the proper Visitor thereof. The President thereof Mr. Coveney was it seems addicted to the Popish Superstitions: however many of the Fellows were well affected to Religion: and under King Edward had procured Walter Haddon LL. D. of Cambridge for their President; and under Queen Mary fled abroad. At this Visitation in September Coveney was deprived. But he made his Appeal in Chancery. And upon his Appeal Commission was granted thence to A. Browne and Weston, two Judges. Who upon Conferences with other Justices and Civilians, resolved, that the Appeal did not lye, nor that there was any other Remedy for the Appellant. We shall hear who succeeded in the next Chapter.

Magdalen Col.
Oxon. Visited.Coke's Instit.
Pt. 4. P. 34.

There was also in the Month of February another Business committed to the Archbishop to whom, as Associates, were joined the Bishops of Winton, Ely, and Wigorn. There had some Complaint been made to the Queen's Council against Downhame Bishop of Chester. The Matter of the Complaint doth not appear, but (if I may have leave in a thing so obscure to conjecture) it seems to have been in relation to some Neglect in furthering Religion in his Dioces, and winking at Popish Priests continuing in their Livings, without the publick Declaration of their Faith in the Articles of true Religion; who did too boldly vent their unsound Doctrines, and Superstitious Opinions. And the Council also directed the Archbishop, that an Uniformity of Doctrine might be prescribed for all to observe and acquiesce in, for the maintaining of Peace and good Order. It was look'd upon as a Favour by the Archbishop, that this Bishop was not judged by the Privy Council themselves, but that his Case was committed to the Examination of those of his own Function.

A Matter of
the Bishop of
Chester, com-
mitted to the
Archbishop.

And Matters of Doctrine being not yet settled in the Church, for want of a Convocation, the Archbishop took this Occasion to remind the Council of such a Synod, when the Parliament should come together; wherein the Points of Religion, and Affairs of the Church, might be regularly debated, and brought to some good Conclusion; to which all the Clergy might submit, and whereby the Professed Doctrine of the Reformed Church of England might be better

Reminds the
Council of a
Synod to be
called.

A N N O
1561.

Febr. 19. from
Lambeth.
Pap. House.

better known. For to this Purport did our Archprelate address himself to the Lords of the Council : ' Giving them hearty Thanks, that it pleased them to remember that old Order in all Ages, that the Accusation of such Parties should be examined by their Brethren, or their Peers. And yet that they meant not hereby to use any private Respect, but as might stand with the Glory of God, and the due Examination and Reformation of Things amiss, if they should find any such. And whereas they understood that the Queen shortly intended a Parliament, and so consequently a Convocation was to be continued by the State of the Clergy, for Reformation and Establishment in Matters of Religion, trusting that in the same they might be bold to represent unto their Lordships both their Meanings and Doings ; so they had intended, after some Hearing of Accusations and Answerings, to defer this Matter [of the Bishop of Chester] to that Opportunity, when they should be all met together ; as also to their Conference with some other Persons, with whom they were to commune, to reduce the Godly Points of our Religion to more Certainty, if it should please God and the Queen's Majesty, with their, the Council's, Honourable Assistance, to help them in the same ; to establish them in an Uniformity. And so certifying their Honours thus much, according to the Direction of their Letters, they heartily committed their Lordships to the Grace of Almighty God, and to the good Guidance of his Holy Spirit.

The Bishops that signed this Letter with the Archbishop, were Robert Bishop of Winton, Richard Bishop of Ely, and Nicolas Bishop of Lincoln.

C H A P. VIII.

The Queen in her Progress displeased with the Clergy. An Order against Womens Living in Cathedrals and Colleges. The Secretaries Letter to the Archbishop ; And the Bishop of Ely's to him hereupon. The Queen declares to the Archbishop her Offence at Bishops and Priests Mariages. The Archbishop's Thoughts of it.

The Queen
will have no
Women in
the Cathedrals.

THIS Summer the Queen went a Progress into Essex and Suffolk. I find her at Colchester the latter End of July ; and thence she went to Ipswich. Here her Majesty took a great Dislike at the imprudent Behaviour of many of the Ministers and Readers ; there being many weak ones among them, and little or no Order observed in the Publick Service, and few or none wearing the Surplice. And the Bishop of Norwich himself was thought remiss, and winked at Schismatics. But more particularly she was offended with the Clergies Mariage, and that in Cathedrals and Colleges there were so many Wives, and Women, and Children seen. Which, she said, was so contrary to the Intent of the Founders, and so much tending to the Interruption of the Studies of such who were placed there. Therefore she issued out an Order to all Dignitaries, dated Aug. 9. at Ipswich, to forbid all Resort of Women to the Lodgings of Cathedrals or Colleges ; and that upon Pain of losing their Ecclesiastical Promotions. And this Order was to be entred into their Books of Statutes, and to be reputed as Parcel of the Statutes. The Copy of this Order was sent by the Secretary to the Archbishop of Canterbury, for his Province, to the Archbishop of York for his, and to the Chancellors of the Two Universities for their Charges. And this Injunction was as followeth :

By

By the Queen

A N N O

1561.

ELIZABETH.

" The Queen's Majesty, Considering how the Palaces and Houses of the Cathedral Churches and Colleges of this Realm, have been both of ancient and late time builded and enclosed in severally, to sustain and keep Societies of Learned Men, professing Study and Prayer, for the Edification of the Church, and so constantly to serve that Commonweal; And understanding of late, that within the Houses thereof, as well the Chief Governor, as the Prebendaries, Students, and Members thereof, being married, do keep particular Households with their Wives, Children, and Nurses; Whereof no small Offence groweth to the Intent of the Founders, and to the quiet and orderly Profession of Study and Learning within the same; Hath thought meet to provide Remedy herein, lest by Sufferance thereof the rest of the Colleges, especially such as be so replenished with young Students, as the very Rooms and Buildings be not answerable for such Families of Women and young Children, should follow the like Example: And therefore expressly Willeth and Commandeth, that no manner of Person, being either the Head or Member of any College, or Cathedral Church within this Realm, shall, from the time of the Notification hereof in the same College, have, or be permitted to have, within the Precinct of any such College, his Wife, or other Woman, to abide and dwell in the same; or to frequent or haunt any Lodging within the same College, upon Pain, that whosoever shall do to the Contrary shall forfeit all Ecclesiastical Promotions in any Cathedral or Collegiate Church within this Realm. And for continuance of this Order, her Majesty Willeth, that the Transcript hereof shall be written in the Book of the Statutes of every such College, and shall be reputed as Parcel of the Statutes of the same. Given under our Signet, at our Town of Ipswich, 9. of Aug. in the Third Year of our Reign.

Her Order
thereupon.
MSS. G. Pet. Armig.

When Secretary Cecyl sent this Injunction to the Archbishop, he knew that it could not be well taken by him, who was himself a married Man, and much for the Clergies Liberty of Mariage; and so was Cecyl himself: But he plainly told the Archbishop, how the Queen still continued an Enemy to the State of Matrimony in Priests; and was near at a point to have forbidden it them absolutely, had he not been very stiff at this juncture. But for her satisfaction he passed over this Matter with her by that present Device. And this was the Secretaries Letter to the Archbishop.

The Queen
against Priests
Mariage.

Your Grace shall understand, that I have had hitherto a troublesome Progress, to stay the Queen's Majesty from daily Offence conceived against the Clergy, by reason of the indiscreet behaviour of the Readers and Ministers in these Countries of Suffolk and Essex. Surely here be many slender Ministers, and such Nakedness of Religion as it overthroweth my Credit. Her Majesty continueth very ill affected to the State of Matrimony in the Clergy. And if I were not therein very stiff, her Majesty would utterly and openly Condemn and Forbid it. In the end, for her satisfaction, this Injunction now sent to your Grace is Devised. The good Order thereof shall do no Harm. I have devised to send it in this sort to your Grace for your Province, and to the Archbishop of York for his; and to the Chancellors of the Two Universities for their Charge; so as it shall not be promulged to be Popular.

The Secretary
to the
Archbishop.
MSS. G. Pet. Armig.

The Bishop of Norwich is blamed even of the best Sort for his Remissness in Ordering his Clergy. He winketh at Schismatics and Anabaptists, as I am informed. Surely I see great Variety in Ministration. A Surplice may not be born here. And the Ministers follow the Folly of the People, calling it Charity to feed their fond Humour. Oh! my Lord, what shall become of this Time?

The Lady Katherine Grey is known to be big with Child by the Earl of Hertford. She is committed to the Tower, and He sent for home. She saith, She is married.

A N N O ' married. I beseech your Grace devise of some meet Master for St. John's Col-
 1561. ' lege in Cambridge, and write to me therein; so as I may shew your Letter to
 ' the Queen's Majesty. From Smallbridge 12 August 1561.

Your Graces at Commandment,

W. Cecyl.

Observations
 upon the Se-
 cretaries Let-
 ter.

The foresaid
 Order sadly
 resented.

Bishop of Ely
 to the Arch-
 bishop upon
 this Affair.
 MSS. G. Petyt.
 Armig.

By which Letter we perceive not only the Queen's Displeasure against the Bi-
 shops and Clergy, and why; but also in what ill State the *English* Ministry,
 at least in those part of the Nation then was, and how averse the Common Peo-
 ple were to the Ecclesiastical Habits, and how the People more scrupled the see-
 ing the Surplice, than the Ministers the Wearing it. And withal we observe here
 the good and cordial Temper and Concern of the Secretary, both for the Church
 and University. But to our Subject.

The Archbishop dutifully dispersed the foresaid Commandment of the Queen
 through his Province, by the Bishop of *London*. But how sadly this was resented
 among the Bishops, may appear by a Letter which I have seen, of Cox, Bishop
 of *Ely*, to the Archbishop. He considered, what a great Inconvenience this would
 prove, if the Prebendaries Wives should not be allowed to live within the Close.
 This would be a great occasion of Non-residence; for they would live with
 their Wives and Families. And so there would be more Non-residents than be-
 fore, there being, in many Cathedrals, not above one or two dwelling there, and
 in his Church there was but one with his Family. And so all good House-keep-
 ing would be destroyed. He trusted the Queen might be brought to allow three
 or four Families in each Cathedral. But it may not be amiss to read his
 Letter.

' *Sal. in Christo.* I have received of late from your Grace, by my Lord of *Lon-*
 ' *don*, a Copy of an Edict from the Queen's Majesty concerning Priest's Wives,
 ' not to remain in Colleges or Cathedral Churches. Truly methinketh it very
 ' reasonable, that Places of Students should be in all quietness among themselves,
 ' and not troubled with any Families of Women or Babes. But when I considered on
 ' the other part concerning Cathedral Churches, I mused upon what Ground or
 ' Information that should be so ordained. For as much as it is not needful, but
 ' at this present very miserable, and sounding contrary to the Ordinance of the
 ' Holy Ghost in the Scriptures of God. In Cathedral Churches ye know the
 ' Dean and Prebendaries have large and several Houses, one distant from another.
 ' And if their Wives be driven out, I suppose ye shall seldom find in most of the
 ' Churches either Dean or Prebendary Resident there. It is also miserable, for
 ' that in some Churches there is not past one or two there dwelling, and have
 ' small Livings besides their Prebends. Now if their Families be hurled out sud-
 ' denly, it seemeth a poor Reward for their Preaching and godly Travail hither-
 ' to. There is but one Prebendary continually dwelling with his Family in *Ely*
 ' Church. Turn him out, Daws and Owls may dwell there for any continual
 ' House-keeping. It is miserable, that the poor Men's Families should be turned
 ' out; and miserable, that such a Number of Houses should be left desolate.
 ' God mercifully provided for his Clergy among his People in *Moses's* Time; nei-
 ' ther married Bishop, Priest nor Levite was unprovided for Living and House.
 ' Ye will say, that Time was *Jewish*. Nay, God saw that such Mariage was
 ' natural, and as St. Paul saith, Honourable; and to forbid or deface Mariage is
 ' the Doctrine of Devils. And therefore the Holy Ghost gave a general Rule
 ' to Deacons, Priests and Bishops, that they should be the Husbands of one Wife,
 ' keeping Hospitality, bringing up their Families vertuously; whereby they might
 ' be counted worthier for an higher Government in Christ's Church. Albeit of
 ' late Years fond and blind Devotion in the *Latin* Church hath marvelously
 ' perverted this godly Ordinance, with forbidding that which God made free,
 ' and with separating of them whom God hath joined.

' Methinks, I can neither doubt nor distrust, but if the Queen's tender, mer-
 ' ciful and zealous Heart towards God's Truth were humbly and gently moved in
 ' this

' this Case, She would bear with my poor Man, and some others this Winter :
' And I trust would hereafter suffer two, three or four to remain in such vast
' Cathedral Churches, as have Rooms plenty and several. What rejoicing and
' jeering the Adversaries make; how the godly Ministers are discouraged, I
' will pass over, and so leave you. *Dominus Iesus, &c.*

But to shew here, what a Prejudice the Queen had against the Clergies taking Wives, it may appear hence, That near this time, or a little after, the Archbishop came according to his Custom to wait upon her Majesty, to know if she had any thing to say to him concerning Religion or the Church: When she took occasion to speak in that bitterness against the Holy Estate of Matrimony, and especially against this Estate in the Clergy, that the Archbishop was in a Horror to hear her. Angry in Effect she was with the Bishops, and the whole State of the Clergy upon that Account, and repented her for making married Men Bishops, and wishing it had been otherwise. Which the Archbishop attributed to certain Persons about her, that hated true Religion, and did it to subvert the Gospel of Christ. It grieved him to observe how hereby the Queen diminished the Authority of her Bishops, and lessened their Credit, and so their Power among the People was become very weak for doing her Service. This was, as some observed, contrary to the Practice of all Princes, whoever cherished the Ecclesiastical State. The Archbishop took notice of the Queen's Order against Prebendaries Wives to remain within the Bounds of the Cathedrals. The ill Policy of which he charged, as driving out Hospitality out of those Places, and the emptying of the chief Cities of good Preachers. And he observed how unkind this was, when People of Inferior Ranks, as Porters and Pantlers, and Horse-keepers might have their Wives and their Cradles going in these Places, and only her Learned and Godly Preachers must not have that Liberty, This and much more he said in a secret Letter to Secretary Cecyl, written to him upon this Rencontre of the Queen, which he took so heavily. For the sight of this notable Letter, I refer the Reader to the *Appendix*.

There was one Passage in the Queen's angry Speech to the Archbishop, which as it startled him more than all the rest, so I cannot omit the mention of it. Which was, that she told him, she had other manner of Injunctions, which should follow; as tho she had thoughts of setting out Injunctions in favour of Popery. For so the Archbishop seemed to understand her Words, when reflecting upon them, he told the Secretary very seriously, ' That there would not be wanting of that Contemptible Flock, that would not shrink to offer their Blood for the defence of Christ's Verity. And that he would be sorry, that the Clergy should have Cause to shew their Disobedience to her, and be forced to use the Words of the Apostle, *We must obey God rather than Men*. But as he added, he attributed these Words of the Queen to some *Humanus æstus, sudden Heat incident to Humane Nature*, conceived upon untrue Reports raised against them by their Enemies; and doubted not but her Majesty would well consider in Matters of such Importance, and use *Theodosius* Days of Deliberation. And he trusted, that as she had begun godly in this good Work [of Reforming Religion,] so God would stay her Heart, and move her to go on and to finish.

A N N O
1561.

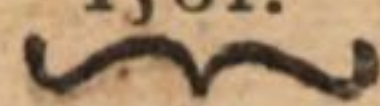
The Queen
calls upon the
Archbishop
for Priests
Mariage;

Nu. XVII.

And threat-
ned other
manner of In-
junctions.

A N N O

1561.



C H A P. IX.

The Archbishop brings one to subscribe the Supremacy. Flacius Illyricus to the Archbishop; concerning collecting Ecclesiastical Monuments. Application of the Archbishop of Armagh to him. A Case of Mariage decided by Bishop Jewel. The Archbishop favours Dr. Humfrey for President of Magdalen College. John Fox congratulates him that Preferment.

BUT now let us take up some other scattered things, both concerning this Archbishop and Religion, happening in this Year, and so hasten to the next.

The Arch-
shop prevail-
eth with *Rice*
to subscribe
the Suprema-
cy.

MSS.C.C.C.C.

The Lords of the Council had committed to the Tower *William Ryce* Esquire, a Person of Quality, and under Queen *Mary* a great Courtier, for breach of the Law, having refused to take the Oath of Supremacy. They now desired the Archbishop to take him into his House and confer with him, and convince him, if he could, and bring him to good Conformity by his good Counsel. And if after all his pains, he would not be brought to swear to the Queen, he should be sent back again to the Tower. But our Archbishop had good success with *Ryce*, and prevailed with him to subscribe to these Words, wrote by the Archbishop's own Hand on the back side of the Council's Letter to him: "He acknowledgeth Queen *Elizabeth* under God to have the Sovereignty and Rule over all manner of Persons born within her Realms, Dominions and Countries, &c. And so subscribeth

W. Ryce.

Vit. Matthæi
Archeip.

I leave the Reader to conjecture, Whether this Gentleman were the same with *E. Rice*, mentioned in the *British Antiquities*, or some other, of whom it is said, that the Archbishop did so mollify and moderate him, otherwise a zealous Papist, that he Confessed his Error with abundance of Tears, and so was dismissed out of Custody and sent home.

Illyricus to the
Archbishop
concerning
Ecclesiastical
Antiquities.

Vol. Epist. Il-
lustr. viror.

Matthias Flacius Illyricus, the Author of the *Catalogue of the Witnesses of the Truth*, and a great Collector of Ecclesiastical Antiquities, to shew how the Church in all Ages had learned and godly Men, that opposed the Pope and his Abuses; this Learned Man wrote our Archbishop a Letter dated May 22. 1561. from *Jene*, an University in Germany, which was in answer to one from the said Archbishop, who had the last Year acquainted him with a Promise of the Queen's, to send him certain *Vetera Monumenta*, to assist him as well in the Work of his *Catalogue*, as in his other Works of Ecclesiastical History. His Letter was long, and is extant in the *Benet College Library*. Therein he earnestly desired the Archbishop to send him those Antient Monuments he spake of, having sent over a fit Person for them. Such Monuments especially he required, as might illustrate the obscured Truth of the Church, and reprove the Popish Tyranny. Exhorting the Archbishop, and shewing how profitable it would be, if he would make it his Business, that all MSS. Books more rare, should be brought forth out of more remote and obscurer places in this Kingdom and in that of *Scotland*; and be put into surer and more known Places [that they might be the better preserved from perishing.] He sent the Archbishop at that time by his Messenger a General Index of the ancient good Church Historians, for the Abp's better direction in his pursuit after them in this Country. He mentioned, how *Bale* had told him, that he had very many old valuable MSS. of this sort. How profitable would it be, said he, after his Death, to convey them and all others that could be gotten, into the Publick Libraries of the Kingdom? Because in private Houses they would be apt to perish, especially when

when unlearned Heirs should come to possess them. And things of that nature, as he added, necessary for the whole Kingdom and Church, were not of private Right and peculiar Possession, but publick. He wished that he might peruse the Antiquities of *England* and *Scotland*, as he had done many Libraries in *Italy* and *Germany*: He should hope then to find many things of use and profit to himself and us, and what might serve considerably for the Enlargement of his *Catalogus Testium*: but that neither his Health, nor Time nor Purse would allow him to come over. And because the Archbishop had wrote to him, that *Matthew Paris* his *Chronicon* could not be found among us here in *England*, [tho' afterwards the Archbishop met with some Copies thereof, and published it in a fair Edition] *Illyricus* sent him certain *Excerpta*, taken thence, which a Friend had formerly procured him. He sent also a short *Index* of such Books as he was ready to communicate to the Queen, if She desired to have them, and would be at the Charge of transcribing the Copies: Excusing himself from parting with them, which he at his great pains and cost had obtained. Also, he sent him by the same Messenger a Disputation of his concerning *Original Corruption* and *Freewill*, against one who went the Papistical way in Solving those Points, asserting the Power of Man's Will, and that in Conversion Man co-operated with God; An Opinion that, as he said, much prevailed there since *Luther's* Death. With the rest he presented the Archbishop with another Piece of his *De Fide*: A Dissertation which he had Dedicated to his Predecessor, [Archbishop *Cranmer*, I suppose] but whether he ever received it, he could not tell. This he communicated to our Archbishop the rather, that he would impart to him his learned Judgment thereof; for in such great Points he loved to understand what Men of the best Learning thought. He conveyed likewise at the same time a List of what good Books were at *Rome*. For the Transcription of which, he suggested to him, that it was for Men of Wealth and Power in *England* to deal: A thing, however earnestly endeavoured by him, past his Ability and Interest to procure. *Anastasi*, one of those MSS. at *Rome*, was, he said, very well worth the pains of Transcribing and Printing. Lastly, he informed the Archbishop of *John Tillius*, Bishop of *Engoulesm* in *France*, who set forth the *Greek* Canons, and those of *Charles the Great*, against the Worship of Images; that he was a Favourer of the pure Religion, and that he had many ancient MSS. especially of the Councils. He beseeched the Archbishop to use his Interest with the said *Tillius* to obtain Copies of them, which might be so helpful to *Illyricus* in his Work of compiling an Ecclesiastical History. This Letter of this Learned Man I have cast into the Appendix, as well worthy preserving.

I meet with a Letter without Date of Year, but I suppose near about this time, writ from *Adam* Archbishop of *Armagh*, to our Archbishop of *Canterbury*, dated from *Trinity College* in *Cambridge*, Sept. 27. Wherein the *Irish* Archbishop, now not long entred upon his Function, hinted how the Archbishop of *Canterbury* had promised him his Aid in all Church Causes of *Ireland*, at his last being in *England*: Especially for the removing the Bishop of *Dublin*. He was, as he described him, a Known Enemy, and laboured under open Crimes. Which although he shamed not to do, I am, saith that Archbishop, almost ashamed to speak. So he desired him, now being in *England* again, to put to his helping Hand, and to recommend some Zealous Man to succeed in that Bishop's Place: And that he, the Archbishop of *Canterbury*, would write to the Court of this Matter. These were some of the Applications made to our Archbishop, concerning Foreign Matters.

A Case now happened, (occasioned I suppose by the Archbishop's Table of Mariage, set forth the last Year) Whether it was not lawful for a Man to marry two Sisters successively. This was by some Learned Man propounded to Bishop *Jewel*: Who did answer it in the Negative, in a learned Letter written by him from *Salisbury*. The Reason supposed why it was lawful, was because the Scripture in *Leviticus* 18. seemed to restrain it only till the first Sister's Death, at least did not forbid it. But *Jewel* shewed, that God would have us to expound one Degree by another. And tho' we are not forbid by plain Words to marry our Wives Sister, yet we are forbidden by other Words; which by Exposition are plain enough. For when God shall command me, that I shall not marry my Brother's Wife, it follows directly, that he forbids me to marry my Wives Sister. For between

A N N O
1561.

Nu. XVIII.

The Abp.
of Armagh, to
our ABp. for
the Removal
of a bad Irish
Bishop.Bishop Jewel's Judgment
in a Case of
Mariage.

Lev. xviii. 18.

A N N O 1561. between one Man, and two Sisters, and one Woman, and two Brothers, is like Analogy and Proportion. But the learned Letter may be read in the Appendix.

Num. XIX.

Laur. Humfrey obtains to be President of Magdalen.

Coveney President of Magdalen College in Oxford, (of whom something before) was turned out in the Month of September, by the Bishop of Winchester, Visitor. Laurence Humfrey, a learned Exile of that College, stood for the Place now vacant, and obtained the Favour of the Archbishop and the Bishop of London, to recommend him to the College. But the Fellows, being as it seems leavened much with Popery, refused to chuse him, and signified as much in a long Letter to the Archbishop. They urged their Conscience, and some Statutes of their College. But Humfrey wrote to the Archbishop, that these were but Pretences. For as for the Statutes of their College, (one of which was, That none shall be chosen, but of their own Foundation; and Another, that they must be Gremials) many of the Fellows at this very time made little of them; being even at that present in the Mind to chuse one Caius, Alienus & Exterus, (as Humfrey informed) A Stranger and a Foreigner, against their Statutes: And that Caius also noted for a Lazy Epicurean Course of Life. Which therefore Sir John Mason their Chancellor, thought unworthy. And that they had none in gremio, no Gremial. They objected another thing against Humfrey; viz. That he was a married Man. And therefore it was thought indecent to bestow this Place upon him: And yet they were ready to grant it to an Whoremonger, as Humfrey further informed the Archbishop. But after all this Struggling, in December Humfrey was chosen President, having been the Year before made the King's Divinity Professor.

Job. Fox's Letter to him.

Ex MSS.
Epist.
Foxii.

But his Fellow Collegian, and Equal in all good Learning, John Fox, still remained unprovided for, in his ragged Exile Condition. Who with an Eye to this his bare Estate, and out of Joy of his Friend's Preferment, writ him a Congratulatory Epistle: Wherein were these Expressions between jest and earnest; (which yet he thinking too slight, scratched out afterwards) *Sed quid nimis ego nugator tibi gratulari incipio, qui multo magis tecum expostulare debeam? Age enim, Dic tandem, O bone, itane nos nostramq; gregem & ordinem deseruisse te, ac abiisse? Fugitive, Transfuga, non pudere? Atqui ex me Exemplum petere debebis majoris Constantiae; quippe qui in eisdem adhuc pannis, & sordibus, quibus me recepit Anglia redeuntem ex Germania, persisto; nec gradum muto, nec ordinem: Qui est videlicet Fratrum Mendicantium, vel, si velis, Prædicantium. Atque in hoc Ordine eras & ipse, futurus fortasse una nobiscum bonus Socius. Nunc tu relicto Ordine hoc & Classe nostro, nescio quo ascendisti, albis, quod aiunt, vectus Quadrigis. That is, "But why do I trifle thus, and begin to Congratulate you your Preferment, who should much rather expostulate the Case with you? "For come, Sir, tell me, have you thus left us and our Flock, and Order, and gone away? Fugitive, Runaway, as you are, be you not ashamed? You ought to have taken Example of greater Constancy by me, who still wear the same Cloaths, and remain in the same sordid Condition, as England received me in, when I first came home out of Germany. Nor do I change my Degree, nor Order; which is that of the Mendicants, or, if you will, of the Friars Preachers. And in this Order you your self were, and was like enough to continue an honest Companion with us. But now you have forsaken this our Order, and Classis, and mounted I know not whither; Fortunate Success, as the Proverb is, waiting on you." Thus wittily did this grave Man rejoice at his Friend's Advancement, and withal give a privy Lash to the Governors, for their Neglect of him, and such other Sufferers as he; many of them yet remaining unprovided for.*

C H A P.

C H A P. X.

The Archbishop certifies the Schools and Hospitals in his Dioces, unto the Privy Council.

WHEREAS last February the Queen required an Account from the Archbishop of all the Schools and Hospitals in his Dioces; This Year, May 3. he gave in to the Barons of the Exchequer a compleat Certificate thereof. Which was this that follows:

Schools and
Hospitals in
the ABp's
Dioces.
Park Regist.

Hospitals.

Hospitals:

Hospitale Leproforum Sancti Laurentii juxta Cantuariam.

I.

It was first Founded by one Hugh, the Second Abbot of S. Augustin's in Canterbury. And by the first Foundation there was appointed a Relief for Leprous People. And afterwards a Woman was appointed under the Name of a Priorefs; and certain poor Women, Priests Sisters: Who there were placed by the Abbot of S. Augustin's for the time being: having no Certainty of the Number of the Sisters. And they had the Revenues of the House; which amounted to 31 l. by the Year. And the same is taxed, and payeth the perpetual Tenth. There be at this present only two poor Sisters, and do receive only Forty Shillings by Year, paid by the Farmer there. The Hospital is lamentably misused by reason of a Lease made by the Priorefs and Sisters of the said Hospital to one Sir Christopher Hales, Knight. Which Lease, as it is now made, is come to one Mr. Trapps of London.

Hospitale de Harbaldown prope Cantuariam.

II.

It is of the Foundation of the Lord Archbishop of Canterbury: and there be placed there Sixty poor People, Men and Women. And they have their Corrodies by the Lord Archbishop, for the time being, of perpetual Alms. Item, They be not charged with the Taxes of the Tenth.

Hospitale S. Johan. Baptistæ extra muros Civitatis Cant.

III.

It is of the like Foundation and Order that the Hospital of Harbaldown is: Referatur pro ulteriori declaratione ad Reverendissimum.

Hospitale Pauperum Sacerdotum Civitatis Cant.

IV.

It is of the Foundation and Patronage of the Archdeacon of Canterbury. It was ordained for the Relief of poor Indigent Priests, who are to be relieved of the Revenues of the House. There is a Master of the said Hospital, viz. one Mr. Bacon, a Temporal Man, who, is not resident, neither maketh any Distribution. The Hospital House is marvelously in ruin and decay. It is taxed to the perpetual Tenth, and payeth xxii s. and x d.

Hospitale in Civitate Cant. Vocat. Mainards Spittle.

V.

It is of the Foundation of the Maior and Commonalty of the City of Canterbury: And it is endowed by their Gift, with as much Lands and old Leases, as be worth by the Year Five Mark, and not above. There be placed in the said Hospital Seven poor People, Men and Women, by the Maior and Commonalty; and have no other Relief, but only the said Five Marks, and the Alms of the Town. They be not taxed to the Tenth.

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VI.

Hospitale de Eastbridge Cant.

It is of the Foundation of the Lord Archbishop of *Canterbury*. There is a Master presented by the Lord Archbishop, and is Instituted and Inducted, &c. It is appointed by the Foundation, that the same shall relieve poor People, Vagrants, that is to say, to have Lodging and Fire for a Night, Two or Three, at the good discretion of the Master. There are competently furnished at this Day Eight Beds for poor Men in one Chamber, and Three Beds in another Chamber for Women: And the People resorting, are relieved according to the Foundation in good reasonable Order. The said Hospital is taxed to the perpetual Tenth, and payeth yearly *xlviij s. x. d. ob.*

VII.

Hospitale Sancti Bartholomæi prope villam Sandwich.

It is of the first Foundation of one Sir *John Sandwich*, Knight; and now of the Foundation of the Maior and Commonalty of the Town of *Sandwich*. And by the said Maior there be placed from time to time the number of Twelve Brothers and Four Sisters. Who are relieved only of the Revenues of the said Hospital, amounting to the Yearly value by Estimation of Forty Pounds. The said Hospital is charitably used to God's Glory; and the same surveyed from time to time by the Maior of *Sandwich*, and kept in good Order. It is not taxed to the perpetual Tenth.

VIII.

Hospitale infra villam Sandwich, Vocat. Ellys Hospital.

It was first founded by one *Thomas Ellys*; and it is now of the Foundation and Patronage of the Maior and Jurats of the same. There be placed for Term of Life, Eight Brothers and Four Sisters. And they are relieved by Alms, and the Revenue of the said Hospital, amounting to Twelve Pounds by Year. The Hospital is very charitably ordered and surveyed by the Maior. It is not taxed to the Tenth.

IX.

Hospitale D. Joannis, Vocat. S. Johns House of Sandwich.

This House is charitably founded, maintained and provided, by the Maior and Jurats; and they have no Possessions, and Twelve poor People are relieved there.

X.

Hospitale S. Bartholomæi prope Hythe.

It is of the Foundation of *Hamon*, Bishop of *Rocheſter*, in the time of *Edward III.* There are according to the Foundation Thirteen poor People, who are relieved by Alms, and by the Revenues of the said Hospital, amounting to the Sum of Eight Pounds by year with the Charges. The said Hospital is taxed to the Tenth, and payeth *vii s. ii d.*

XI.

Hospitale S. Johannis de Hythe.

It is only founded, ordered, and charitably maintained by the Jurats and Commonalty of the said Town. And there are kept and daily maintained Eight Beds for the needy poor People, and such as are maimed in the Wars. The said Hospital is endued with so much Lands as do amount to Six Pounds by the Year. It is not taxed to the Tenth.

XII.

Domus Pauperum apud Wy, Vocat. Le Almes house.

It is without a Foundation, permitted, maintained and upholden by Sir *Tho. Kemp*, Knight, only upon his Charitable Zeal. And there do live certain poor People of Alms. It is not charged with any Tenth.

Domus

Domus Leprosorum apud Bobbing.

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XIII.

It is the Gift and Foundation of *George Clifford Gentleman*, of Charity. There are harboured none but poor Lazar People, who beg for their Living. It is not charged with any Tenth.

The Declaration of Schools within the Dioces of Canterbury.

Schools.

First, There is at *Canterbury*, within the Metropolitcal Church there, a Grammar School by the Queens Majesties Foundation. The Schoolmaster hath by the Year xx l. the Usher x l. It is not taxed, nor charged with Tenths. At Canterbury

Item, There is at *Wy*, a Grammar School of the Queens Majesties Foundation, newly erected, viz. Sithen at the Dissolution of the College there. And the Schoolmaster receiveth yearly xiii l. vi s. viii d. It is not chargeable with Tenths. At Wy.

Item, There is a School erected by the Charge of the Maior and Commonalty of the Town of *Maidston*: Who have purchased of the King certain Lands to that intent, amounting to ix l. vi s. viii d. It is not charged with Tenths. At Maidstone.

Item, There is a Grammar School at *Tenterden*, erected by certain Parishioners there, who have of Charity enfeofed certain Lands to the value of x l. by the Year. And by the Feofment, the Schoolmaster is to be elected by the Vicar there for the time being. It is not charged with the Tenths. At Tenterden.

CHAP. XI.

Commissions from the Archbishop, for Visitation of All Souls College, and Merton in Oxford. The University of Cambridge apply to the Archbishop. The Archbishop's Sentence against the Earl of Hertford's Marriage.

THE Archbishop this Year gave a Commission to Dr. *Tale*, his Vicar General, and Principal Official, and Dr. *Kennal*; to Visit *All Souls* in Oxford, dated May 16. The Archbishop was Visitor also of *Merton College* in the same University, wherein was a great Popish Faction, Headed by one *Hall*, a Fellow. This Faction set themselves against *Man*, the Archbishop's Chaplain, lately placed Warden there; who, the Year after this, had translated into *English Musculus's* Common Places, and dedicated the Book to the Archbishop; and whom the Queen afterwards made use of for her Ambassador into *Spain*. His Grace therefore gave out a Commission, dated May 22. to Dr. *Tale*, Dr. *Warner*, M. D. and *John Kennal*, LL. D. who was Canon of *Christ's Church*, and Archdeacon of *Oxon*, after the Death of Dr. *Wright*; to Visit the said College. But to see to what a pass it was come, and how zealous a great many of them were for the old Superstitions, and how loth to let them go; I shall give some Account how this Visitation of *Merton College* began, and how carried on. All Souls and Merton visited.

It began May 25. On the next day they issued out Articles to be enquired of concerning the Fellows and other Scholars, and Officers of the College. Which Articles were these: Visitation of Merton.

I. How many Fellows there be in this House, and what kind of Study they do severally apply themselves unto. And whether they be chosen according to the mind of their several Founders. Articles of Enquiry for Merton.

II. Whether all the Fellows of this House do use to Dine and Sup at the Common Table, and not elsewhere. Park. Regist.

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III

III. Whether they do frequent and use the Church upon Sundays and Holy-days, at the time of Divine Service ; and do there continue unto the end thereof. And how often in a Year every one of them doth receive the Communion.

IV. Whether any of them be defamed with any Crime, or be slanderous to the College, or disobedient towards their Superiors and Elders ; unquiet towards their Fellows ; Causers of Strife and Debate ; Negligent at his Study, or hath foughten or stricken any of the Fellows of this House.

V. Whether any of them hath stirred or moved any Suit ; whereby the College hath been charged, or the Goods of the College suspended thereby.

VI. Whether any of them have received any more Wages, or of the College Goods, than by the Statutes of the same is appointed.

VII. Whether any of them do break Concord and Brotherly Charity within this College between Master and Fellow, or any other of the same College.

VIII. Whether any do keep any Pupils under him, which do not learn Logic.

IX. Whether any Fellow hath any Scholars living within his Chamber.

X. Whether the Bursar, or any other Officer, do keep in their Private Studies above the Sum of Five Pounds of the Goods of the College, above two Days together.

XI. Whether they have let any Money or other Goods of the College, to any Person or Persons without the Consent of the Warden, Subwarden and Fellows.

XII. Whether any of them have spent above the Sum of Three Shillings and Four Pence, in buying any thing, or in Reparations done upon the College, or any other Houses or Buildings appertaining to the same, without Consent as before.

XIII. Whether any of them had any Conference with Mr. Hall, or any other of the College, sithence yesterday noon, touching Matters of the College ; or Mr. Hall with them.

XIV. Whether any of the Fellows of this House be noted to be Favourers of Papistry, or of any other corrupt Doctrine ; or have openly maintained or defended the same ; or do resort to any Company suspected thereof ; or be Author of Sedition or Factions, either within the House or without.

XV. Who resisted Mr. Man at his coming to the College.

XVI. Who did cut off the Seal from my Lord of Canterburies Citation affixed upon the Gate.

XVII. Whether Mr. Hall, for Maintenance of his Seditious Purpose, not being Senior Fellow at home, but next Senior, took not upon him to call the Company together ; and to conclude Matters, as well for the excluding Mr. Man, as others.

XVIII. Whether the Warden, and more part of the Fellows have decreed before Hallontide last, that in the stead of certain Superstitious Hymns, appointed for certain Feasts in the Hall, English Psalms in Metre should be sung.

XIX. Whether Mr. Hall, contrary to the said Decree, did not interrupt Mr. Leach, and snatch the Book out of his Hand with spightful Words, when he did begin to sing the English Psalm according to the said Decree.

XX. Whether the said Mr. Hall have not corrupted and falsified the Common Register, for the excusing of Mr. Benyon his Fault.

Misdemeanours detected ; Especially of Hall, favouring Papistry.

The Comperys upon these Articles of Examination were ; That one of the Fellows was suspect of Buggery, another for resorting to an Evil House. Mr. Hall and three more were noted to favour Papistry, by their neglect of coming to Sermons and to the Service, and by their Talk. After the Mass was last put down, Hall with one or two more did hide under a Piece of the Quire almost all the Popish Books of Service, with divers other Monuments of Superstition ; where they do lye still. Hall, after such time as he shewed Conformity, travailed with a Scholar of his own, to perswade him to Papistry, shewing him Places out of the Doctor's in the Library. Which Places the Boy after shewed to certain Batchelors. When Mr. Leche, according to an Order made in the time of Dr. Gervis, the last Warden, to change the Superstitious Hymns for the Psalms in English

glish Metre, on a certain Festival, viz. Allhallow-day, begun to sing the *Te Deum*, *A N N O*
Hall, before half was done, came up crying like a Mad Man, that they ought 1562.
 not, nor should not sing, and struck at the Book of *Psalms* to have smitten it
 into the Fire out of *Leche's* Hand: and afterwards plucked it by force out of his *Psalms in En-*
 Hand, and threw it away, saying, with trembling Body, and wan Countenance, *glish Metre.*
 to the Bachelors, *Are you still piping after his Pipe? Will you never have done puling?*
I shall teach you to do as I bid you. And they lacked their singing for a great while,
 till one Mr. *Gifford*, who being Second Dean, and falling from the Faction, began
 it again. This Matter of *Hall*, the Papists in the Town did commend as a just
 Quarrel against Hereticks. Moreover, *Hall* caused the Gates to be shut by the
 common Servants against Mr. *Man* their Master chosen. And when he was al-
 most in, the said *Hall* caused some to carry him back again, tho he had nothing
 to do in it; and plucked the Statute Book out of Mr. *Man's* Hand. *Hall* upon
 these disorderly Doings, was sent up by a Pursevant.

But to shew a little more of *Hall's* Temper and Spirit. Thus he writ in a Let- A Specimen
 ter to a Friend: *Salve, Jacobe; De rerum apud nos Statute certiore facere, quoniam* of *Hall's* Spi-
id a me expectas, meum esse arbitror. Frigent apud nos Hæretici: Sed spero eos aliquan- rit.
do fervescere, sicut olim vidimus Archihæreticos in Fossa illa Suburbana, ubi Vulcano tra-
dicti fuerunt. That is, "James I salute you; I think it my Part, seeing you ex-
 pect it of me, to certify you of the State of Affairs here. The Heretics that
 are with us grow cold. But I hope one Day they will become warm; as we
 sometimes saw the Arch-heretics do in that Ditch in the Suburbs*, were they
 were delivered to *Vulcan*. And to see a little more of him, and of his Poison,
 thus he most profanely ridiculed an Instrument of the Bishop's of *London*; *Ed-*
mundus permissione Diabolica Londinensis Apostata, Omnibus & singulis Clericis per no-
stram Diæcesim ubilibet constitutis, Simulatorem, Hypocrisim & Maledictionem, &c. This
 Libel Mr. *Benyon* did publish among the Bachelors.

The Issue of this Visitation before said was, that *Man* was settled in his Warden- Where *Gran-*
 ship, and this dangerous, infectious Person, *Hall*, was according to his Deserts mer, *Ridley*
 expelled. And the Visitors after this Progress made in their Visitation, and and *Latimer*
 some Adjournments, appointed others to proceed in it, by an Instrument da- were burnt.
 ted, Oct. 13. viz. *Tho. White* and *John Griffith* LL. DD. and *John May*, M. A.

Let us turn our Eyes to the other University, which did now earnestly call Cambridge ap-
 for the Archbishop's help also. A remarkable Occasion now happened for him plies to the
 to shew his seasonable Kindness to them in a very great streight. For their High Archbishop
 Chancellor, Sir *Welliam Cecil*, seemed resolved to relinquish his Office, and to for a Favour.
 that Intent had sent them a Letter of Abdication. Which must needs not only
 surprize the University, but afflict them sensibly, to be deprived of so cordial and
 able a Patron. And herein the Archbishop's Intercession was required. But let
 us first hear the chief Causes of this Resolution of the Chancellor, which were those
 frequent Heats and Factions that sprung up among them, and the Disaffection
 many of them shewed to the Orders of the Church. In his Letter to them it ap-
 pears, 'That this was no sudden Resolution, but that he found daily more and
 'more Causes moving him to surrender that Office. Divers whereof he mentio-
 'ned to them. As, that first, he was not meet for it, having no Learning to
 'judge of Men learned. And further, that he had not leisure to hear their
 'Causes, and much less to promote them, and consequently no Opportunity to
 'end them. Another great Cause was the Trouble he conceived, that so great
 'a Part of the Colleges were become so full of Faction and Contention, and
 'they like to increase. The Redress whereof could not come from him as it
 'ought to do from a Chancellor, because he could neither skill to judge of the
 'Controversies, being risen upon Laws and private Statutes; nor could come
 'thither to subdue the same with his Presence, nor with the Authority of his
 'Office. And in fine, which most of all he lamented, he could not find such
 'Care in the Heads of the Houses there, to supply his Lack, as he hoped, for
 'the ruling, of inordinate Youth to the observation of good Order, and increase
 'of Learning and Knowledge of God. For he saw that the wiser sort that
 'had Authority would not join together earnestly, to over-rule the Licentious
 'Parties of Youth in breaking of Order, and the Stubbornness of others that malign-
 'ed

Cecil's Letter
 to the Uni-
 versity.
E. Collect. E-
pistolæ. Rog-
Gale Armig.

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ed and depraved the Ecclesiastical Orders established by Law in the Realm. He was sensible, he should shortly hear of no good comfortable Report from thence : And that to keep an Office of Authority, by which these Disorders might be remedied, and not to use it, was to betray the safety of the same ; whereof, he said, he had some Conscience.

And that therefore he thought it meet, that they, the University should appoint that Room to some one such as might come thither, and visit the State thereof, and to set things in Frame. Yet still they might keep an assured Account of him, that he would remain as careful and willing to do good to that University and to every Member thereof, as before. This was dated in June from the Court.

Now what should the University do in this Plunge ? For their Chancellor they must not part with, if possible they might prevail with him to continue, the being deprived of whom they call justly, *immedicabile Vulnus*. First therefore, they pen a Letter to him in a most humble and submissive manner, intreating him not to leave them, and promising all Obedience and Observance of him for the future. Which Letter was dated June the 15. And two more Letters they also writ at the same time, to Dr. *Walter Haddon*, Master of the Requests, and to our Archbishop, to be Intercessors with Cecil in this behalf : And making Dr. *Pory*, and Mr. *Hawford* two of their Heads, their Messengers to these Honourable Personages, with their Letters.

The University's Letter to the Archbishop.

Transcr. a
Tho. Baker
S. Th. B. ex
Regro. Literar. Acad.

The Contents of the Letter the University preferred to the Archbishop, were to this Effect : ' That they would not have presumed to disturb his most weighty Affairs, had there not been a great Business of theirs, yea of his Lordship's (since the University's Cause was his) had required it. That this Cause touched not their Fortunes, nor any Member of their Body, but the Head it self. A Desperate Evil, unless timely prevented. And whether it might be prevented by time, it was uncertain ; unless his Lordship would vouchsafe seasonably to make himself a Mediator. That their most Honourable and most Worthy Chancellor (whom the University was bound to in many Respects) would no longer bear the Supreme Magistracy over them ; and that they had not only heard of this by Messages, but by a Letter writ by his own hand : And that he seemed to be resolved in his Mind about it ; alledging divers great Causes of his said Purpose, which they would not conceal from him, (whom they made their Mediator) to arise from themselves, namely, their Factions. But that if he, by his Intreaties, could wipe off this great Guilt from them, and obtain of their Chancellor still to remain so, they doubted not, but that there would be a visible Reformation of Studies and Manners in the University. And they, the Heads, promised to be more watchful over their Colleges, and mend all things amiss, either by their Counsel or Correction : And being Fatherly admonished by their Chancellor and by him, would always acquiesce in their Authority, embrace their Advices, and fulfil their Commands. This dated a *Senatu Presidium*, 15 Cal. July 1562.

He prevails in their behalf,

The Archbishop could not deny this Request, and both he and Dr. *Haddon* wrote their Letters to the Chancellor in the University's behalf. Which the said Messengers carried to him, to make the better Way for that which they brought from Cambridge with them. And the Chancellor by these Means was reconciled : Sending back by *Pory* and *Hawford* certain Injunctions, for the Reforming the Scholars in divers things wanting.

The Archbishop's Sentence against the Earl of Hertford.

Here let me insert a Judicial Act of the Archbishop, in Commission with some other Delegates ; pronouncing Sentence, May the 12. Anno 4. Eliz. against *Edward*, Earl of Hertford, and the Lady *Katherine Gray* his reputed Wife. He was Eldest Son to the late Duke of Somerset ; She Sister to the late Excellent Lady *Jane Gray*, unhappily set up for Queen, and Daughter to the late Henry Duke of Suffolk, whose Wife was of the Blood Royal. Both He and She pretended a Marriage, tho' at most it seems to have been but a Contract, consummated without the Ceremony of the Solemnization. For this Presumption and Clandestine Act, the Queen was exceedingly angry with them, and committed them both to the Tower ; and had them at length prosecuted at Law, as was said before : Notwithstanding

withstanding he had two Sons by her in the *Tower*, *Edward* and *Thomas*. Which *Edward* had not the Earldom, but was contented with his Father's first Title of Vicount *Beauchamp*. Some Books were then written by their Favourers in Vindication of them, and for the making it a legitimate Mariage. And no question the Archbishop underwent Censures for his Proceedings. The Lady *Katherine* soon fell into exceeding Grief and Melancholy upon the Queen's Displeasure, and these Courses against her: And that produced such Bodily Sickness, that she had leave granted to remove out of the *Tower*, and to remain for a time with her Uncle, the Lord *John Gray* at *Pyrgo* in *Essex*; and was then being at his House very near Death. But I find she died in *Suffolk* about the End of *January*, 1568. The Archbishop on the Day afore specified by his Definitive Sentence pronounced the Earl's Carnal Copulation with her to be unlawful and illegitimate, and for this Excess, both him and her to be censured for Fornication. Notwithstanding *Edward* his Eldest Son by the said Lady *Katherine* bore the Title of Lord *Beauchamp*, who died in his Father's Life time. But had Issue *William*. Who by Letters Patents, dated *May* 14. in the Sixth of King *James* I. was instituted into the Earldom of *Hertford*.

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Union of
Hon. By
York.

C H A P. XII.

A Synod. The Archbishop's Doings therein. His Character of the Bishops. The Oath of the Supremacy. The Archbishop's Advice to the Bishops for the moderate Administring of it. His Letter to the Secretary about it. Dr. Ackworth. The Archbishop's Reparation of his Palace; And Hospitality.

NOW in *January* sat the Famous Synod, wherein great and Weighty Debates were had about Religion. The Queen's Brief to the Archbishop for calling together this Synod, was dated the 11th of *November*; and ran to this Tenor.

A Synod.

ELIZABETHA Dei Gratia, Angl. Fra. & Hib. Regina, Fidei Defensor, &c. Reverendiss. in Christo Patri MATTHÆO ead. gratia Cantuar. Archiepiscopo, totius Angliæ Primati & Metropolitano, Sal. Quibusdam arduis & urgentib. Negotiis Nos Securitatem & Defensionem Ecclesiæ Anglican. ac pacem & tranquillitatem, Bonum publicum & Defensionem Regni nostri & subditorum nostrorum ejusd. concernentib. VOBIS in Fide & Dilectione quibus nobis tenemini, rogando mandamus, quatenus præmissis debito intuitu attentis & ponderatis, universos & singulos Episcopos vestræ Provinciæ, ac Decanos Ecclesiarum Cathedralium, nec non Archidiaconos, Capitula & Collegia, totumque Clerum cujuslibet Dioc. ejusdem Provinciæ ad comparend. coram vobis in Ecclesiâ Cathedrali S. Pauli, Lond. duodecimo die Januarii ex futuro, debito more convocari faciatis, ad tractand. consentiend. & concludend. super præmissis, & aliis quæ sibi clarius exponuntur tunc ibid. ex parte nostra. Et hoc, sicut nos & Statum Regni nostri & honorem, & utilitatem Ecclesiæ prædictæ diligitis, nullatenus omittatis. Teste meips. ap. Westmon. XI. die Novemb. Anno Regni nostri quarto.

The Queen's
Brief to the
Archbishop.
Regist. Grind.

Accordingly the Archbishop sent his Mandate to the Bishop of *London*, to summon the Clergy to the Convocation. Which was dated from *Lambeth* the 27th of *Novemb.* 1562.

When this Convocation was to meet, the Archbishop had a great Eye to the good that he hoped would be done herein, for the Settlement of true Religion in Peace and quiet Order, and for the restoring of Discipline. Therefore were many Matters prepared before, to be moved by the Clergy there; as for a Form of Doctrine to be made and received; for Rites and Ceremonies; for Ecclesiastical Laws and

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The ABp's
Pains in the
39 Articles.
Vol. Synodalia
in Biblioth.
G. C. C. C.

Reformat. of
Rel. under
Q. Eliz.
Ch. 27.

His Directory
for the Synod.

I.
Order the
First day of
Convocation
MSS. Syno-
dal. pen F. At-
terbury S.T.P.
Decan. Carliol.

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9.

and Discipline ; for the Augmentation of small Livings, &c. But tho' many excellent things were disputed and argued, propounded and endeavoured to be brought to pass with respect to the said Particulars, yet little more came to perfection, besides an Uniformity of Doctrine, contained in Thirty Nine Articles, which were to be subscribed by all Clergymen. The Pains the Archbishop took in these Articles of Religion was very considerable. For it was his Judgment and Care that reduced the 42 Articles of Religion framed under K. Edward, unto 39. And there is extant the Archbishop's own Original Book, wherein appear his Corrections, Alterations, Additions and Expungings, made by his own Red-Lead Pen, according to which (in the main) the Articles then passed, and remain to this Day. At the End of this Book, that the Autograph might be most exactly preserved, without any surreptitious Additions or Alterations, the Archbishop caused it to be written, " That it was in his keeping, and that it contained 19 Pages, and that in " the first Page were Four Articles, and 34 Lines, and so expressing how many " Articles and how many Lines each Page consisted of. And then follows a Declaration of the Bishops and the other Members of the Synod, that they received the said Book of Articles; to which all their Hands were subscribed. But all this and the other Transactions and Debates have been largely set down by me elsewhere.

Yet it shall not be amiss here to relate, by way of Journal, how the Archbishop was present, influenced and directed from time to time in this famous Synod, wherein he favourably to the Gospel Presided. And first, That it might be entered upon in a Synodal Way, with the greater Order and Solemnity according to antique Practice, the Archbishop himself, or some of his Officers by his Direction (as it seems) drew up a Directory in Latin, with the Form of chusing a Prolocutor, beginning, *Sciendum est*, &c. It is printed both in *The Rights and Powers of an English Convocation*, and in the *Synodus Anglicana*, in the Appendix to each Book. And therefore I shall not here repeat it. But the Sum of it in English, taken out of the Acts of 1562. pointing out the Orders to be observed by his Grace the first Day of the Convocation, was as followeth, viz.

First, His Grace to repair to *Pauls Wharfe* or the *Black Friars*, or to some other Place at his pleasure ; where the Cumpanie of the Doctors and Proctors of Tharches, and other Officers of his Graces Courts [are] to mete him : And so to attende uppon him to the greate Southe doare of *Paules*.

Item, At the said Southe doare of *Paules*, the Dean and Residenciaries, with al other the Ministers of the said Church, to wait for his Grace within the said doore ; and to attend uppon him to the Vestrie of the said Church.

Item, In the Vestrie my Lord's Grace and other the Bussshops there present, put on their Convocation robes : and so to go into the Quere by the West doare of the same Quier. Wheare my Lords Grace to be placed in the Deanes Stall ; and the rest of the Bussshopps in the Stalles of the Prebendaries.

Item, My Lords Grace and the other Bussshopps being so placed, the Ministers of the Church to sing first the Letanye, and afterwards the Hymne, *Veni Creator*, in English.

Item, The Letanye and Hymne being so songe, the Preacher to enter into the Pulpit, and to preache in Lattin.

Item, The Sermon being done, the Ministers of the Church estsones to Singe the said Hymne *Veni Creator* in English. Which Hymne being done, my Lords Grace to repair to the Chapter house : The rest of the Bussshopps and the whole Clergy of the Lower House to attend upon him.

Item, His Grace and the Bussshops being set in the Chapter House, the Bussshop of *London* must retorne his Certificat, and the same to be openlye reade by my Lords Graces Chancellor.

Item, The Certificat being so read, and all the Bussshopps in the same openlye called, and their Apparences noted by my Lords Graces Register, his Grace to make a short Oration to the Bussshops and the Clergie.

Item, The Oration being ended, his Grace to commaund the Clergie of the Lower House to repaire to the Place of their accustomed Assembly : And there

there to chuse sum one grave, wise and learned Man of their Cumpanie to be their Prolocutor : and to present him to his Grace, and the rest of the Bussshops at a certain other day, by his Grace to be appointed.

Item, Theis things being thus done, my Lords Grace to appoint his Chancellor to receive the Busshoppes Certificatts, and the Proxies of such as shall be absent, and to examine the Cause of their Absence.

Item, After theis things so done, his Grace to reade a Schedule against such as shall be absent : and thereby to pronounce them Contumacious, *reservata poena Contumaciarum suarum usq; in proximam Sessionem.*

Item, The said Schedule being thus redd, his Grace to read another Schedule of Prorogation of the Convocation, until his next sitting.

Item, Theis as aforesaid finished, his Grace with the rest of the Bussshops attending upon him to the Bussshop of *Londons*, there to dine, &c.

The first Day of the Meeting of the Synod at *S. Pauls*, viz. Jan. the 12. the Archbishop was not there, but Dr. Robert Weston, Official of the Court of Canterbury, took his Place by Commission ; and continued and prorogued the Synod, till Wednesday the 13 of January. Then the Archbishop himself came in Person from Lambeth in his Barge, and landed at Paul's Wharf : and so to Pauls, entring at the South Door, the Dean, Canons, and other Ministers of the said Church in their Surplices waiting on him, and conducting him to the Vestry : There putting on his Habit. And the Bishops Suffragans of Canterbury accompanying him, alike habited, he went thence into the Choir, and was placed in the Deans Stall, the Bishops in the Prebendaries Stalls sitting on both sides of the Choir. Then was sung by the Ministers of the Church the Litany in the vulgar Tongue, according to the Manner and Rite of the Book of Common Prayer. Then *Veni Creator* was solemnly sung. Then Day Provost of Eaton College, in the Habit of a Batchelor of Divinity, made a Latin Sermon in a fine Style, from a Pulpit placed in the midst of the Choir, the Bishops, Clergy and People present. Sermon being ended, *Blessed is the Man that hath not walked*, &c. was sung in English. And that finished, the Holy Sacrament of the Lord's Supper was administered by the Bishop of London, the Archbishop, and all the rest of the Bishops receiving. The Communion being ended, the Archbishop went out of the Choir into the Chapter House, together with the Bishops, and the rest of the Prelats of the Clergy. He sat in his Place, and his Suffragan Bishops sitting with him on each side, namely, Edmund London, Robert Winton, William Chichester, John Hereford, Richard Ely, Edwin Wigorn, Roland Bangor, Nicolas Lincoln, John Sarum, Richard Meneven, Edmund Ross, Gilbert Bath and Wells, Thomas Coventry and Litchfield, William Exon, John Norwich, Edmund Peterborough, Thomas S. Asaph, Richard Gloucester, and Commendatory of Bristol. Then certain things of Form and Custom, and the Protestation of the Dean of Westminster being dispatched, his Grace made a short Speech full of Eloquence to the said Fathers and Clergy. Wherein among other things he shewed the Opportunity they now had offered them for reforming Matters in the Church of England : And further declared how ready and inclinable the Queen and others of the Nobility of the Kingdom were, towards such a Reformation. Then he exhorted and bad the Prelates and Clergy of the Lower House to provide a Grave, Learned and Able Man among them for a Prolocutor or Referendary, recommending to them especially Alexander Nowel, Dean of St. Pauls : And on Saturday following, to present whom they should chuse, to him, or whom he should appoint in his Place. After this, he Commissionated Dr. Yale his Chancellor, and Dr. Drury his Commissary for the Faculties, to receive the Bishops Certificatories, and to look into the Proxies of the Absents, and to examine the Causes of their respective Absences. And then pronounced all of the Clergy that appeared not by themselves, nor by their Proxies, to be Contumacious, reserving the Punishment of their Contumacies unto the next Session.

The next Session being Saturday, Jan. the 16th the Archbishop came again to the Synod held at St. Pauls, between one and two in the Afternoon, with the rest of the Bishops. There in the Chapter House, first of all Prayers were said by him, pronounced with a loud and intelligible Voice, in Latin, with the usual

R

Collects,

A N N O
1562.

10.

11.

12.

13.

The ABp.
repairs to
the Synod.
His first Com-
ing to Pauls.The ABp. a-
gain at the
Synod.

A N N O

1562.

Nowel Prolocutor.

Collects, and a new Prayer proper to be said in a Provincial Synod. These Prayers were responded by the Bishops, the Prelates, the Clergy and People present. After these things, the Clergy resorting to their own House, the Archbishop sent for them; who being come presented the foresaid *Nowel* for their Prolocutor, being conducted between the Deans of *Westminster*, and of *Christ Church Oxon*. The former in a short *Latin* Speech shewed, how deservedly they had elected him, on the Account of his Vertues and Endowments. But the Venerable Elect in another Speech disabled himself for various Reasons, for so great an Office. Yet lest he should seem to decline a Work so godly, he promised willingly to take it upon him. Then the most Reverend having some Discourse with the rest of the Bishops concerning his Fitness for this Place, all with one mind concluded, and affirmed him most fit for the said Office of Prolocutor. Then the said most Reverend Father with the common Assent of the rest of the Fathers, in a handsome Speech confirmed the Election made of so worthy a Person. And so dismissed the Lower House. The next thing he did, was to desire the Bishops, that each of them would bethink themselves of such things as in their several Dioceses wanted Reformation; and that they would propound them in the next Session. And then the Archbishop and his Brethren had secret Communication among themselves, all others being withdrawn. And so by their Consent he continued and prorogued the Convocation to the *Tuesday* following, being *January* the 19th, appointing that next meeting to be in King *Henry VII.* his Chapel in *Westminster*.

His Third Presence at the Synod.

When the Archbishop was there again in Person. Beginning the Session with the Prayer mentioned before. Now the most Reverend Father with the rest of his Suffragans, held a Conference or Disputation, concerning some Articles relating to the Christian Faith. And afterwards sent for the Prolocutor; who with Six others of the Lower House appeared before the Bishops; and certified them, that some of their House had exhibited certain Sheets of Paper, concerning Matters to be reformed; being respectively devised by them and reduced into Writing. Which Sheets by common Consent were delivered to certain of the graver and learned sort of that Lower House, whom they had pitched upon for this purpose, to take a careful view of them, and to consider them: And that it was appointed them to reduce these Sheets into Chapters, and to exhibit them the next Session before him, the Prolocutor. And he further proposed that the Articles in the *London* Synod, set forth, as he said, in the time of King *Edward VI.* might be delivered to some other of their Company, chosen also for this purpose, to take a diligent View, Examination and Consideration of them; and as they thought good to correct and reform them; and the next Session also to exhibit them. All this the most Reverend did approve and allow, and willed and commanded them to proceed in the same according to their Determination. And then he continued and prorogued the Convocation to the next Day, viz. *Jan.* the 20.

Present again divers times.

The said Day the Archbishop was again present, with the rest of his Brethren, the Bishops. Where, after Prayers begging the Divine Assistance, being set, for three Hours space they treated and held Communication between themselves, upon certain Articles touching Christ's Holy Religion: Whereof mention was made in the Acts Yesterday. And so the Convocation was prorogued and continued to *Friday January* the 22. When the diligent Archbishop was present again with the rest of the Bishops. And so he was with them constantly every Session after, for some time, viz. *Jan.* 25. 27. and 29. consulting with his Brethren commonly for three Hours together before they brake up, upon the Articles of Doctrine, and Matters to be reformed. On which 29th day they subscribed their Names unanimously, to certain Articles of Orthodox Faith, viz. The Thirty Nine Articles, and sent them down to the Lower House to be subscribed there. In this Session also the most Reverend, with the Consent of his Brethren, chose these Bishops following, viz. of *London*, *Winchester*, *Lincoln* and *Hereford*, to devise certain Heads for a Discipline in the Church, the Doctrine of it being now so well dispatched.

He

He was present also in the Session *February* the 3d. consulting then with the rest of the Upper House in secret Communication for about three Hours. After which he committed his Place to some of the Bishops. Because by this time, as it seems, they were come to a Resolution concerning Discipline, and Matters that required Reformation. But after three Sessions, in the Session *Febr.* the 13. being *Saturday*, the Archbishop appeared again. The Reason whereof was for the forwarding a Subsidy to be raised by the Clergy. As he was present the next Session *Febr.* the 15. upon the same Business: And likewise *Febr.* 22. when it was dispatched, and finished.

And tho' the most Reverend Father was present divers times after (for the Knowledge of which, Recourse may be had to the Journal of this Convocation,) yet I shall mention only one of his Comings more, which was on *Friday* the 19th. of *February*, having then a weighty Business to offer to the Consideration of the Lower House; which declared his Patriarchal Care for the State of the poor Clergy, to stop (if possible) some severe Counsils of laying heavier Burdens upon them. For having now at this Session sent for the Prolocutor; and he with six others of the said House appearing, the Archbishop gave him certain Articles in Writing; and bad them all diligently to enquire into the Contents thereof: and whatsoever they should find, to reduce into Writing, and deliver and exhibit to him. The Articles were these;

The ABp. delivers Articles to the Prolocutor.

First, Whether yf the Writt *De melius inquirendo* be sent forth, the likelyhood be, that yt will turne to the Quenes Commoditie.

The Articles.

Item, Whether sum Benefices ratable be not les then they be alredie valued.

Item, To enquire of the manner of Dilapidations, and other Spoliations, that they can remembre to have passed upon theyr Lyvings; And by whom.

Item, How they have bene used for the Levying of Attrearages of Tenths and Subsidies: And for how many years past.

Item, How many Benefices they fynd that are charged with Pensions of Religious Persons.

Item, To certify how many Benefices are vacant in every Dyocese.

These Enquiries, I make no Doubt, were framed by the Archbishop, that the Answers to them from the Clergy throughout the Nation (which the Lower House represented) might declare their Poverty and miserable harassed Condition. Which, being offered and better known to the Court, might facilitate Compassion to be shewn them, and prevent more Rigours designed against them. But I do not find any Answers brought in from the Lower House to this Paper.

This Synod, after 36 Sessions, by vertue of the Queen's Writ to the Archbishop, was on the 14. of *Apr.* 1563. prorogued and continued to the third day of *October* ensuing, by Dr. *Tale*, Commissioned thereto by the said most Reverend Father.

The Synod being thus broke up, and the Bishops and inferior Clergy, the Members thereof, departed and gone home, our Archbishop and Secretary *Cecil*, in an Evening soon after, had a serious Conference between themselves concerning the Bishops, their Tempers, Dispositions, Discretions, Abilities, Qualifications and Fitness for their Office. The Archbishop found many of them, by the late experience he had of them in the Synod, to have had their Frailties. Which chiefly consisted in their not proceeding with that prudent Moderation with regard to Papists, as he reckoned convenient. Which he still pressed upon them, as he wrote in a private Letter to the Secretary about this time. The Queen on the other hand, as he proceeded to tell the Secretary, thought him too soft and easy. And indeed towards the Popish Sort, he acknowledged, he caried himself affably, sparing Punishment. Yet towards the Wilful of them Severe enough.

Conference between the Archbishop and Secretary concerning the Bishops.

But now happened another occasion for our Archbishop to shew his Wisdom and Moderation. In this Fifth year of the Queen, *Jan.* 12. her Second Parliament began to sit. Wherein an Act was made for the Assurance of the Queen's Power over all Estates. The chief intent was to Fortify the Queen's Power Ecclesiastical.

The Statute for assuring the Queens Power.

1562.
N N O

The Oath of
Supremacy.

cal, in her own Dominions, against the Papal Pretences. By vertue of this Act all People whatsoever, Ecclesiastical as well as Lay, that took any Preferment upon them, whether in the Inns of Court, or University, or in the Church, were bound to take the Oath framed in the Queen's first Parliament in the first Year of her Government. Which ran to this Tenor:

" I A. B. do utterly testify and declare in my Conscience, that the Queen's Highness is the only Supreme Governor of this Realm, and of all other her Highness Dominions and Countries, as well in all Spiritual, or Ecclesiastical Things or Cases, as Temporal; and that no Foreign Prince, Person, Prelate, State or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority Ecclesiastical or Temporal within this Realm. And therefore I do utterly renounce and forsake all Foreign Jurisdiction, Powers, Superiorities and Authorities; and do profess, that from henceforth I shall bear Faith and true Allegiance to the Queen's Highness, her Heirs and lawful Successors; and to my power shall assist and defend all Jurisdications, Privileges, Pre-eminences, and Authorities, granted or belonging unto the Queen's Highness, her Heirs and Successors, or united or annexed to the Imperial Crown of this Realm. So help me God, and by the Contents of this Book.

The Penalty.

This Oath the Archbishops and Bishops were empowered to administer to all their Clergy. The Penalty, Pain and Forfeiture of the Refusal of this Oath was, That the first time they proceeded against the Refusers by the Statute of *Provisions* and *Premunire*, made in the 16th Year of King Richard II. And the Bishop was within Forty days after the Refusal, to Certify under his Seal into the King's Bench, the Name, Place and Degree of the Person so refusing. And if the same Person did within three Months after the first Tender of the Oath to him, refuse again to take it; that then, for the Second Offence, he was to forfeit, lose and suffer such like and the same Pains, Forfeitures, Judgments and Executions, as were used in cases of High Treason.

One speaks
against this
Bill:

Against the Severity of the Penalty of this Bill did a Member of the Lower House stand up and argue. " And whereas some had said in behalf of this Law, that by the Common Law of the Nation, the Offence of not owning the Queen's Supremacy was Treason, and that the Offenders were Traitors, as Men that sought to take away the Crown from the King's Head, and give it to the Pope; this Gentleman denied this. And that if it might be proved, that the Maintenance of Foreign Jurisdiction was not by the Laws ever accounted Treason. Then the Offence not being so great, the Punishment ought not to be great neither. He heard the Preachers say, That tho' in the old Law Idolatry was punished with Death, yet since the Coming of Christ, who came to win the World by Peace, the greatest Punishment taught by the Apostle was that of Excommunication. That Religion, as they said also, must sink in by Persuasion, it cannot be prest in by Violence. And for the Dealings in Queen Mary's Days, they much disliked them, calling the Bishops *Bloodsuckers*, and bad *Fy on the Tormentors*, that delighted in nothing but in the Blood of Innocents, that threatned the whole Realm with Fire and Fagot: that they were Murtherers, Worse than *Caiaphas* and *Judas*. And that they spake with such Vehemency, that he wondered, how it should be, that they should now desire to establish that as a Law, which they thought then so far unlawful. That indeed many a Solemn Clerk and Holy Father had been in the Church, that much disliked these cruel Handlings, and wished rather the Opinions of the Men to be taken away, than the Men themselves. Then he undertook to shew, I. The Cause why in all Christian Realms Offenders in Religion were punished with Death. II. How far the Punishment in this Bill devised, exceeded that in Rigor and Cruelty. III. How Offenders in this Cause of Religion ought not to be punished by the one, nor by the other, but Liberty of their Consciences allowed them. This whole Speech is set down in the *Annals of the Reformation*; To which I refer the Reader.

Annal Re-
form. Ch. 26.

The

The Lord *Mountague* also made another Speech in the House of Lords, (as the former was made in the House of Commons) against passing this Bill: and his Discourse ran upon these three Arguments; *Viz.* That this Law was not necessary, was not just nor reasonable, nor that it was possible and commodious, apt or fit to be put in Execution. Yet, notwithstanding the best Arguments the Papists could make, the Bill passed. This Lord's Speech also is set down at large in the Book above said.

But to our Archbishop this severe Act created some pensive Thoughts; being a matter that might occasion much hard Speech against the Bishops, if any by their Information (which they were by the Act directed to make) should come to lose their Lives. The Result of the Archbishop's Deliberation in this matter was, privately to send his Letters to his Brethren, Warning them to have a great Regard, and use much Prudence in executing that Act, and not to tender the Oath a second time to any, (as they might be provoked probably by the Papists obstinacy sometimes to do) before they had sent to him, giving him notice thereof, and had received his Letter in answer thereunto. This Tenderneſs of the Archbishop, in requiring the Bishops not to offer the Oath the Second time without his Notice, was very commendable; that none might have occasion to clamour against them, or their Order, as Cruel, or affecting the Shedding the of Blood of those that differed from them, or revenging themselves for former Injuries. And having drawn up the Minutes of the said Letter, he sent it to Secretary *Cecyl* for his Judgment and Advice, and according to his Approbation he would proceed therein. Which Letter ran thus:

“ To his Loving Brother, &c. After my right hartly Commendations to your Lordship, This is upon good and deliberate Consideration to require you, as also upon your Obedience to charge you, to have a very grave, prudent and godly respect, in executing the Act of the Establishment of the Queen's Authority over her Ecclesiastical Subjects, late passed in this Parliament. And that if upon very apparent Cause your Lordship shall be as it were compelled, for the Wilfulness of some of that Sort, to tender the Oath mentioned in the same Act, the peremptory refusal whereof shall endanger them in *Premunire*, that immediately upon such refusal of any Person, you do address your Letters to me, expressing the Disorders of such one who is fallen into such danger; and that ye proceed not to offer the said Oath a second time, until your Lordship shall have mine Answer returned again to you in Writing. Which, upon your Declaration of the Behaviour of such wilful Recusants shall, I trust, extend to the Punishment and Abolishment of such corrupt Members, if Reason and Clemency will not convince their wilful Error and stubborn Ignorance. Praying your Lordship also not to interpret mine Advertisement, as tending to shew my self a Patron for the easing of such Evil-hearted Subjects, which, for divers of them, do bear a perverse Stomach to the Purity of Christ's Religion, and to the State of the Realm, thus by God's Providence quietly reposed, and which also do envy the Continuance of us all so placed by the Queen's Favour, as We be: But only in respect of a Fatherly and Pastoral Care; Which must appear in us, which be Heads of his Flocks, not to follow our private Affection and Hearts, but to provide *Coram Deo & Hominibus*, for Saving and Winning of others, if it may be so obtained.

“ And I also pray you to Assure and Persuade your Selves, that this manner of my sudden Writing at this time is grounded upon great and necessary Consideration, for the Weal and Credit of us that are Governors in the Church, under the Queen's Majesty, and yet for divers respects meet to be kept secret to your selves, as I doubt not but your Wisdoms will easily see and judge.

This Device aforesaid did the Archbishop send unto his Friend the Secretary, together with a Letter to him, explaining his Reason of Penning it in his own Name, rather than in the Queen's, who also was privy to this Business, not willing to have this Act executed to the extremity. Wherein also he gave some Character of his Brethren the Bishops, of whom he had now better knowledge since the late Synod. And this was the Archbishop's Letter:

“ Sir,

A N N O
1562.

And so does
the L. Mountague.

The ABp's.
Moderation
in the execu-
tion of this
Act.

His Letter to
the Bishops
thereupon.

MSS. G. Petre
Arm.

of the State
to the Bishop.

Reposed by
the Secretary.

What the
ABp. had
to do.

This was ad-
ded to these
Minutes by
Secretary Cecyl's hand.

A N N O
1562.

The ABp. to
the Secretary
concerning
the Bishops.
MSS. G. P.
Arm.

The Favour
of the State
to the Popish
Bishops.
Reproof p. 11.

Dr. Ackworth
admitted Ad-
vocate.

What the
ABp. hither-
to had done.

He repairs
the Palace at
Canterbury.

Preface to
Muscul.
Comm. Pla-
ces, by J. Man.
pr. 1563.

"Sir, In consideration of Yesternights talk, calling to my remembrance the
Qualities of all my Brethren, in experience of our Convocation Societies, I see
some of them to be *Pleni rimarum, hac atq; illac effluunt*, although indeed the Queen's
Majesty may have good cause to be well contented with her Choice of the
most of them, very few excepted. Among whom I count
And furthermore, though we have done among our selves little in our Queen's
Cause, yet I assure you our mutual Consciences have taught us such Experi-
ences, that I trust we shall all be yet the better in Governance for hereafter. And
where the Queen's Highness doth note me to be soft and easy, I think divers
of my Brethren will rather note me, if they were asked, too sharp, and too
earnest in Moderation. Which towards them I have used, and will still do,
till Mediocrity shall be received among us. Though towards them *Qui foris
sunt*, I cannot but shew civil Affability, and yet, I trust, inclining to no great
Cowardness, to suffer wilful Heads to escape so easily. *Sed ista Parerga.*

"I have thought to use this kind of Writing to my Brethren, already de-
parted home; not to recite the Queen's Majesties Name; which I would not
have rehearsed to their Discouragement of the honest Protestants; nor known
too easy, to the rejoyce of the Adversaries, her Adversaries indeed. I had rather
to bear the Burthen my self, to sustain the Note of what they both will, than the
good Cause should be touched like to [produce] much quiet Obedience. Where-
upon tho' I shall thus write, as having no Warrant in Writing, to stay full Ex-
ecution of the Impartial Laws, as it may be so far forced; yet if the jeopard-
ing of my private Estimation may do good, that the purpose it self may be
performed, that the Queen would have done, it shall suffice, I think. If ye
shall allow this Device, I pray your Honour to return it me again, with your
Correction as you shall think meet. Which the Secretary did with an Addi-
tion of his own Pen, as we saw above.

The Effect of this was, that none of the Popish Bishops nor Divines had this Oath
now administered to them, except that bloody Man *Boner*; so tender was the State
of the Estates and Lives of these Men. And this *Nowel* the Dean of *S. Pauls*
confidently tells *Dorman* his Adversary in Print, saying, That the Oath was ne-
ver required of them.

This Year the Archbishop sent a Commission to Dr. *Weston*, Official of the
Court of the Arches, to admit *George Ackworth* LL. D. to be an Advocate in that
Court. This *Ackworth* a Learned Man was entertained by the Archbishop in his
Family: He was Orator of the University of Cambridge, and made an eloquent
Speech at the Restitution of *Bucer* and *Fagius*; and was employed by the Archbi-
shop not long after this, in answering a Part of *Saunders*'s Book *De Visibili Monarchia*;
and was one of the Learned Men he made use of in his Courts and Visi-
tations, as we may hear hereafter.

In these first Four Years our Archbishop settled many things, relating to the
State of Religion, and God's Service, in his Province. In that time he discharged
his First Fruits, and furnished his House with Provisions and Householdstuff sui-
table to the Dignity of his Place. Then he fell upon the Thoughts of repairing
the Palace of *Canterbury*. In which when it was finished, he made extraordinary
Feasting, and kept vast Hospitality there divers times, and sometimes for some Days
together. And at the Assizes he had his Feastings, that he might have the Oppor-
tunity of entertaining all the Gentry of the County. Here also was noble En-
tertainment at the Confirmation of the Archbishop of *York*. But this was some
Years after, as we shall be told.

The next Year when he went down to *Canterbury*, his Presence and Directions
greatly set forward the Work of the said Palace.

But the fair Progress Religion had by this time made by this prudent Govern-
ment and wary Counsel, in the midst of so many Difficulties and Oppositions, re-
dounded more to his Praise. And, 'How gravely (according to the Observati-
on of one in those Days) learnedly and Christianly his Grace and others the
Bishops, by their most godly Travail, with the good Help of the Queens Laws
in that behalf provided, had reformed the State of the corrupt Church, resto-
red to God his due Honour in publick Service, planted true Obedience to her
Majesty in the Hearts and Consciences of her Subjects, delivered the thrall'd
Minds

Minds of true Christians from their heavy Bondage and Oppression, drawn A N N O
deceived Souls out of most dangerous Error, and to the Peoples eternal Com- 1563.
fort published the most glorious Light of God's most holy Truth, both her Ma-
jesty, to her great Contentation, joyfully beheld, and they the Flock commie-
ted to her Charge, and under her to his Execution, did both feel to their Be-
nefit, and right worthily did confess with most loving Memory. This pub-
lic Acknowledgment was thought due to him.

C H A P. XIII.

*The Council's Letter to the Archbishop for S. Pauls. The Arch-
bishop goes down to his Dioces. Book of Homilies; both Parts.
Letters to him from the Council; Requiring an exact Account of
his Dioces. His Certificate thereof. His Metropolitall Visita-
tion continues. The Ignorance of the Curates.*

THE Contributions made by the Clergy of the Province of Canterbury for re- The Work of
pairing the Damages made by Fire in St. Pauls Church Anno 1561. which Pauls is at a
we heard of under that Year, enabled the Work to go commendably forward hi- stand.
therto. But now in 1563. it received a stop for want of Money to carry it on,
and to buy Lead for the Covering: Whereby some parts of the Church unfinish-
ed, being exposed to the Weather, received Injury: Some of the Clergy being
backward in their Payments by reason of their Poverty, and some it seems refus-
ing any Benevolence at all. The Council therefore to back and give the more
Authority to the Archbishop to gather up the Arrears in his Dioces, sent him a
Letter rehearsing the Condition of that Church, and exciting him to hasten the
Collection: which was as followeth.

After our very hartly Commendations to your Lordship: Whereas we under- The Councils
stand, that according to such Order as ye received from the Queens Majesty, Letter to the
ye have directed your Letters to all the Bishops of your Province for the Levy- Archbishop
ing of a Contribution of the Clergy within the same towards the re-edify- hereupon.
ing of the Church of Pauls, according to certain Limits in that behalf; So it is MSS.C.C.C.C.
that at this present the Works of the said Church, being one of the most nota-
ble Monuments of this Realm, which hitherto with great Diligence and like
Success, have been prosecuted, are now compelled to cease; and some part of
the Roof thereof to stand bare and uncovered for want of Lead and present
Money, to sustain the Charges of such a Work; not only to the decay of the
Places uncovered, but also to some note and slander in the sight of the World.

These are therefore to require your Lordship forthwith, with all diligence,
according to the Rate of the Book of Tenths and Subsidies, to collect all the
Arrearages of the said Contribution remaining unpaid, as well of all the Dig-
nities and Prebends of your Cathedral Church, as of all other Spiritual
Promotions within your Dioces of Canterbury, which for Exility are not
exempted from the said Contributions by your former Letter; And to pay the
same unto the Treasurers of the same Works of Pauls, at or before the first day
of August next; taking further Order for those that will deny or refuse the
Payment thereof, according to the said Rate before limited, as to your Wisdom
shall seem good. And thus we bid your Grace right hartly well to fare, from
Greenwich, 26 of June 1563.

Your Lordships Assured Loving Friends,

N. Bacon, C. S.

Arundel.

E. Clinton.

Pembroke,

Will. Howard.

F. Knollys.

Will. Northampton.

R. Duddely.

W. Cecyl.

This

A N N O
1563.

The Bishop
Visits his
own Dioces.

The Book of
Homilies.

He resolves
to keep a
good Table
in his Visita-
tion.

To the Work
a 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

alliance of
the
MSS.C.C.C.C.

Takes no Pro-
curations of
his Clergy.

The Councils
Letter to him.
MSS.C.C.C.C.
Vol. Certifica-
tor.

This Letter no question forwarded the Work; but all was not finished before the Year 1566.

Soon after Midsummer the Archbishop went down to his Dioces, to Visit it in Person, that he might, as he told the Secretary, thoroughly know the State thereof himself personally, and take Order among the Clergy. And this Year he obtained a License of the Queen to Retain Fourty Persons; perhaps that he might now make the greater Appearance.

The Book of *Homilies* as yet lay before the Queen to be considered of. But in the Month of *June* he earnestly excited the Secretary to put her Majesty upon resolving her Self concerning this Book, which had been revised and finished with a Second Part, by him and the other Bishops, and printed the Year before, and waited only for the Queen's Allowance to be publicly used in the Parish-Churches of the Nation. And this Motion the Archbishop now made the rather, because he was minded to deliver these Books to each Parish one, as he should go along in his intended Visitation, and give his Charge to the respective Ministers to read those Homilies for the Peoples Profit and Edification. And I find two Editions of them (perhaps there were more) this Year 1563. printed.

In this Visitation he was resolved to maintain a Table, befitting his Quality; and during his being abroad to receive both the Clergy and Gentry with the ancient Hospitality of an Archbishop of *Canterbury*. But he had no Parks, or at least others had spoiled them of their Venison. For he complained, that the most part of his Brethren, meaning the Bishops, were better furnished in that Provision than himself. Therefore, as he said, to avoid the Shame of his Table, if he should not have to bid his Neighbours to a piece of Flesh, he requested of the Secretary to procure him from some of his Friends in *Kent* a couple of Bucks. And the like request he made to the Lord *Robert Duddely* (the same that was afterwards the great Earl of *Leicester*) and other of his Friends. And gave an hint to the said Secretary, that if he durst as boldly speak to the Queen, as he was wont formerly to find grace in Queen *Anne's* favour in such like requests, he would offer his Suit to Her for three or four Bucks out of her Park at *Canterbury*, as some recompence for taking away his Broyle in *Sussex*: Which was, and still is a very large and noble Park near *Lewis* in that County. But in some kind of Sullenness for that disregard and contempt of the Clergy, that then was visible enough at the Court, he thought it best to say nothing to her Majesty, and content himself with his Beef; Telling the Secretary between Jest and Earnest, "Many, because I doubt in these days whether Bishops or Ministers may be thought worthy to eat Venison, I will hold me to my Beef, and make merry therewith, and pray for all my Benefactors. This also must be added to the Memorial of his Generosity in his Visitation, that it was at his own Cost; not taking of his Clergy the Procurations, that were due to him for Visiting.

In *July* the Lords of the Council wrote a Letter to him, to give them an exact Account of the Dioces, (which indeed contained a common Order to all of the Bishops.) And this was the Tenor of it.

"After our very hartly Commendations to your good Lordship; The Queen's Majesty, upon certain good Considerations moving her to understand in some part the State of your Dioces, hath commanded us to write unto your Lordship with all speed possible; and thereby to require the same to make answer by Writing distinctly to us of all these Articles following.

I. "How many Shires or Counties your Dioces doth contain, or into how many it doth extend?

II. "Into what manner of Regiment the same is divided; Whether the same be into Archdeaconries, Deanries, or such like. And how many the same be, with their distinct Names. Who occupieth those Rooms at the present; And where they are, to your understanding?

III. "What exempt or peculiar Places are within the Circuit of your Dioces, where you have not full Jurisdiction as Ordinary; and what the Names thereof be? And who hath the ordinary Jurisdiction thereof at this present?

IV. How

“ IV. How many Churches within every such Archdeaconry, Deanry, or other Regiment. Which be Parochial. How many of them have Parsons, Vicars, Curates. And whereas the Parishes are so large, as they have divers Chapels of Ease, which have or ought to have Curates or Ministers in them; to certify how many be of that sort in every such Parish, with the Names of the Towns or Hamlets, where the same Churches or Chapels are so situate.

“ V. How many Households are within every Parish, or within any such Member of any Parish, that hath such Churches and Chapels of Ease.

“ VI. And lastly, wheresoever any such exempt Places be within the Circuit of your Dioces, wherein you have no such Jurisdiction, as you can presently make sufficient Answer to the former Articles, her Majesty would, that you should in writing Copy out so much of the Substance of these Five former Articles, as shall seem convenient for the purpose: And with Speed send to such Persons as have the Jurisdictions of those exempt Places, or their Deputies, residing next unto you; Willing and Commanding them in her Majesties Name forthwith to send distinct Answers thereunto; to be sent either to your self, or by them sent to us.

“ And because the greater part of these former Articles is such, as we doubt not, but ye are by Means of your Visitation able to cause sufficient Certificate to be made unto us with speed, We require your Lordship to use therein all the diligence that you can, and not to defer any time therein; but either by this Messenger, or within two or three Days at the farthest, to return us Answer. And for some such part thereof as speedily you cannot Certify, with Conference had with your Chancellor, Commissioners, Archdeacons, Deans, or other Inferior Officers, our like earnest Request is, that you do procure Information thereof without delay of time; and to command in her Majesties Name the like to be done by all other, having, as above is said, any exempt Jurisdiction; so as her Majesty may be amply and certainly satisfied therein. And so fare your Lordship right hartily well. From Greenwich, the 9th of July 1563.

Your Lordship's Assured Friends,

T. Norfolk.

Pembroke. R. Duddely.

William Cecyl.

And accordingly he sent up his Certificate to the Lords with such speed as they required; naming not only the Parishes in each Deanry, and the Parsons and Vicars respectively, but the number of Households in each of those Parishes for the most part.

Sends up a Certificate of his Dioces.

The CERTIFICATE was as followeth, bearing this Title;

The Certificate of the most Reverend Father in God MATTHUE Archbishop of Canterbury, according to the Letters Missives of the Lords of the Queens Majesties most Honourable Privy Council in that behalf directed, bearing date the 9th of July, Ann. Dom. 1563.

Imprimis, The Dioces of Canterbury extendeth to a Part of the County of Kent only, and to none other Shire or County.

MSS. Hon. Robert. Harley, Armig.

Item, There is in the same Dioces only one Archdeacon, by the Name of Archdeacon of Canterbury. Who is at this present Edmond Geste, Bishop of Rochester, the Queens Majesties Almoner.

Item, The Dioces is divided into Eleven Deanries, [which are by and by exprest.]

There is no Part of the Dioces exempt from the Archbishop; but the said Archbishop hath the sole and plenary Jurisdiction Ordinary throughout all the said Dioces.

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1563.

Item, The Number of Churches and Chapels of every Deanry aforesaid, with the States and Qualities thereof, are here under written.

In the Deanry of *Canterbury*,

The Parish Church of *Fordwiche*. The Town of *Fordwiche* is served by a Parson. Housholds 24.

The Parish Church of *Sturry*. The Town of *Sturry* is served by a Vicar. Housholds 42.

The Parish Church of *S. Paul*, in the City of *Canterbury* is served by a Vicar. Housholds 80. And so the Certificate proceeds enumerating the Parishes in the Deanry: And at the Foot is set down the Sum of the Churches and Chapels within this Deanry, viz. 16. And the Sum of the Housholds, viz. 493.

In the Deanry of *Bridge*, after the Parishes are all specified, then follows the Sum total of the Churches and Chapels of this Deanry, viz. 34. Housholds 1135.

In the Deanry of *Charing*, Parish Churches and Chapels, 24. Housholds 2286

In the Deanry of *Sutton*, Churches and Chapels 26. Housholds 1474.

In the Deanry of *Syttingborn*, Churches and Chapels 26. Housholds 783.

In the Deanry of *Ospringe*, Churches and Chapels 25. Housholds 933.

In the Deanry of *Limpne*, Churches and Chapels 36. Housholds 1094.

In the Deanry of *Westbeere*, Churches and Chapels 15. Housholds 737.

In the Deanry of *Sandwich*, Churches and Chapels 27. Housholds 591.

In the Deanry of *Dover*, Sum of the Churches and Chapels 20. Housholds 551.

Sum Total, of all the Churches and Chapels of the Dioces of *Canterbury* as before expressed, 276. And of all the Housholds before particularly expressed, 10948.

Bristol and
Ely visited.

The Archbishop still continued his Metropolitcal Visitation. For besides a Commission to *Cottrel*, LL. D. dated *May* 23. for Visiting *Bristol*, the day of *August* 1563. he gave out a Commission to *Thomas Yale* LL. D. *John Pory* D. D. and *Edward Leeds* M. A. to Visit the City and Dioces of *Ely*.

Becon Collated to *Back Church*.

The Tenth Day of the same Month, he admitted a famous Man, both for his Sufferings under *K. Henry VIII.* and *Q. Mary*, and also for his many useful Writings, to be Minister of *S. Dionys Back Church*, *London*, viz. *Thomas Becon*; who was also one of the Prebendaries of the Church of *Canterbury*.

The Curate of *Cripplegate*.

The Ignorance of the ordinary Sort of Clergymen, Curates and such like, is commonly said to be great about these Times. For, notwithstanding all the Pains that was used to deliver the Church of that Blindness, that inveloped the Priests in the late Popish Times, it would not yet be dispelled. For an instance of this, I bring in here the Curate of *Cripplegate*, one *Tempest*, a well-meaning Man; who having upon some occasion (perhaps the Metropolitcal Visitation) been before *Peerson* the Archbishop's Chaplain, was asked by him some Questions: And among the rest, what was the meaning of the Word *Function*. Which hard Word he could not well tell what to make of. For which it seems he was reprehended. But soon after to Vindicate himself, and to make his Excuse by the pretence of a Surprize, he wrote a right learned Letter, which may be read in the *Appendix*.

Num. XX.

CHAP.

A N N O

1563.

C H A P. XIV.

The Archbishop at Canterbury. His pious Motion. An Office of Prayer and Fasting, appointed for the Plague, and other Judgments. The Archbishop's Concern therein. The State of the Church of Durham. Whittingham Dean there, his Letter concerning it. An Office of Thanksgiving.

IN the latter end of the Month of July I find our Archbishop at his House at *Bekesbourn*, near *Canterbury*, a Place of Retirement, healthfully and pleasantly seated, which he took a great deal of Delight in. Here he piously considering how the Nation was at this time afflicted universally by War, and the Pestilence broken out at *London*, and a Famine at *Canterbury*; the People wanting necessary Provisions, as was reported to him; he thought good to call upon the Maior of *Canterbury*, and his Commonalty, to meet him on Friday at the Cathedral Church. Where he did himself exhort them to Prayer: And then appointed Friday for the future to be set apart for Prayer and Preaching in the Cathedral, and Mondays and Wednesdays in the Parish Churches: Prescribing for this occasion a Form of Prayer, much what the same with that that had been before appointed by Authority in the *Guises* time, a few Words only in the same being altered. For you must know, that about the Year 1559 or 1560, the Nation was in great Fears and Apprehensions of *Q. Elizabeth's* Safety, upon the malice of the Duke of *Guise* and his Brother, who ruled all *France* in those times: And being Unkles to the Queen of *Scots* laboured to reduce *Scotland* under *France*, and to wound *England* on that side. And, having a peculiar hatred to Queen *Elizabeth* for the sake of her Religion, "Bent themselves with Might and Main, as *Camden* writes, to work her Destruction, relying upon the Promises of some *English*, that were averse to the Protestant Religion. Upon these jealousies a Form of Prayer had been drawn up, probably by our Archbishop, and ordered to be used in the Kingdom for her Majesties Safety and the good Estate of the Nation, and of the Religion professed therein.

The ABp.
at Bekesbourne.Appoints
Fasting and
Prayer at
Canterbury;Camd. Eliz. ad
Ann. 1560.But not in the
rest of the Di-
oces. And
why.

These Prayers, after the Archbishop had accommodated them to the present occasion, he prescribed now to be used in *Canterbury*. This he did, not enjoining the like to the rest of his Dioces, nor to the rest of his Province, for want of sufficient Warrant from the Prince or Council; lest he might otherwise run into some Transgression of the Laws. But he writ to the Secretary, that he marvelled he had no Advertisements from above, enjoining him to take order for so pious a Purpose, in a time that so much required it. And lest it might be objected to him and the rest of the Bishops, that they by their Vocation should have had special regard of such Matters, he answered, "That they were holden within certain Limits by Statutes, and so might stand in doubt, how it would be taken, if they should of themselves have given Order herein. This was the Cause that he thought it prudent not to charge the rest of his Dioces with Injunctions for Fasting and Prayer, but left them to their own Liberty to follow them in the City for Common Prayer, if they would. But withal the Archbishop desired a Warrant from the Council for the same; that he might direct his Precepts, as he thought it very necessary, to exercise the said publick Prayers.

The Archbishop having made this good Motion, *Cecyl* the Queens Secretary immediately acquainted the Queen therewith, and recommended the devising a Form of solemn Prayer and Fasting, unto *Grindal* Bishop of *London*, chiefly for the Judgment of the Plague then lying upon the Nation, brought over from *Newhaven* in *France*, when the *English* surrendred it. This very Matter that careful and pious Bishop had already thought on, and made some Progress in, before the Secretaries Letter came to him for that purpose; having sent to the Dean of *St. Pauls*, *Alexander Nowel*, to Pen an Homily meet for the time: Which the said Dean accordingly did. But that Bishop meant it at first but for his own Cure, to use his own Expression, meaning, I suppose, thereby his Cathedral, or the City of *London*,

A publick
Form of
Prayer and
Fasting or-
dered.

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Prepared by
the Bishop of
London.Revised and
Corrected by
the ABp.Used in the
Province of
Canterbury.An Account
of this Form
of Prayer.The Queen's
Letter, Au-
thorizing the
Form.

Num. XXI.

The Preface.

or at most his Dioces. But since the Secretary had admonished him to prepare a Form of Prayer to be used more generally, he proceeded further by the help of the said Dean. And having finisht it, he sent the Secretary a Copy of it; advising him after he had perused it, to send it speedily, by one of *Jug* the Printers Men, to the Archbishop. Accordingly the Secretary having reviewed it, and adding somewhat in divers Places thereof by his own hand, without delay dispatched it to *Canterbury*; desiring the Archbishop's last review thereof, and so to remit it to be printed. And withal procuring, according to the Archbishop's Request, the Queen's Letters to the Archbishop, to authorize him to publish a publick Form of Prayer and Fasting to be observed through the Nation, he sent those Letters also.

For this the Archbishop thanked him, and keeping the Copy by him about a Week, altered some Parts thereof, not in Substance and principal Meaning, but in the Circumstances, and that for this Reason. 'Because as he said, he saw 'Offence grew by new Innovations; and he therefore doubted, whether it were 'best to change the established Form of Prayer appointed already by Law, in 'this Alteration of Prayer for a time, as that Formular [of Bishop *Grindall's*] 'would infer, which directed all the Service to be said in the Body of the Church. 'Which being once in this particular Order devised, he judged they abolished 'all Chancels. And therefore the Litany, with the new Psalms, and Collects, 'he judged might be said, as Litany is already ordered, in the midst of the 'People'. But the other Parts, containing a Second Service, he approved to be celebrated in the Chancel. 'In short, the Archbishop said, he had no other- 'wise altered the Book, but to make it draw, as nigh as could be, to the Publick 'Book and Orders used. And whereas the Collects were somewhat long, he 'wished they had been shorter: Fearing the Service to be too long, as he said, 'for their cold Devotions. But the Composers had designedly made them long, for this reason that the People might continue in Prayer till Four in the After- noon, and then to take one Meal. And this also the Archbishop seemed not to like, saying, That all things agreed not every where.

This Book was soon printed, and began to be exercised in *London* in the Month of *August*, and so likewise in all the Province.

This Form was to be used in Common Prayer twice a Week. And there was an Order of publick Fast to be used every *Wednesday* during the time of Mortality and other Afflictions, wherewith the Realm at that time was visited. In the beginning of this Book is published a Copy of the Queen's Letter to the Archbishop of *Canterbury*. Which ran to this import, 'That he, having devised a Form, 'and considered of some good Order to be prescribed therein, and required the 'Application of her Authority for the better Observation thereof among the People; She therefore commanded all manner of Ministers, Ecclesiastical or Civil, and 'all her Subjects, to execute, follow and obey such godly and wholesome Orders, 'as he being Primate of all *England* and Metropolitan, upon godly Advice and 'Consideration, should prescribe and publish, for the universal usage of Prayer, 'Fasting, and other good Deeds. This was given under her Signet at *Richmond*

Aug. 1. This Letter taken from the Original shall be found in the *Appendix*.

Then follows a Preface, which began in these Words, *viz.* 'We be taught by 'many and sundry Examples of holy Scriptures, that upon occasion of particular 'Punishments, Afflictions and Perils, which God of his most just Judgment hath 'sometime sent among his People, to shew his Wrath against Sin, and to call his 'People to Repentance, and to the Redress of their Evil Lives; the Godly have 'been provoked and stirred up to more Fervency and Diligence in Prayer, Fast- 'ing and Alms-deeds; to a more deep Consideration of their Consciences; to 'ponder their Unthankfulness, and Forgetfulness of God's merciful Benefits to- 'wards them, with craving of Pardon for the time past, and to ask his Assistance 'for the time to come, to live more godly: And so to be defended and delivered 'from all further Perils and Dangers. So King *David*, &c. Now therefore cal- 'ling to mind that God hath been provoked by us, to Visit us at this present with 'the Plague, and other grievous Diseases; and partly also with Trouble of Wars; 'it hath been thought meet to set forth by publick Order some Occasion to ex- 'cite and stir up all godly People within this Realm, to pray earnestly and hear- tily

ably to God to turn away his deserved Wrath from us, &c. For the effectual Accomplishment thereof it is ordered, &c. And then follow particular Rules and Orders to be observed, both by Ministers and People, viz.

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First, That all Curates and Pastors shall exhort their Parishioners, to endeavour themselves to come unto the Church with so many of their Families, as may be spared from their necessary Business; (having yet a prudent respect in such Assemblies to keep the Sick from the Whole, in Places where the Plague reigneth) and they to resort not only on *Sundays* and *Holy-days*, but on *Wednesdays* and *Fridays*, during the time of these present Afflictions, exhorting them reverently and godly there to behave themselves, and with penitent Hearts to pray unto God to turn these Plagues from us.

Secondly, The said Curats shall then distinctly and plainly read the general Confession appointed in the Book of Service, with the residue of the Morning Prayer, using, for both the Lessons, the Chapters hereafter following. That is to say, for the first Lesson one of these Chapters out of the Old Testament, 2 Kings xxiv. Levit. xxvi. Deutr. xxviii. Jer. xviii. unto these Words, *Let us, &c.* and Chap. xxii. 2 Paral. xxxiv. Esa. i. Ezek. xviii. and xix. Jer. ii. 2 Esdr. ix. Jonas ii. and iii. Chapters together. Which Chapters would be read orderly on *Sundays*, *Wednesdays* and *Fridays*. And for the Second Lessons, one of these Chapters out of the New Testament, Matth. iii. vi. vii. xxiv. xxv. Luke xiii. Act. ii. Beginning at these Words, *Ye Men of Israel, &c.* to the End of the Chapter. Rom. ii. vi. xii. xiii. Gal. v. Ephes. iv. v. 1 Tim. ii. Apoc. ii.

The Order for *Wednesdays*, which were the Days appointed for general Fast, was this, 'After Morning Prayer ended, the Curates and Ministers were to exhort the People to give themselves to their Private Prayers and Meditations. For which purpose a Pause was to be made of a quarter of an hour or more, by the Discretion of the Curate. During which time, as good silence should be kept as might be. That done, the Litany was to be read in the midst of the People, with the Addition of certain Prayers afterwards mentioned. Then followed the Administration of the Communion, so oft as a just number of Communicants should be thereto disposed, with a Sermon, if it could be, to be made by such as were authorized by the Metropolitan or Bishop of the Dioceses. And they were to treat of such Matters especially as were meet for that Cause of publick Prayer, or for want of such Preacher, to read one of the Homilies appointed, after the reading of the Gospel, as had been accustomed. And so the Minister, commending the People to God with the accustomed Benediction, should dismiss them. If no Communion, then after the Litany, the Ten Commandments, the Epistle, Gospel, Sermon or Homily done, the general usual Prayer for the *State of the whole Church*, as is set forth in the Common Prayer, was to be read. After which followed Two Prayers, viz. Almighty God, the Fountain of all Wisdom, &c. And, Almighty God, which hast promised, &c. And the Benediction.

Order of *Wednesdays* Fast.

The Order for *Fridays* was, that then should be used only the Morning Prayers and the Litany, with the Prayers now appointed to be annexed to the same.

Order for *Friday*.

The Homilies to be read in Order. 1. A Homily concerning the Justice of God in punishing of impenitent Sinners, then newly set forth, made by *Nowel* Dean of *S. Pauls*. 2. The Eighth Homily of the first Tome of Homilies, entituled, *Of declining from God*. 3. The Ninth Homily of the same Tome, Intituled, *An Exhortation against the Fear of Death*. 4. The Homily of Fasting. 5. The Homily of Prayer. 6. The Homily of Alms Deeds. 7. The Homily of Repentance. These Four last in the Second Tome. When these Homilies were once read over, then to begin again, and so to continue them in order.

Homilies appointed to be used.

After the Litany was to be used a Prayer. Three are set down in the Book: And the Curate was to use them one after the other on different Days. The first is somewhat long, being a Confession, consisting of Five Sides and above. Which I think, was that which gave some dislike to the Archbishop as was hinted before. The Second is shorter; and about the same length is the Third Prayer; both consisting of about two Sides.

The Prayers after the Litany.

The

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The First Prayer began thus penitently, 'O Almighty, most Just and Merciful God, we here acknowledge our selves most unworthy to lift up our Eyes unto Heaven. For our Conscience doth accuse us, and our Sins do reprove us. We know also that thou Lord, being a just Judge, &c.'. The Second beginneth thus, 'O Eternal and Ever-Living God, most merciful Father, which of thy Long Suffering and Patience, &c.'. The Third thus, 'It had been the best for us, O Righteous Judge, and our most Merciful Father, that in our Wealthes and Quietness, and in the mydde of thy manifold Benefits bestowed upon us, &c.'

Then followeth a short Meditation to be said of such as were touched in Affliction, beginning, 'O Father, doubtless our own Wickedness do reward us, but do thou, O Lord, according to thy Name, &c.'

Then were added certain Psalms that might be sung or said before the beginning or after the ending of publick Prayer.

Order for the
General Fast.

Then followed the Order for the General Fast: When the Minister was to begin with these Words, 'It is most evident to them that read the Scriptures, that both in the Old Testament under the Law, and in the Primitive Church under the Gospel, the People of God had always used general Fasting, both in Times of Common Calamities, &c.'. Wherein I do observe, that it was here acknowledged as a Fault, that this was the first Fast that was kept in the Queen's Reign, and said to be for a beginning of Redress herein. Then were prescribed the Rules of this Fast; which may not be impertinent to transcribe here: And the rather because I believe they were of the Archbishop's drawing up.

I. It was ordained that the *Wednesday* of every Week shall be the Day appointed for this general Fast.

II. All Persons between the Age of Sixteen Years and Sixty (Sick Folks and Labourers in Harvest or other great Labours only excepted) shall eat but one only competent and moderate Meal upon every *Wednesday*. In which said Meal shall be used very sober and spare Diet, without variety of Kinds of Meat, Dishes, Spices, Confections, or Wines; but only such as may serve for necessity Comeliness and Health.

III. *Item*, In that Meal it shall be indifferent to eat Flesh or Fish; so that the Quantity be small, and no Variety or Delicacy be sought. Wherein every Man hath to answer to God, if he in such godly Exercises, either contempne publique Order, or dissemble with God, pretending Abstinence and doing nothing less.

IV *Item*, Those that be of Health and Habilitie ought that day to abate and diminish the Costliness and Variety of their Fare, and encrease therewith their Liberality and Alms towards the Poor. The same Poor which either indeed lack Food, or else that which they have is unseasonable, and cause of Sicknes, may thereby be relieved, and charitably succoured, to be maintayned in Health.

V. Last of all, This Day, being in this manner appointed for a Day of general Prayer and Fasting, ought to be bestowed, by them which may forbear from Bodily Labour, in Prayer, Study, Reading or Hearing of the Scriptures, or good Exhortations, &c. And when any Dulness or Weariness shall arise, then to be occupied in other godly Exercises. But no part thereof to be spent in Plays, Pastimes, or Ydleness, much less in Lewd, Wicked and Wanton Behaviour.

An Order.

Then follows this Order, when there is a Sermon, or other just occasion, one of the Lessons may be omitted, and the shortest of the Three Prayers appointed in the Litany by this Order, may be said, and the longest left off.

The Homily.

Then comes the new Homily, Intituled, *Concerning the Justice of God in punishyng of Impenitent Synners, and of his Mercies towards all such as in their Afflictions unfeignedly turn to him: Appointed to be read in the time of Sicknes*. Beginning thus, 'The most Ryghteous God, and the same our most Merciful Father, abhorryng all Wickedness and Impiety, and delighting in all Ryghteousness and Innocencye, and wyllyng that we his People and Chyldren should herein be conformed, &c. A very good, pious and plain Discourse, and consisteth of two Parts.

The Secretary prevailed with the Queen likewise to send her Letters to the Archbishop of the other Province of, *viz. York*, to enjoin him to cause the Form to be used there, conveying withal some few of these Books of Prayers, to begin with, in the City of *York*, and promising that the Impression for that Province should follow with convenient speed. I find it observed in *Durham* in the Month of *December*, on *Wednesdays* and *Fridays*, attended also with Preaching. In which Quarters give me leave here to insert also what Progress Religion made; and particularly what Care was taken for the publick Service of God in the Cathedral, and for the Instruction of Youth in the City. A Prospect whereof will be shewn in a Letter from *W. Whittingham*, Dean of that Church to Secretary *Cecyl*: Which ran as ensueth.

A N N O
1563.
The Fast enjoined in the Province of *York*.

" Grace, Mercy and Peace through Jesus Christ our Lord. Albeit I am not ignorant how unbecoming it is to trouble your Honour with Letters of small Importance, yet I colde not in so long tyme omit to shew some signification of my special Duety; Aswel to yelde unto your Honor most humble thanks, with promise of my Service where you shall appoint, as also to certify you of our Doings here.

The Dean of *Durham* to the Secretary. The State of their Church. MSS. *Cecilian*.

" First, in the Morning at Six of the Clock the Grammar Schoole and Song Schole with all the Servants of the House, resort to Prayers into the Church. Which Exercise continueth almost half an Houre. At nyne of the Clock we have our ordinary Service; and likewise at Thre after none. The *Wenesdays* and *Fridays* are appointed to a general Fast with Prayers, and Preaching of God's Word. The *Sundaies* and *Holydays* before none we have Sermons; and at after none the Catechisme is expounded.

" Because we lak an able Scholemaster I bestow daily three or Four Hours in teaching the Youth, till God provide us of some that may better suffice.

" The People in the Country are very docile and willing to hear God's Word; but the Towne is very stiff, notwithstanding they be handeled withal Lenitie and Gentleness. The best hope I have, that now of late they begyn to resort more diligently to the Sermons and Service. God make us all profitable Setters forth of his Glory, and preserve long, bless and direct your Honour to his Glory, and all our Comforts. My Brother Mr. *Hallyday* most humbly saluteth your Honour: So doth Mr. *Benet*. From *Durham*, this 19th *Decemb*.

Your Honours most humbly to commande

W. Whittingham.

This Dean *Whittingham* I find, *Sept. 12.* had so much favour, as to preach before the Queen, then at *Windsor*.

Jan. 22. The Plague ceasing, there was a short Form of Thanksgiving drawn up, and appointed to be used *Sundays, Wednesdays* and *Fridays*, instead of the Common Prayer used in the time of the Mortality: Set forth by the Bishop of *London*. It consisted of an Hymn composed of divers suitable Verses taken here and there out of the *Psalms*, and Prayer of some Length.

A Thanksgiving appointed for the ceasing a Plague.

To which I may add, That there was another different Form of Thanksgiving also appointed by the Bishop of *Ely*, Intituled, 'A short Form of Thanksgiving to God for ceasing the Contagious Sicknes of the Plague; to be used in Common Prayer, on *Sundays, Wednesdays* and *Fridays*, instead of the Common Prayer used in the time of Mortality; Comanded by the Lord Bishop of *Ely*, to be used in his Cathedral Church at *Ely*, and the rest of his Dioces. This Office is transferred to the Appendix: The reading of which may be acceptable to some, studious of the Devotions of our Church in those Times.

The Thanksgiving used in the Dioces of *Ely*.

Nu. XXII.

A N N O

1563.

C H A P. XV.

Some of the Archbishop's Doings in his Dioces. He hears of some Writings of Archbishop Cranmer. Searches after them. Recovers them. Visits Sandwich. Furthers the Foundation of a Free School there. The good Behaviour of the Strangers settled there.

His Pious Endeavours in his Dioces.

The good State in which he found the Laity: And the Ecclesiasticks.

He is in Pursuit of some Writings of ABp. Cranmer.

Cranm. Memor.

Page 217.

Dr. Nevinsan has the Writings.

ARCHBISHOP *Parker* being now in his Dioces, was loth to be Idle, but took into his Consideration how he might be serviceable to God and the Queen in those Quarters. And that none might escape his diligent Inspection, nor the Benefit he was minded to do them, he divided his Flock into the Laity and the Clergy. The Laity he divided again into the Common Sort, and into those of highest Rank and Quality. As to the Common Sort, his Care was to maintain and settle a peaceable and quiet State among them. As for the other, whom he called *The Better Sort*, he consulted for the making them Instrumental to maintain and further the Queen's Service, and her Affairs. And as to both, he sent up at length this Account to the Secretary, that he found them all in so good Order, that he rejoiced therein. And for the Ecclesiastical Persons, he signified, That with them he dealt indifferently, and found Obedience in them. And in this good Case stood his Dioces at this Time, occasioned, as one may rationally conjecture, by the long Care and Diligency of Archbishop *Cranmer*. The Influences of whose Paternal Government, notwithstanding the Interval of Queen *Mary*, still remained in *Kent*. Tho' afterwards the County run into such Ecclesiastical Disorders, as created a great deal of Trouble to *Whitgift*, one of this Archbishop's Successors; as may be shewn hereafter.

As one of our Archbishop's Designs, wherever he came, was to retrieve as much as ever he could, the *British* and *Saxon* Antiquities, or any other ancient Writings of our own Countrymen, whether Divines or Historians, of which there had been such a fatal Destruction by the Dissolution of Monasteries, when the respective Libraries of those Houses underwent the same Fate with the Places where they were kept; So he being now at *Canterbury*, made this one of his Businesses, to pick up what he could of this Nature. And by searching and prying, (as he stiled it himself) among other things, he found by very credible Information, in whose Hands the Learned Writings of his Predecessor Dr. *Cranmer* did remain. But the Parties denied they had them. However, he loth to be deprived of such a Treasure, in the Month of *August* earnestly requested the Secretary to procure him the Council's Letters, to authorize him to make the best Search he could after them, and to give him all the Advantage that might be, strictly to examine such as he suspected might have them. Which Letters were prepared for him by the Secretary, being himself a Person so studious of Learning, and having so high a Value for, and having been so great a Friend and Acquaintance of the said *Cranmer*. Of this I had occasion to write in the *Memorials* of that Archbishop; in- to the *Appendix* to which I did transfer Archbishop *Parker's* Letter concerning this Matter: To which I refer the Reader.

But to give some larger Relation hereof, and to shew what kind of Books these were, that the Archbishop was in this earnest Pursuit of, and in whose Possession they were. They were in the Possession of Dr. *Nevinsan*, one of the Prebendaries of *Canterbury*. Yet was he not, it seems, the rightful Owner of them, but somebody else, that appears not. But who could that be, but *Cranmer's* Heir? And who was he, but *Thomas* his only Son, who I suppose was now at *Canterbury*, and perhaps gave ABp. *Parker* the first Notice of these Writings. But whoever it were that gave the Notice, the same Informer asserted, that he had seen them with his own Eyes in *Nevinsan's* Study; However, *Nevinsan* had denied he had them. Which when *Parker* was acquainted with, he thought not fit to require them himself of the said *Nevinsan*, concluding he would give him the same Answer;

swer; *Viz.* That he had them not. But he privately speeds away a Letter to *Windsor*, where the Court, and his Friend the Secretary was, requesting the Council's Letters as before was said, but omitting *Nevinson's* Name. To which, two or three Days after, the Secretary made him this Answer.

"May it please your Grace, I thank the same for your Letters. I am glad that you have heard of such hid Treasures, as I take the Books of the Holy Archbishop *Cranmer* to be. I have of late recovered of his written Books Five or Six, which I had of one Mr. *Herd* of *Lincoln*. Your Grace writeth to have Letters from the Council; but to whom they should be written, or who the Persons be, of whom the Writings should be demanded, your Grace's Letter maketh no mention. And therefore knowing no such Earnestness here, or Care of such Matters, I forbear to press the Council therewith, especially being not liable to render them an Account, who hath the Writings. But upon Advertisement thereof, I will not fail but procure such Letters. From *Windsor*, where we are, yet in Health, thanked be Almighty God. On *Tuesday* the *Spanish* Ambassador died here within two Miles, of a Burning Ague. 25. Aug. 1563.

The Secretary's Letter to the ABp. concerning them. E Biblioth. D. Hen. D. Episc. Lond. in Dom. Petrens. Lond.

Your Grace's at Commandment,

W. Cecyl.

The Archbishop in his next Letter informed the Secretary of the Possessor's Name; as appears by these Minutes of his Letter.

'Where I did write to your Honour to procure the Councils Letter for the obtaining of certain ancient written Books of the Lord *Cranmer*; and belike did not express particularly either to whom these Letters should be directed, or the Persons of whom they should be demanded; your Honour shall understand, that the Party to whom belonged these Books, sued to me to recover them out of Dr. *Nevinson's* Hands, in whose Study the Owner plainly avoucheth that he saw them with his own Eyes, and did then require them of him. But he denied to have them. And I am persuaded he would do the same to my self, if I should demand them, and therefore desired the Councils Letters, &c. The rest is so defaced, that I cannot read it. Dated Sept. 7.

The ABp's Answer. Ubi Supr.

The Secretary now soon obtained Letters of the Council for this Purpose. One whereof they wrote to *Nevinson* himself, ordering him to deliver these Writings to the Archbishop. And another to the Archbishop, to empower him, in Case of *Nevinson's* Refusal, to search his Study, or any other Places for them, and to take them into his Custody; especially considering these Writings contained Matters of Divinity, very proper to be consulted at this Time, when True Religion was in Restoring and Settling. But behold the Letter.

The Council writes to *Nevinson*;

'After our very harty Commendations to your good Lordship. Being given to understand, that certain written Books, containing Matters of Divinity, sometimes belonging to Archbishop *Cranmer*, your Lordship's Predecessor, are come to the Hands of Dr. *Nevinson*, being very necessary to be seen at this Time; We have somewhat earnestly writ to the said Mr. *Nevinson*, to deliver those Books unto your Lordship. And like as we doubt not he will furthwith deliver the same unto you, considering they are for so good a Purpose required of him; so if he shall deny the Delivery thereof, We think meet that your Lordship, by your own Authority, do cause his Study, and such other Places where you think the said Books do remain, to be sought: And if the same Books may be found, to take them into your Custody. And thus we bid your good Lordship most hartily Farewel. From *Windsor* Castle, 23. Sept. 1563.

And to the Archbishop. Ubi Supr.

Your good Lordship's most assured Loving Friends,

N. Bacon, C. S.

W. Northampton.

Pembroke.

R. Duddeley.

E. Clynton.

Franc. Knollys.

William Petre. S.

W. Cecyl.

And

T

A N N O
1563.

The ABp.
obtains these
Writings.

Henry Ld. Bp.
of London.

N. XXIII.

Is Instru-
mental in
Founding the
Free School
at Sandwich.

Regained of
the Queen,
the Stipend
of the School-
master of
Stoke College.

Commends
Mr. Manwood's
intended Li-
berality to
Sandwich
School.

And by these Means the Archbishop at length obtained the Books desired. They are Two Volumes in *Folio*, consisting of Collections made by that most Venerable Father *Cranmer*, in order to the furnishing himself with a sound Knowledge of the true State of the Ancient Church, for his good Proceeding in the great Work of Reforming the Church of *England*; being vast Transcriptions out of the Fathers, and Ecclesiastical Authors, as well as Holy Scripture, digested by him under proper Heads, or common Places: Shewing what the Doctrines and Practices of the Church, in the ancient Times were; and thereby making it evident, how much the present Church of *Rome* was warped and gone off from it. *Parker* caused both these Volumes to be Copied out for his own Use, and then restored the Originals, I suppose, where they belonged. These transcribed Volumes I have seen in the MS. Library of the Right Reverend and Right Honourable the present Bishop of *London*, into which by his Favour I had free Access. In the former Volume Archbishop *Parker* had caused to be inserted *Ob Memoriam Rei*, the three Letters by me above specified. He numbred also all the Pages with his Red Lead Pensil. There is also at the Beginning a *Tabula Repertoria*, shewing the various Matters, or common Places treated of in these Volumes. Which *Index*, I suppose, was drawn up also by *Parker*. I have presented it to the Reader in the *Appendix*, for the giving more Light into these valuable Writings.

During the Archbishop's Stay here at *Canterbury*, he became the Instrument of Founding a Free School at *Sandwich*. The Townsmen were well disposed to build it at their Charge: And the Dean and Chapter of *Canterbury*, by our Archbishop's particular Solicitation, were willing to grant an Acre of Ground belonging to their Church, whereon to found it: And Mr. *Manwood*, he who was afterward Sir *Roger Manwood*, Lord Chief Baron of the Exchequer, being born in the Town, and taught in a School there belonging to a Chauntry, which with the Chauntry was dissolved, was fully determined to give to that Foundation Twenty Pounds *per Annum in perpetuum*, of his own Possessions presently. And his Lands were ready for Assurance. And nothing was wanting, but the Queen's License to the Town of *Sandwich*; and to the Dean and Chapter for their Alienation, or to make a Lease in Fee-farm of the said Piece of Land. Whereupon our Archbishop, having brought Matters to this Ripeness, on the 27th. Day of the Month of *August*, dispatched his Letters to his Friend, the Secretary, who was never wanting in such good Works, to obtain such a License from her Majesty: Urging to him the Opportunity; which being such, he doubted not of the Queen's Majesty's good and gracious Assent. As he learned by the Experience of a former Suit, which he had made to her in a thing of the like Nature; namely, for the Recovery of the Schoolmaster's Stipend at *Stoke College*, whereof he had formerly been Dean. Which College was dissolved in the Beginning of King *Edward*, and the whole Revenue, with the Schoolmaster's Allowance also, swallowed up into the Exchequer; which nevertheless he obtained of the Queen, tho' that Money went now out of her own Coffers. By which he perceived, as he said, the Queen's Godly Zeal for the Furtherance of Learning.

He took notice also of the good Zeal of *Manwood* in this Business; 'Considering, as he said, how Persons of his Vocation (that is, towards the Law) were commonly judged rather to employ all their Abilities to their own Posterities, than to such common Respects; and that he, being not without Issue, and daily like to have more, might have followed the common Example, in leaving the Gains of his Time to his Offspring. Therefore, he said, he wished his Purpose were favoured, both for Example to others, and also to put away the common Judgment, which ran upon such as were of his Calling. He added, That he took it to be a Motion of God: In Consideration, said he, that We poor Bishops be not now able to succeed our Predecessors in their so liberal Foundations.' And to signify, that now, since the Fleecing of the Clergy, it was incumbent upon Secular Persons of Wealth and Interest, to promote such Charitable Foundations, he used these Words to the Secretary. 'Now you, such as you be, and as Mr. *Manwood* is, must lay Hands to the Furtherance of such Publick Endowments, or else ye be not like to leave to your Successors that which ye have received of your Auncestors.'

And

And this pious Purpose took Effect. And for the lasting good Name, both of the Archbishop and the Founder, let it be further remembred here ; That besides what he sowed upon this School himself, he procured of his Brother, *Thomas Manwood*, Maior of *Sandwich*, Ten Pounds *per Annum* ; and of one *Thomson*, a Jurat of that Town, Eight Pounds more *per Annum*, for the Use of the said School. He built also a School House, for the Habitation of a Master, an Usher, and Sixteen Boarders. And in the Year 1586. he procured Letters Patents of the Queen, for incorporating the School, with the Lands and Revenues thereunto belonging, to the Maior and his Brethren of *Sandwich*, and their Successors. And moreover he obtained two Scholars Places in *Caius College* in *Cambridge*, and two more in *Lincoln College* in *Oxford*, for such as should be removed from this School ; and Four Marks yearly to be paid to each of the said Four Scholars : As *Hollingshed* relates at large in his History.

ANN O
1563.

The Pious
Purpose suc-
ceeded.

Ad Ann. 27.
Regine.

And this was not all our Pious Archbishop did for the furthering this good Design, but to take a View of the Ground and Situation, as well as for other good Causes, he rode on Sunday Morning from his House at *Bekesborn* to *Sandwich*, which was about Five or Six Miles ; and got thither by Seven a Clock. That by coming so soon he might prevent their Formalities of receiving him, and partly to be present at their whole Service. But notwithstanding, the Townsmen prevented him : For tho' that Morning were very foul and rainy, yet he found the Maior and his Jurats ready at the Town Gate to accompany him to his Lodging, and so to the Church. Of whom he gave this Character to a Friend at Court, " That they were Men of honest Civility, and of comely grave Personages, and of good Understanding. And that their Streets were clean, as might be for the Straitness of them. That their Service was sung in good distinct Harmony, and quiet Devotion. That the Singing Men were the Maior and the Jurats, with the head Men of the Town, placed in the Quire far and distant, in as good Order as he could wish." The Archbishop himself then preached before an Auditory great and attentive : And took that occasion to declare the Queen's Pleasure, concerning the Prayers and Fast before mentioned. And, in Sum, to their Credit he said of them, " That he saw not, but the Queen's Majesty would have of them good Subjects, and true Orators.

Rides to
Sandwich.

Comme
the Inhabi-
tants ;

Thus being here according to his Function, he enquired diligently into the Behaviour of the Inhabitants, as likewise of the Strangers, who had fled hither for the sake of the Gospel, from Foreign Parts, whether *French* or *Dutch*, or both ; and had here settled themselves. Of these also he took notice, and found them, as he wrote to the same Friend at Court, very Godly on the Sabbath Day, and busy in their Work on the Week Day : And their Quietness such, as the Maior and his Brethren had no Causes of Variance between themselves, coming before them.

And the
Strangers
there.

Our Archbishop indeed was a Friend to all Strangers that fled over hither, if they were truly Pious and Sober. Profitable and gentle Strangers (they are his own Words) ought to be Welcome, and not to be grudged at.

Def. of Priests
Mar.

And for Disorders there, reformable by Ecclesiastical Laws, he had, before his coming here, deputed their Minister, a grave learned Man, to exercise, by his Grace's Authority, Ecclesiastical Censures, as he should see Cause ; of which little had been spied. The finding things in this good State, in this outward Corner of his Dioces, created much Joy to him. Which he did communicate unto the Secretary, as he said, that he might be the willinger to help them in this Affair of the School before spoken of ; and in so doing, he used these Moving Words to him, *Mercedem reportabis a Domino in resurrectione iustorum* ; i. e. You shall receive your Reward from the Lord, at the Resurrection of the Just.

Deputes the
Minister to
manage Ec-
clesiastical
Matters there.

A N N O

1563.

C H A P. XVI.

Bishop Thirlby, and Dr. Boxal, with the Archbishop at Bekef-born. Queen Mary's Bishops and Divines favourably dealt with. Archbishop Hethe, Bishop Bourn. John Bale, the Antiquarian, Prebendary at Canterbury, Dies.

Thirlby and Boxal placed with him at Bekef-born.

* In his Book intituled, Execution for Treason, not for Religion.

IN the Month of September this Year, the Queen's Council were so kind to *Thirlby* late Bishop of Ely, and *Boxal*, late Dean of Windsor, (whom the Lord *Burghley* * called *A Person of great Modesty and Knowledge*) as to remove them for their Preservation, from London, where the Plague grew now very hot: And having been with the Archbishop before at Lambeth, appointed them to harbour with him now at his House at Bekef-born. And their Keeper, who conveyed them thither, brought also Letters from the said Council to the Archbishop, signifying upon what Conditions he was to receive them. Concerning this Resolution of the Council, *Thirlby* also had wrote him a Letter before. But this was some Surprise to him, not only in regard of the Inconveniency of the Entertainment of them here, such was the straitness of his House, having not many less than an hundred Persons, uprising and down lying therein; besides divers of his Family, which were forced to lodge Abroad: But chiefly because of the great Danger of harbouring Persons, that came from a Place infected. And that if any Peril should arise from them, the Country would make such Exclamation, which he saw was wonderfully afraid of all such as came from London. Nor did he, as he writ his Friend, in respect of his own Person, repine at this Appointment, nor would he be thought slack to gratify his old Acquaintance, so far, as his Faith to God, and his Word, and his Allegiance to his Prince, and her Government might bear with it. But for the Prevention of any Danger of Infection, he desired the Secretary, that he would prefer his Request unto the Lords of the Council, that it might stand with their Pleasures, that for the Fear his Household was in of them, coming from a contagious Air, he might place them in the Town; not far from his House, in an House then standing empty, till such time as they were better blown, as his Phrase was, with that fresh Air for a Fourteen Days. He would see to their Provision, and for the Custody of their Persons. As to one of them, he said, he was surely persuaded, that he would not disappoint the Councils Expectations: Which I suppose was *Thirlby*; with whom probably he might have contracted a good Acquaintance, having been Bishop of Norwich (the Archbishop's Native City) in King Edward's Days. But the Nature of the other he was not so well acquainted with. Whereupon, if ought should chance in the mean time, till he should receive them to himself, he trusted the Council would rather bear with him, in avoiding the Danger of Infection, as might be feared, than for their Behoof endanger his whole Family.

This he prudently thought good to signify to the Secretary's own Hands, praying him to be a Means, that his Doings might be taken in the best Part.

And so was *Thirlby* entertained henceforward with the Archbishop in all courteous and gentle Manner, both here near Canterbury, and at Lambeth, until his Death, which happened Aug. 26. in the Year 1570. Taking more Pleasure, as Bishop *Godwin* assured himself, in this time of his Imprisonment, than ever heretofore, in the midst and fullest Stream of his highest Honours. The ABp. took care to have him decently Buried in the Chancel of Lambeth Church, and a fair Stone laid over him, with an Inscription in Brass, still remaining.

He was born in Cambridge, Fellow of Trinity Hall, and in Degree Doctor of the Civil Law; and the first and last Bishop of Westminster.

Favour to Q. Mary's Bishops in the Tower.

And here I will take this occasion to cast an Eye back upon Queen Mary's Bishops and other Ecclesiasticks. Reason of State, and their Incompliance with the Laws now Established, made it necessary to take them up, and lay divers of them

Thirlby lived and died with the ABp.

Catal. of Bishops.

them in the *Tower*. In the Year 1560, they petitioned the Lords of the Council, that they might have liberty to come together at their Meals. This Suit of theirs was left unto the discretion of the Archbishop, as Head of the Queens Commissioners Ecclesiastical, that if he judged it not convenient that this Liberty should be granted them, then they desired him by the Secretary to signify it unto the Lords: But if he approved it, then to send his Orders to the Lieutenant of the *Tower* to allow them so to do, as they had desired, prescribing nevertheless the Order unto them: Which was that Dr. *Hethe*, Dr. *Boxal*, Dr. *Pates*, and Dr. *Fecknam* be admitted to one Company, to one of the Tables: and to the other Table Dr. *Thirleby*, Dr. *Bourne*, Dr. *Watson*, and Dr. *Turberville*. Which favour no question the Archbishop readily yielded them.

And so they, or some of them, continued under an easy restraint till the Year 1563, the Year wherein the Nation, and chiefly *London* was visited with the Plague. When they desired the Lords to be removed, because of the Danger of Infection. Whereupon the Lords dispersed them among the Bishops in their respective Places of Habitation, where they might be safe. *Fecknam* was sent to the Bishop of *Winchester*, *Bourne* to the Bishop of *Lincoln*; and to the Archbishop the Council wrote, to receive *Thirleby* and *Boxal* his former Guests, as was mentioned before; and 'To give them convenient Lodging, each of them one Man allowed them, and to use them as was requisite for Men of their Sort; and that they should satisfy his Lordship for the Charges of their Commons. This Letter was dated Sept. 19. Upon this Order Dr. *Thirleby* wrote to him concerning his coming into his Family, saying, 'That he was an unbidden Guest, who, according to the Proverb, wotterh not where to sit; and that he would bring all his Family with him, that is, his Man and his Boy. To which the Archbishop made this very Friendly Answer.

"Sir, as an unbidden Guest, as you write, knoweth not where to sit, so a Guest bidden or unbidden, being content with that which he shall find, shall deserve to be the better welcome. If you bring with you your Man, and your Querister too, ye shall not be refused. And if your Companion in Journey [Dr. *Boxal*] can content himself with one Man to attend upon him, your Lodging shall be the sooner prepared. Your best Way were to *Maidstone* the first Night, and the next hither. I would wish your coming were the sooner afore Night, that such as shall come with you, being once discharged of their Charge; may return that Night to *Canterbury* two Miles off, to their Bed. And thus God send you a quiet Passage. 20. Sept. 63.

Thirleby continued with the Archbishop to his dying Day; tho' sometimes it seems he lodged in *London* in *Black Friars*, at one Mrs. *Blackwells*. In whose Bedchamber some Years after died one Mrs. *Katherine Carus*, a *Lancashire* Woman, a zealous Papist, Widow of a Justice of Peace of that Name. Which Gentlewoman, it's likely out of her Devotion hired that Chamber in her Age to die in, upon the supposed Holiness and Merit thereof, which the said *Thirleby* might be thought to convey to it. This News of her Death thus *Fleetwood* Recorder of *London* writ to the L. *Burghley*. 'Katherin Carus, the late Justice Wife, my Country Woman, with all her Pride and Popery, is this Week gone, I trust, to God. She died in Bishop *Thirleby's* Chamber in Mrs. *Blackwells* House in the *Black-Friars*.

Boxal after some time removed to *Bromley*, whether it were to the Bishop of *Rochesters*, or to some other Habitation of his own there, it is uncertain to me. Thence he wrote a Letter of Thanks to the Archbishop for his Hospitable Entertainment. Which was in these Words;

"I have none other Business to trouble your Grace with a Letter, but only to render unto the same my humble thanks, as well for my very good Entertainment, which so long time without desert your Grace exhibited unto me; as also for your Gentleness shewed at this my removing from your Graces House to *Bromleigh*. Which I do acknowledge, and most heartily wish I were able by any Means to declare my self mindful of it, as I am, &c.

Your Graces Debter and Wel-willer
to his small Power,

Jo. Boxall.

This

A N N O
1563.

They are removed thence for fear of the Infection.

The ABp. to Dr. Thirleby.

Ex Archiv. C.C.C.C. Vol. intit. Epist. Principum, &c. Thirleby had Lodgings in Black Friars.

Boxal removes.

His Letter to the ABp.

Ex Archiv. C.C.C.C. Vol. Ub. Supra.

A N N O
1563.

He dies.

MATTHEUS.

Hetbe lives at
Liberty in his
own.
Cobham.

Kindness ex-
ercised to the
Popish Cler-
gy.

Nowel's Re-
proof, p. 11.

Bourn with the
Bp. of Lincoln.

Upon appre-
hension of
some Attempt
from France,
sends to the
Court con-
cerning his
two Guests.

This *Boxal* it seems after some time returned to the Custody of the Archbishop again, and was, as were the aforesaid *Thirleby* and Bishop *Tunstal*, a Guest at his Table continually. But afterwards falling sick and shook with a Fever, he went to a Friend of his at *London*, and there expired a little after of that Disease. He was Dr. of Divinity of *Oxford*, Dean of *Peterburgh*, *Norwich*, and *Windsor*, Secretary and Councillor to Queen *Mary*. He abstained under that Queen from shedding innocent Blood, or giving his Consent thereto. There was in him as it were by Nature a great Modesty and courteous Disposition.

As for *Hetbe* he seemeth before this time to have had his Liberty of dwelling at large, and might be gone to his Seat at *Cobham* in *Surrey*, where he lived and died at full Ease, Quiet and Safety, and as handsomely as most Gentlemen in *England*. For *Cobham* (according to a particular of that Manor, which I have seen among Sir *Michael Hicks's* Papers) was situate Twenty Miles from *London*, Four Miles wide of *Windsor*, held in Sockage. It contained Five Hundred Acres of Land, Meadow, Wood and Pasture. The Wood and Timber valued at Eight Hundred Pounds. A Fair House, Garden and Orchard. The whole Ground paled about. It was rented at 180 *l.* a Year. The Price of the Purchase 3000 *l.* It was now Sir *Francis Lees's*; formerly Mr. *Hetbes*, the Heir I suppose of Dr. *Hetbe*. This was that grave Man's easy Retirement in his old Age.

And yet so ungrateful were the Papists of those times, that they were not only unsensible of this kind usage of their Bishops and chief Divines, but represented them in their ordinary Discourses, and publick Prints, as miserable Prisoners. Thus *Dorman* about this very time had the Confidence to publish these Words: *How many notable Men of the Clergy, said he, both for Life and Learning, only for refusal of this Oath [of Supremacy] suffer they to pine away in Prison?* To which false Suggestion let me by the Way subjoin the Answer, which *Nowel*, Dean of *S. Pauls* gave; telling *Dorman*, "That this Oath was never required of them; and "they pined not, but fared well, and of other Mens Cost too, a great many of "them. They were well fed, and in good liking, and some of them so fat as "they might wallow too. That they neither sat nor hung in Stocks by Legs "or Fingers, nor had their Necks in Chains. That they were neither whipt nor "scourged, as some of them used others, [meaning *Bonner's* dealing with the Pro- "fessors of the Gospel] And that in Sickness time, they had their Progresses both "for Health and Pleasure too. Having in his Eye, no question the sending of these two unto the Archbishop from the Sickness at *London*; as well as others of them, that had now permission granted them to retire from *London* to their Friends, or Places of more safety.

So that it was a most true Denomination, by which our Archbishop called these Popish Dignitaries, viz. *His Guests and not his Prisoners*.

Such gentle and good Usage did *Bourn*, late Bishop of *Bath* and *Wells* receive at the Hands of the Bishop of *Lincoln*, with whom he was now placed. Tho' whether it were before or after this, he lived with *Cary*, Dean of the Chapel, as *Godwin* writes, I know not. But with the said Bishop I find him in *January* 1565. When he desired the Archbishop to be a Suitor to the Secretary to obtain Licence, that his Guest, Mr. *Bourn*, for so he called him, might be at his own House, which he had in *London*, for the Parliament time, being sufficiently bound to be quiet, and to return again with him, or otherwise, when the said Bishop should repair home; because his own Lodging at *Lambeth*, was too strait. He lodged, I suppose, at *Lambeth*, that he might be near the Archbishop, where the Commission Court was kept, he being one of the Ecclesiastical Commissioners. The Archbishop, according to the Bishop of *Lincoln's* Request, writ to the Secretary to the Effect above mentioned, adding, that if they of the Commission might do it, they would not wish it to be moved to the Queen or Council; and so prayed the Secretary to grant his Desire. Whence we may conclude, that *Bourn* had the liberty to dwell at his own House, under some easy Conditions of living peaceably; and so enjoyed himself and his Friends about him. And so did divers others of *Q. Mary's* Bishops and Divines.

In the Month of *February* the Archbishop being at his Palace at *Canterbury*, I find his two Guests, *Thirleby* and *Boxal* still with him. But there being at this time a great Consternation in those Parts, upon Apprehension of the French's In-
vasion

vation of *England* thereabouts ; He put it to the Secretary's Consideration, what were best to be done with them in that time, and Country, and in such Vicinity [of the *French*.] Tho' he judged by their Words, which they now spake, that they were true *English* Men, not wishing (as he said) to be subject to the Governance of such insolent Conquerors.

In November died a famous Man, *John Bale* the Antiquary, formerly Bishop of *Offory* in *Ireland*, but a Prebendary now of this Church of *Canterbury*, where he resided after *Q. Elizabeth* possessed the Crown. He was once a White Friar in *Norwich*, and very hot and devout in that way of Religion. In one of his Books speaking concerning the Worshippers of Images, and the Practisers of Popish Superstitions, he added, *Yea, I ask God Mercy a thousand times, I have been one of them my self.* Afterwards being convinced of his Superstitions by the *L. Wentworth*, and well observing himself the unclean and shameful Practices used too commonly in the Monastic Life, he left his Order, and became a zealous Decryer of the Papal Supremacy and Worship, between the Years 1530 and 1540. And sometimes we find him in the North, where *Lee* the Archbishop imprisoned him ; and sometimes in the South, where *Stokesly* Bishop of *London* met with him. But making his Supplications to the Lord *Crumwel*, the King's Vicar General, he escaped out of their Hands. The said *Crumwel* used to be delighted with reading certain witty Plays, composed by *Bale* in *Latin*. At *Crumwel's* Death he thought it not safe for him to abide any longer in the Land, especially Persecution growing so hot upon the Six Articles ; so he with his Wife and Family went beyond Sea, and tarried in Lower *Germany* for Eight Years : That is, till King *Edward* came to Reign.

The Decease of this Man created our Archbishop two Businessses. The one was to get into Possession of the Antiquities which *Bale* had by great Diligence, Industry and Charges, for many a Year been picking up and collecting. These our Archbishop took care speedily to bespeak before others, and was promised to have them for Money. And this he writ to his Friend the Secretary, as knowing him to be a great Antiquarian himself, and a studious Retriever of such Monuments : and therefore an acceptable piece of News to him. The other was to procure Mr. *Bale's* Prebend for a Chaplain of his, who was *Andrew Peerson* his Almoner. Which by the instant Intercession of the Secretary with the Queen he obtained. But instead of a Presentation, the ordinary Instrument in such Cases, there was brought to the Archbishop a Donation under the Great Seal, for the Chaplain's enjoyment of the Prebend. This did a little disturb our Prelate, who used to be very punctual in keeping to Old Ecclesiastical Statutes and Orders, and was no further for any Innovations than was necessary. For this Instrument was not in such Order past, as both by Laws Ecclesiastical, and Statutes of the House, was required. This caused him to send another Letter to the Secretary, urging to him, how this would work a Subversion of Order in the Church, and a Breach of Statute, besides other Inconveniences. He blamed the Clerks, wishing they would better consider the Order of such Privy Seals. He took notice also of another Mistake, namely, that the Queen's Grant was two Days before *Bale's* Departure. Which little Error, he said, might peradventure be hurtful to the Party to come into that Prebend, which was not void, when the Grant was made : Tho' the Great Seal bare date after his Decease. But he earnestly desired the Secretary, that he would get the Instrument reformed, that it might pass by Presentation as it ought. Which was accordingly procured.

But there happened not long after another Matter, that gave fresh Occasion for the Archbishop to sollicite the Secretary again in his Chaplain's behalf about this Prebend. There was one *Tamworth*, who had obtained so much Favour from the Queen, that she had granted him the next avoidance of a Prebend in that Church ; and so ought to have been admitted into *Bale's* Place. But it seems he was not quick enough ; nor did the Archbishop, when he solicited on his Chaplain's behalf, know of any such Grant to *Tamworth*. But observing a prejudice done to him, and that his Chaplains Title might not be so firm in case the other should have tried to reverse the possession the said Chaplain had therein : To make therefore some Amends for the prejudice, and to secure his Domestick

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1563.

John Bale dies :

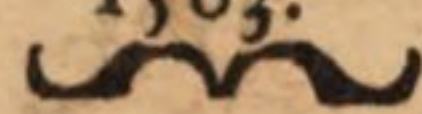
The ABp. labours to get his Antiquities ;

And his Prebend conferred upon his Chaplain :

Tho' the next Prebend that fell in that Church was promised to another.

A N N O

1563.



stick, he intreated the Secretary, that he would prefer the said Advouſon to the Queens Highneſs, to have it renewed for the next hereafter. Which, he ſaid, was no more Coſt, but her favourable Grant to be the ſame, that once was granted to take place at the next turn : Seeing it was of late otherwiſe at her free favour beſtowed.

C H A P. XVII.

The Archbiſhop judges a Cauſe of Contract of Mariage. Fears of a French Invaſion in Kent. The Archbiſhop's Service, and his Letter to Court on this Emergence. The Evil Condition of the Nation at this Time. The Archbiſhop's Judgments of Commendams for S. Afaph, and ſmall Biſhopricks. His Care about the Biſhoprick of Landaff, now void.

Judges of a Contract made without the Parents Conſent.

Some Relation of the Caſe.

ABOUT this time alſo came a Caſe before him, as Judge thereof ; in which a certain young Gentleman, named *Bernaby Goge*, was concerned. He had been a Retainer to *Sir William Cecyl* the Secretary, and his Relation, now a Gentleman Penſioner to the Queen ; and for whom the ſaid Knight had writ to the Archbiſhop, deſiring his Caſe might be heard according to Law and Equity. The Buſineſs was ; a young Gentlewoman, named *Mary* the Daughter of *Mr. Darrel* of *Kent*, had privily contracted her ſelf to *Goge* without the knowledge of her Parents. Which ſhe ſeemed to do, to prevent her Parents from marrying her to one *Sampſon Lennard*, living at *Chevening*, a certain Rich Man, a Protonotary ; but a Perſon belike, whom ſhe could not affect : Being not ſo much moved with the Conſideration of his Money, as her Parents were.

The Secretary had writ to *Lennard* the Father, (who depended alſo upon him) in favour of his Kinsman *Goge*, who had informed the ſaid Secretary that he was hindred by *Lennard's* Means from his Mariage with *Mr. Darrel's* Daughter, by diſparaging of him ; giving out that he was deſtitute of Friends, and that the Secretary looked upon him but as one of his Men. The Secretary wrote, that the Matter was made plain to him by the Maid's Letter, and her Father's, that ſhe had aſſured her ſelf to *Mr. Goge* ; and ſo praying *Mr. Lennard* to pleaſure his honeſt Kinsman, and to order his Son to deſiſt his Suit, ſeeing ſhe was engaged already. But *Lennard* with ſome Heat answered the Secretary, that for his Mariage, he might and muſt have done with Honesty as he did, tho' it had touched his (the Secretary's] Son, or the beſt Subject's in the Realm : Shewing him, how her Parents were very earneſt, and more earneſt than he, to bring about the Match for his Son, who indeed had a great Amour for her. Whereupon, he ſaid, he had often diſcourſed with the Maid about matching with his Son ; when ſhe, as well as her Parents, ſeemed very inclinable, and never offered any Delay to be his Son's Wife, but ſeemed deſirous of it in Word and Geſture. But in truth, of theſe her two Rivals, *Mr. Goge* had the greater Share in her Affections : And ſhe entertained young *Lennard* chiefly in Obedience to her Parents, who were much for him, becauſe of his Wealth. But *Lennard* the Father, being by reaſon of his Riches both proud and haſty, plainly told the Secretary at laſt, That he ſhould be no Gainer by this Match, but ſhould forgo a thouſand Mark, which he might have had in matching his Son with as good a Stock in the Country where he dwelt. And that now he and his Son might give up the Suit with Honesty, and ſo would. For that he would have been too mad to match his eldeſt Son, where any Entangling was, and no Stedfaſtneſs at all. And that his Son now ſaid, that tho' ſhe would, he would not ; and I ſay, ſaith he, he ſhall not have her. He ſhewed great Offence againſt *Goge*, who, he ſaid, ſeemed to have a hot Head, and a

fick

sick Brain: And complained that he had written very disrespectfully to him. But this was after Goge had obtained some Words from the Gentlewoman, amounting to a Promise. Which made him, when he could not draw her Father to Consent, to speak somewhat indecently to him: As that he would tell the Queen of him, and that a Serjeant at Arms should fetch his Daughter from him, or that the Secretary should fetch her within a Month.

The Archbishop, to understand the Business more fully, had the young Woman before him, to learn from her self the State of the Case: Who remained firm and stable to stand to that Contract, which she had made. The Father and Mother also personally appeared; whom the Archbishop found most earnest against it, and pretended a Precontract to *Lennard*. This he supposed they did, that it might serve as an Occasion to draw the Case into the *Arches*, to spend Money. Which rich *Lennard* and the wilful Parents would fain have done: Thinking thereby to weary out Goge, peradventure not superfluously Monied. But the ABp. not liking these dilatory Courses, tho' in his own Courts, meant to dull that Expectation, [of going into the *Arches*] resolving himself to go to work *plain & summarie*, without the tedious Formalities of the Law. In the mean time, he sequestred the young Gentlewoman out of the Parents Hands, into the Custody of one Mr. *Tuiston*, a right honest Gentleman, (for that was the Character he gave of him) until the Precontract, which the Parents pretended, were produced. I find no more of this Business; and so cannot relate the Issue thereof.

Lennard's Riches, I suppose, might accrue to him by a wealthy Office held by him and his Father. For in King *Edward's* Book of Warrants for the Seal, under the Year 1550. there is specified the Grant of the Office of Pronotary, or Clerk of the Crown, to *John Leonard* and *Tho. Leonard* for Life, and the longest Liver, of the Counties of *Glamorgan*, *Monmouth*, *Brecknock*, and *Radnor*, in all Courts, Terms, Sessions, &c. together with the making and entring of all manner of Writs, Processes, Declarations, &c. with all Fees and Profits thereunto belonging, without Account making.

In this Case our Archbishop may seem to some to be Blameworthy: As tho' he gave too much Countenance to Children in disposing of themselves in Mariage, without, or against the Consent of their Parents; and suffered himself to be biassed in his Judgment, upon the Secretary's Letter to him to favour his Kinsman. But the Ignorance of the Circumstances of this Business, makes us incapable of passing a true Judgment thereon. Nor did the Secretary desire any thing else at the Archbishop's Hands, than to take cognizance of the Cause, and to proceed according to Law and Equity. Which whosoever governs himself by, cannot make an unrighteous Decision. Neither did the Archbishop approve of Matrimonial Contracts made by Children, without the Privity of their Parents. But all he was now to do, was to pass a Judgment, where a Contract had been already made; and it may be, to deliver a young Woman from being matched with a Person, whom she loved not: And thereby to rescue both from an unhappy Life; which might in all possibility have followed from a forced Mariage.

This Year the *French* had prosperous Success against the *English*. So that they, or rather the Hand of God by a Pestilence, which cost abundance of brave Captains, as well as other Soldiers, their Lives, had forced this Nation to surrender *Newhaven* to them, about *August* or *September*. In *January* following, the *French* Forces lay upon the Sea Coast, over against *Kent*. Which put the Country, especially about *Canterbury*, in great Fears and Disorders, expecting no less than an Invasion every Moment. And the Castles on that Coast, as well as the People of the Country, were altogether unprovided. This put our careful Archbishop upon dispatching his Letters to the Secretary, letting him know the Condition of the County, and desiring to receive some Comfort from the Court, to animate the People. The Sum of his Letter was, 'That the Country there was in much Perplexity and Fear, doubting what might follow of the Preparations they heard of, made by the *French*. That therefore he thought good to write to him privately, how small soever his Skill in such Cases was, trusting he would bear with it, in respect of his Zeal to his Country. That the Fear indeed arose upon Consideration, that *Dover Castle*, *Walmer* and *Deal Castles*, and *Quinborough* Castle,

A N N O
1563.

The Process

Lennard Pronotary, or Clerk of the Crown.

His Course of Dealing in this Cause justified.

A Noise of Warlike Preparation, made by the *French*, puts him upon writing to Court.

A N N O
1563.

Sends a Ser-
vant to *Tha-*
net ;

And another
to *Dover*.

The same Ap-
prehensions
put him upon
writing the
second time.
Dated Feb. 6.

But Peace
with *France*
follows.

Castle, were as forsaken and unregarded for any Provision. The Country was de-
stitute of the Lord Warden, and of a Lieutenant ; whom in such Straits Men might
resort to. The People but feeble and unarmed, and commonly discomforted.
The Day he writ his Letter, he sent his Man to *Thanet* to Sir *Henry Crispe* ; who,
as the Archbishop proceeded to acquaint the Secretary, stood in much doubt.
The said Sir *Henry* had understanding of a *French* Pinace, to have searched as far
as the *Thames* Mouth, to know how the Queen's Ships were appointed. And he
thought they were like to Land in *Shepy*, to keep the Queen's Ships within the
Thames, and not to come forth. Whereby they might be the bolder to arrive
where they intended. The Archbishop added further, ' That he feared, that if
the Country were not comforted, some Folks of Wealth would be removing
their Household and Substance. Upon which Example more might do the like.
And, but that he reposed his whole Trust and Confidence, next to God, in the
Queen's Carefulness, and their prudent Foresight toward that Quarter, seeing
no great Trust in the Furniture of Men, Munition, or Artillery, he would else
be carried with Mistrusts of the worst, as others were most commonly.

As he had sent a Servant to *Thanet*, so he sent another to *Dover* to the Lieute-
nant. Who sent word back, that the People in the Town were amazed, and had
their Hearts cold, to hear of no Preparation towards this feared Mischief. Which
caused the Archbishop to add, ' That tho' they [at Court] saw fully all manner of
Proceedings, and could note the furthest Sequel of them, yet in his Opinion it
were not amiss, that some Participation of Advices proceeded into those Quar-
ters, to speed them Abroad to the stay of the People. For to whom to go, up-
on whom to stay, they know not. He said, They had too few Justices ; and
between *Canterbury* and *Dover* none : Wishing that Mr. *Edward Boyes* were one,
whom he took to be an honest Gentleman.

He prayed his Honour to send him some Information by his Servant. Not
that he could see any Ability in himself to do Service that way ; yet he could,
he said, cause his Neighbours to trust well, and cause his Chaplains to comfort
the People in their Sermons in the poor Villages. Which was the best they
could do in their Skill. And so beseeching God to assist the Queen, and all their
Circumspections, *ita maturare consilia sua*, that Peace and Unity might still reign
among them in their Days. This was writ from his House at *Bekesborn*, Jan. 20.

These Fears still continued among them, and little was done at Court to the
satisfying of the Country. Only Sixteen Days after the Archbishop's Letter, the
Lord *Cobham* went to *Dover* Castle ; but a Naked Man, without Strength of Men.
This put his Grace, now at *Canterbury*, upon the writing a second Letter to the
Secretary : ' Requesting him to be an instant Means, to have special Respects of
the Country there, to the Queen's Majesty and her Council : Assuring his Ho-
nour that he feared the Danger, if it were not speedily lookt to, would be irre-
cuperable ; if the Enemy should have an Entry, as by great Considerations of
our Weakness, and their Strength, of their Vigilancy, and our Dormitation and
Protraction, was like. And then the Queen's Majesty would never be able to
leave to her Successors, that which she found delivered her by God's favourable
Hand. He said, that Posts and Letters with Requests were sent, but little Re-
turn was made, as he heard, and small Aid and Comfort came to the Lord
Warden, a good Gentleman, and that meant Honourably. But what, saith he,
can a Man do more than may be done, by a Man almost destitute of Men, Mo-
ney, and Arms ? He also desired to put it to their Consideration, what were
best to be done at that Juncture with his two Guests, which they had sent him ;
meaning *Thirlby* and *Boxal*. What Order was sent back concerning them, I do
not find : But I suppose they still remained with him, and returned with him to
Lambeth, when he returned.

But by good Providence, these Fears and Dangers went off, without any other
Harm done. For the Court was at this very time, busily transacting a Peace with
the *French*. Which about the beginning of the next Year was concluded between
both Nations. And probably the *French* had made this great Show of Arms al-
most in the sight of *England*, thinking thereby to procure to themselves a more
advantageous Peace.

In truth, about this time, the gravest and wisest Men apprehended the Kingdom to be in a very ill Condition, not only in respect of *France* and Enemies abroad, but of the loose and bad Order of things at home. The Queen's Subjects lived dissolutely, vainly and luxuriously, with little Fear of God, and Care of Honesty, and in a Neglect of that Honour and Obedience that was due to her. So that now the Clouds gathered thick over the Nation. Which Sir *John Mason*, an old and wise Counsellor, Treasurer of the Queen's Chamber, well perceiving, exhorted much to the striking up a Peace with *France* upon this Necessity; that so the Queen might the better look after her Concerns within the Realm. In *March*, being retired for his Health into the Country to *Gonelsbury*, he signified these his Apprehensions, and suggested this Counsel to the Secretary. The Secretary had in a former Letter, spoke of the present *Infirmities* of the Kingdom. The said Sir *John* in his Answer, told the Secretary, 'That the Cure of his own Sicknefs was much lessened by his great Care of the many Sicknefses that he saw in the Commonwealth; which was to him more dear, than was either Health or Life. He wished to God, they were but *Infirmities*, as the Secretary had termed them, *ac non potius raxonēdis, seu quod genus morbi iis sit magis immo-* rigerum, & ad sanandum rebellius. And, (that worse was) *cum universæ partes Corporis nobis doleant, a vertice Capitis usq; ad plantam Pedis. Dolorem tamen* (for any Care was seen to be had thereof) *sentire non Videmur: Quod mentis ægrotantis est Indicium.* A great Argument whereof was, that in tot Reip. Difficultatibus, Editur, Bibitur, Luditur, altum dormitur, privata curantur, publica negliguntur, ceu riderent omnia, & Pax rebus esset altissima. The Fear of God, whereby all things were wont to be kept in indifferent Order, was in Effect gone, and God seemed to weigh them, and to conduct their Doings thereafter. The Fear of the Prince went apace after, whereof they saw daily Proof, both by Sea and by Land. It was high time therefore for her Highness to take some good way with her Enemy, and to grow with him to some reasonable End, yielding to Necessity; *Cui ne Dii quidem resistunt, & non ponere rumores ante Salutem:* And to Answer their Friends in Reason. So as *Rebus foris constitutis*, she might wholly attend to set things in better Order at Home. The Looseness whereof was so great, as being not remedied in time, the Tempest, he said, was not a little to be feared, *Cum tot coactæ nubes nobis minantur.* Which God of his Mercy, by the Prayer of *Decem Justi a nobis longissime avertat.*

A N N O
1563.The Ill State
of the Nation
at this Time.Sir John Ma-
son's Sense
thereof.
MSS. penes
me.

London also, the *Metropolis* of the Kingdom, was in Ill Case, by reason of the late Plague, Poverty, and other Judgments: 'There being, as the said Sir *John Mason* wrote, in the said City, and about it, Numbers of Men in much Necessity; some for lack of Work, and some for lack of Will to Work. So that if they, with others that possessed the highest Ways round about, were not by some good Means kept in Awe, he feared there would be ill dwelling near unto *London.*' And therefore, whereas the Queen was intending to take a Progress Northward that Summer, he advised to the contrary; And, 'he thought no good Man would counsel her thereunto. That the Prince's Face, turned towards these loose Citizens, must needs be a great Bridle to them. Whereunto he trusted her Highness would have good respect. Besides, the great Discomfort that needs must be to many of her good Subjects there, to see her Majesty to turn her Countenance from them.

The State of
London.

Our Archbishop had an Occasion offered him now in *March*, whereby to shew his Wisdom, and his Care, both of the Church, and of the Credit of those, that were preferred to the Government of it. The Bishop of *St. Asaph*, Dr. *Thomas Davies*, Consecrated in the Year 1561. enjoyed some Benefices, together with the Bishoprick, without any Legal Warrant, or Royal Indulgence, as it seems, so to do. Whereupon, it being discovered, Endeavours were made by certain Persons to get themselves Presented, and Invested into those Livings. This put the Archbishop upon suing to the Queen, and her Council, that he might not be deprived of his small Benefices, considering the Smallness and Incompetency of his Bishoprick. This being the Cause of a Bishop within our Archbishop's Province, and the Council valuing his Judgment in Matters of this Nature, referred the thing unto him, to consider how meet and convenient it were, to yield to his Suit, and by what Means his Benefices might be legally continued to him. Con-

A Business of
the Bishop of
S. Asaph, re-
ferred to the
Archbishop.

A N N O
1563.

March 18.

His Judgment
of Commendams,
and
Pluralities.

Takes Care
about the See
of Landaff.

Mathern.

cerning this he wrote his Judgment unto the Secretary to this purpose. ' That
' to the maintenance of his Hospitality it were needful for him to obtain so much
' Favour, for the Commendam of his Benefices, at the Queen's Majesties hands,
' as to have her Warrant to the Faculties. Which Grace, he said, was such, as
' was commonly heretofore granted, when Livings were better, and Victuals
' cheaper. And tho' these Commendams seemed, as he said, to be a kind of Ap-
' propriation, yet that Inconvenience might be thought less, than that the Order
' of Godly Ministers in that Function should be brought to Contempt, for lack
' of reasonable Necessaries. Which tho' before God it made no great Matter,
' nor needed honest Ministers to be abashed within themselves, to expend no
' more than they may: Yet the World looked for Port agreeable. And wise
' grave Men thought, there was done already enough toward that State for brin-
' ing Superfluity to Moderation.

It was his Judgment, that the Port of a Bishop ought to be preserved, for his
better Countenance in the World: Which is apt to despise the Function when
those that are of it are poor and live nearly. And tho' he did not like of Com-
mendams nor Pluralities; yet in small Bishopricks and Preferments, he thought
them a less inconvenience, than that Hospitality and the Credit and Esteem of the
Clergy should be lost. Whereby Religion itself might be subject to the Contempt
of the People: And lest any might object, that the Clergy were to be kept poor
upon political Accounts, he thought the Church had been sufficiently stript, to
prevent any Evil that might arise to the Commonwealth at any time from their
Pride or Faction.

And as it was a piece of his Paternal Care, that the Church should be full,
and that the Revenues thereof might not be more diminished, so the Bishoprick
of Landaff, being now to be provided for, and the House called Mathern, belong-
ing thereunto, being alienated, whether by Dunstan, the late Bishop, a Mon-
strous Dilapidator of that See, or by some other means; our Archbishop earnestly
reminded the Secretary to procure some to be preferred to it; and to get the
House restored back to the Bishoprick: That so it might be a means to oblige to
Residence such as should be admitted Bishops there. And signifying how highly
convenient it were that Bishops should reside in their Dioceses, he used these
Words, ' That how little soever they did severally in their Dioceses, it was a
' good stay in divers respects to the insolent Affection of the People. Meaning
that they would be awed by the presence of a Spiritual Father among them. This
Letter makes it evident, that Godwin's Catalogue is misprinted, where this Bishop
is made to de cease Anno 1566. which should be 1563.

C H A P. XVIII.

Coverdale made Minister of the Parish of S. Magnus, London.

A Message to the Two Archbishops from the Assembly of Di-
vines in Edinburgh. Musculus Common Places translated
Dedicated to the Archbishop. An Admonition Prefaced
as it seems) by him.

Coverdale Col-
lated to S.
Magnus Lond.

A N D these are the Matters that past through the hands of our Archbishop,
while he was in his Dioces in Kent. Now let us take notice of some other
things. Miles Coverdale, that assisted at the Consecration of our Archbishop, some-
time Bishop of Exon, being now old and poor, the Bishop of London committed
to his Charge the Church and Parish of S. Magnus at the Bridge Foot, London. But
the Height of the First Fruits being 60 -- 16 -- 10. ob. beyond his Ability to
satisfy, made him in the Month of January write to the Archbishop, (as he did al-
so to others of the Court) that the setting his Age and his Poverty before the
Queen,

Queen, would prevail with her to forgive him that Debt. The Contents of this Letter to the Archbishop, which will set forth his present Condition, were, That it would please him to join with the Bishop of London in suit for him to the Queen, that in favourable Consideration, how destitute he had been of a competent Living in the Realm ever sith his Bishopric was violently taken away from him; I being, said he, compelled to Resign, and how I never had Pension, Annuity or Stipend of it these ten Years and upwards; how unable also I am to pay the First Fruits, or long to enjoy the said Benefice, going upon my Grave, as they say, and not like to live a Year; her Majesty at the Contemplation of such Reverend, Honourable and Worthy Suitors, will most graciously grant me her Warrant and Discharge for the first Fruits of the said Benefice. And as I am bold most humbly to crave your Grace's Help herein, so am I fully perswaded, God willing, to shew my self again as thankful, and in my Vocation, during my short Time, as fruitful and as quiet as I can.

29 Jan. New Year.

Myl. Cov. quond. Exon.

He wrote also in the beginning of February to Cecyl, the Secretary, to the same Import, to be a means for him to the Queen, to grant him the First Fruits of the said S. Magnus, Which the Bishop of London had gently granted him the Pastoral Office and Benefice of. That heretofore (he praised God for it) his Honour had ever been his special Help and Succour in all his rightful Suits. And that if now (that Poor old MILES might be provided for) it would please him to obtain this for him; he should think *this* ENOUGH to be as good as a Feast. And so beseeching him to take this his Boldness in good Part, he committed him and all his to the Gracious Protection of the Almighty. From London 6 Feb. Subscribing,

Myles Coverdale quondam Exon.

Coverdale wrote a Month or Six Weeks after to the Archbishop again, signifying, that the Lord Robert Duddely sent him a Message, that the Queen had granted him his First Fruits. He lived little more than Two Years after, and died aged 81, living, as he promised the Archbishop, Quiet, tho' not coming up to the Uniformity required, which had occasioned so much Unquietness in others: And perhaps relinquishing his Parish before his Death. For he was buried not at S. Magnus, but S. Bartholomews.

The Divines in Scotland in their Assembly about the latter end of this Year, sent a Message to the Archbishops in England. To both which most Reverend Fathers on the 10 of February, Spotswood Superintendent of Lowthian, Knox and Craig Ministers of Edinburgh wrote their Letters. The Occasion pretty strange, and hardly weighty enough for the cognizance of so solemn an Assembly; and it was this. One Baron a Minister had made Complaint to the General Assembly then met at Edinburgh, that his Wife Anne Goodacre, an English Woman I suppose, departed from him, and went away for England without his Leave, after great Rebellions by her committed, and after several Warnings given by him to her. She remained for a Season at York. The General Assembly at Edinburgh, as well of the Nobility as of the Superintendent Ministers, and Commissioners of Churches, upon Baron's Petition and Complaint, gave their Commandment to the said Spotswood, Knox and Craig to write to, and request the two Archbishops, being Principal in Ecclesiastical Jurisdiction in the Realm of England, that they would in their respective Jurisdictions, cause by publick Edicts, or else personally to apprehend, summon, charge and warn the said Anne to compere before the Superintendent Ministers and Session of Edinburgh, in their Consistory, the Sixth Day after their Summons, there to come and answer for her self and for her Crimes.

Archbishop Parker was now at Bekesbourn near Canterbury; and surprized herewith, writ to the Secretary Cecyl, April 14. signifying, That he doubted, how agreeable it were for him to satisfy such Requests; praying him to impart his Counsel,

A N N O
1563.

His Letter to
the ABp. for
his First
Fruits;
MSS. C.C.C.C.
Vol. Epist.
Princip.

And to the
Secretary Cecyl.

MSS. Cecilian.

His First
Fruits forgi-
ven.

The Wife of
a Scotch Mini-
ster goes a-
way into
England.

The Assem-
bly at Eden-
burgh to both
ABps to ap-
prehend her.

The ABp.
confers with
the Secretary.
MSS. C.C.C.C.
Epist.

ANNO

1563.

sel, the rather for that, he said, it might seem to touch the State and Order of the Realm. That the Request in his Opinion was strange, for that this Vicissitude was used at the Request of them, which agnize one Superior Governor, as Subjects of one Realm or Empire: And was also used, where the Abode or Continuance of the Party to be called is certainly known in whose Territory she continueth. And doubtful, added he, it is to me by what Authority these Requesters do exercise their Conference. For they make no mention of their Warrant or Commission. And further, I take, that the Party is not bound to obey any such Commandment of theirs in *England*, to appear in *Scotland*, the Cause as it is. And some doubt may rise, whether they go about to practise a Precedent by our Assents, to Divorce the Parties, and to license the Innocent to marry again. And further, it may be considered, how it may be taken at the Queens Majesties hand, to command any Resiant within her Dominions to appear before a Foreign Power out of her Realm. Besides, that the Example may be dangerous, if in any Time the like Practice might be. And therefore to jeopard the Indemnity of the Godly where extreme Princes be, or evil Prelates do Reign, to desire to torment the poor Protestants. Now if they require Justice it might there, as there, be ministred of us by the Queens Laws; which I trust do not much differ from God's Words well understood.

‘ I am bold to write to your Honour my Fancies ; whereto I do yet incline :
 ‘ notwithstanding ready to redress my Cogitations, if your Wisdom, in respect
 ‘ of Gratification of such Neighbourhood as is now betwixt us, I mean betwixt
 ‘ *England* and *Scotland*, may think it convenient. If it were but a Matter private,
 ‘ I would not trouble your other Affairs ; but seeing it may be drawn to a great
 ‘ Importance, I will stay till I may hear from your Honour, praying the same,
 ‘ as your Opportunity will serve, to return your Advice. My Lord Marquiss [of
 ‘ *Northampton*] I have acquainted with it, being with me at *Bekesborn*, who tel-
 ‘ leth me he will help to some certain Resolution at his next repair to the Court.
 I make no Reflections on all this, only cannot but contemplate the wise, wary
 and deep Judgment of our Prelate appearing in these Lines of his.

Musculus's
Common Pla-
ces dedicated
to the ABp.

I shall mention only one thing more under this Year, and that is, that *Musculus's* Common Places came forth this Year in *Folio*, translated out of *Latin* into *English*, for the Use of *English* Divines and others, in order to instruct them in a Body of sound Divinity, purged from the Errors of *Popery*. The Author was a learned Professor of Divinity in *Berne* in *Switzerland*, and reckoned among the most profound Doctors that had writ in the Church of God. The Translator was Mr. *Man* Head of *Merton* College in *Oxford*. Who Dedicated the Book to our Archbishop.

An Admoni-
tion subjoin-
ed.

After this Epistle Dedicatory is an *Admonition* to the Reader ; which seems to be done by the Archbishop himself, to prevent any Offence that might be taken at something in the Common Places, or incline any to fall into dislike with some Usages in our Church. As, ‘ That in Rites and Ceremonies the Primitive Church was not ‘ so precisely to be followed, but that it was left free to all Churches to dispose ‘ them indifferently, as they might know to make to Edification. And that where- ‘ as this Author pressed some Particularities, not agreeable to the Church of Eng- ‘ land, he meant himself none otherwise to charge the Reader to any necessity ‘ of receiving his Judgment and Opinion in things of mere Circumstance : and ‘ professed in divers Places of his Book, that he meant not to prejudice the Judg- ‘ ment of any others, who might extend such Matters in Question. That it was ‘ fit for the good *English* Reader to be an obedient Subject to all Orders prescri- ‘ bed unto him in this Realm where he dwelt ; whatsoever difference he might ‘ read in Writers uttering their Opinion : Which for their Countries seemed ‘ most convenient, and were so practised in the same. And therefore where this ‘ Author seemed to disallow the Interrogatories that were made at the Christen- ‘ ing of Infants ; yet at the end of his Discourse of these Matters, he said, *I do ‘ prescribe or give Order to no Man ; but by other Mens Leave I do only declare what ‘ I think most profitable and expedient.* That as for the Opinion of Doctors, the ‘ Archbishop said (if he be the Writer of the said sober and wise Admonition) ‘ that neither this Church of *England* nor any other, ought to be subject there- ‘ to, but to be left to their particular Determination, as should be thought good ‘ unto them.

This

This was the prudent and safe Rule he gave for reading the Opinions of Authors about the Government of Churches. And that if Readers would observe this Caution in perusing of *Musculus's* Works, or any other such, it would have this great Benefit, 'That it would serve to stay them from any Innovation of things quietly reposed; and from uttering such Judgments in Contention, to win a singularity in Newness of Opinion, to the disturbing of the quiet Instruction of the People.

A N N O
1564.

C H A P. XIX.

The Archbishop labours an Uniformity among the Ministers; in Habits and other Ceremonies appointed. Dr. Turner Dean of Wells refractory to them. Varieties used in the Service of the Church. Information of this to the Archbishop out of the Country. The Queens Letter to the Archbishop for enjoyn- ing the Habits. The Bishop of Durham's Letter occasioned hereby: And the Archbishop's to the Bishop of London. What the Bishops did hereupon; And the Puritans. Dean Whittingham's Letter to the Earl of Leicester: And King- mil to the Archbishop.

THE next Year the Archbishop, being returned back to *Lambeth*, entred upon a new and troublesome work, which cost him much Pains and Sorrow, struggling in it as long as he lived. It was his Endeavour to oblige Ministers to an Uniformity and Agreement in their Attendances upon the Service of God. For the Queen had taken great Offence at many of the Clergy, having Information, how remiss they were, both in the University, and out of it, especially in the City of *London*, in wearing the Habits appointed for the Clergy to use in time of Ministration, and at other times: Chiefly the square Cap, the Tippet, and the Surplice.

Attempts to
reduce the
Clergy to U-
niformity.

It is marvelous to consider how much these were abhorred by many honest, well meaning Men; accounting them *Antichristian Ceremonies*, and so styling them; and by no means to be used in a true Christian Church, because used in the Apostate Church of *Rome*. It may suffice as a Sign how averse many were unto these Habits, only to mention one or two. *Crowley* called them *Conjuring Garments of Popery*, and would not therefore be perswaded to Minister in them. And in the Year 1565, Dr. *Turner* the Dean of *Wells*, enjoyned a common Adulterer to do his open Penance in a Priest's Square Cap. Of which the Archbishop complained to the Secretary. And two Years before this; viz. the latter End of the Year 1563, he used to call the Bishops *White Coats*, and *Tippet Gentlemen*, with other Words of Reproach; contemning moreover their Office, and asking, 'Who gave them Authority more over me, than I over them, either to forbid me Preaching, or to Deprive me, unless they have it from their Holy Father the Pope? *Gilbert* Bishop of *Bath* and *Wells*, was so incumbred with this his Dean for such Talk, and for his indiscreet Behaviour in the Pulpit, meddling with all Matters, and unseemly speaking of all States, that he first advertised him by Writings, and admonished him secretly by his own Friends. But persisting herein, he was forced to advertise our Archbishop of it; and proceeded to intreat Secretary *Cecyl* to write a few Lines to him, which he believed might stay his indiscreet Doings. To add one Passage more of him, which is intendedly related for

Some Mini-
sters detesta-
tion of the
Cap and Sur-
plice.

Particularly
Turner Dean
of *Wells*.

A N N O
1564.

Epist. to the
terrible
Priests.
P. 43.

The Varieties
used in the
Service, and
Habits.

for his Credit by *Martin Marprelate*, That he had a Dog full of good Qualities; and having invited a Bishop to his Table, in Dinner while he called the Dog, and told him, that the Bishop did sweat; the Dog flies at the Bishop, and took off his Cornered Cap; and away goes the Dog with it to his Master.

And the confused Varieties, that divers Ministers in these Days used in the Service of God, and in their Habits which they wore, gave much Offence, and were complained of. Infomuch as I find a Paper among the Secretary's MSS. specifying these Varieties, dated *Febr. 14. 1564.* which was the Month before the Articles for Uniformity, afterward mentioned, were devised by the Archbishop, and the other Bishops. This Paper I think worthy our Transcribing, for the Illustrating our present History. Which is as follows *Verbatim.*

Varieties in the Service, and Administration used.

MSS. Cecilian.

Service and
Prayer.

Some say the Service and Prayers in the Chancel; others in the Body of the Church. Some say the same in a Seat made in the Church; some in the Pulpit, with their Faces to the People. Some keep precisely the Order of the Book; Others intermeddle Psalms in Metre. Some say with a Surplice; others without a Surplice.

Table.

The Table standeth in the Body of the Church in some Places; in others it standeth in the Chancel. In some Places the Table standeth Altarwise, distant from the Wall Yard, In some others in the middle of the Chancel, North and South. In some Places the Table is Joined: In others it standeth upon Tressels. In some the Table hath a Carpet, in others it hath none.

Administra-
tion of the
Communion.

Some with Surplice and Cap; some with Surplice alone; others with none. Some with Chalice, some with a Communion Cup; others with a common Cup. Some with Unleavened Bread, and some with Leavened. [He might have added, Some with Wafers, some with common Manchet Bread.]

Receiving.

Some Receive Kneeling, others Standing, others Sitting.

Baptizing.

Some Baptize in a Font, some in a Basin. Some Sign with the Sign of the Cross; others Sign not. Some Minister in a Surplice, others without.

Apparel.

Some with a Square Cap; some with a Round Cap; some with a Button Cap: Some with a Hat. Some in Scholars Cloaths, some in others.

Information
of these Va-
rieties, given
the ABp.

An Application made this Year to our Archbishop by one of his Clergy, for his Advice, will further declare these Matters, and shew how the Clergy in the Countries about this time behaved themselves in their Ministration. The ABp. had placed one *Richard Kechyn* in some Benefice near *Bocking* in *Effex*, which seemed to be one of his Peculiars: And upon his Admission, had charged him to follow the Orders and Rules appointed and established by Law, and to make no Variation, whatsoever others should or might do, or persuade him to the contrary. But now this Year in his Ministerial Course, he met with many Rubs and Checks by one, a Neighbouring Preacher, (or *English Doctor*, as they loved then to call themselves) who came into his Pulpit, being a Licensed Preacher, and there openly condemned him, the Incumbent, for certain things. We must know, that *Kechyn* had in the Rogation Week gone the Perambulation with his Parishioners; and according to the old Custom, and the Queen's *Injunctions*, had said certain Offices in certain Places of the Parish. And several Women of the Parish accompanied as was wont, and joined in the Prayers that were said. And all was ended

ended in a good Friendly Dinner: Wherein such poor Women and others that attended were refreshed and relieved. *Kechyn* had also upon Occasion shewed his Mind concerning preaching in ordinary Assemblies upon Predestination: And that he thought that deep Point were better be let alone, to be argued and discoursed among the Learned. He also constantly wore the Surplice in his Ministration, and in reading the Divine Service turned his Face to the East.

This one *Holland* Curate of *Bocking* thought fit to check this Man for. And the Sunday next following the Rogation Week, coming to preach at his Parish, his Sermon went on two Arguments only, viz. of Predestination and of Womens walking the Perambulation in Rogation Week. Of Predestination he said, 'That it should and ought to be preached in every Sermon, and in every Place, before all Congregations, as the only Doctrine of Salvation. And that they that granted a Truth in it, and would not have it every where preached, as well as they that denied it, were Enemies to God and the Eternal Predestination. The like he judged of them that said, it was a high and secret Mystery, and fitter for Learned Men in Schools and Universities: Against which he boldly spake, as far as he durst, and would fain have said more as might well appear. And whereas certain Women in the Parish had followed the rest in the Rogation Week, as they were always accustomed, and heard the Gospels read with the rest, and assisted with their Prayers, rendring of Thanks, saying *Amen* to the Curses [one whereof appointed by the *Injunctions* to be said, was, *Cursed is he that translateth the Bounds and Dells of his Neighbour,*] and so forth, as the *Injunctions* did permit: This he condemned as unlawful: And pretended the Queen's Authority for this his new Doctrine, and the Judgment of the Learned Bishops of the Realm; and laboured at large to confute what might be said in favour of this Custom.

The Dean of *Bocking* (who I think was Mr. Cole) having some Jurisdiction over *Kechyn* and some other Ministers thereabouts, had charged him and the rest, not to turn their Faces to the High Altar in Service-saying, which was a new Charge and not given before. But this Dean in his Visitation usually gave new Articles every Year. And lastly, Offence was taken against him that he used the Surplice.

Upon this Occasion, the said Minister thought convenient to acquaint *Peerson* the Archbishop's Almoner and Chaplain with these things, to impart them to the Archbishop, that he might have his Counsil and Direction. He told the Almoner in a Letter to him, what his Practice was, That tho' he turned his Face upward, as he had done hitherto, yet his Church was smal, and his Voice might be heard. That the Litany he said in the Body of the Church; and when he said the Service he kept the Chancel, and turned his Face to the East; and that he was not zealous in setting forth Predestination. And for these Matters they were much offended with him. He beseeched the Almoner therefore to let him understand his Graces Mind in the Opinions above rehearsed. For tho the Cause was flat, as he had before reported to him, yet he had not, he said, taken in hand to disclose or confute openly in the Church any of these Matters wherein these *English Doctors* had been and were wrestling at this day. That he would do nothing against his Lawful Ordinary's Mind. That if he willed him to leave off the Surplice, as others did, he was ready; to forbid the Women to pray in the Rogation Week, &c. he was also ready. That in such Cases he depended upon them that had Authority to alter Ceremonies; and not upon the new Brethren that seemed and would be thought to have Authority, but had none. Further, That he would gladly learn what Articles his Grace caused to be enquired of in his Visitation; because the Dean their Visitor, had every Year a new Scrole of Articles. And this, of charging all not to turn their Faces to the High Altar was one; which he called a *New Charge*. That, for his suffering the Women to pray in the Fields in Rogation Week, he said, that the poorer Women (as God knew) that lacked Work the last Week, were glad of the Relief that was accustomedly provided for them; and that the Substantial Men took part with him in it.

Then *Kechyn* took the Liberty to acquaint the Archbishop's Chaplain with some Character of this *Holland*, that took so much upon him in his Pulpit; and with the Practices now brought in, in the Churches. That tho this Man had called these Perambulation Feasts, Feasts of *Bacchus*, shewing his Skill in Poetry; yet if one should have asked him how to decline *Bacchus*, he would have been put to

A N N O
1564.

MSS. G. P.
Armig. Vol.
A.
Preaching of
Predestination.

Women go-
ing the Per-
ambulation.

The Archbp.
consulted a-
bout some
Usages.
Jul. 3.

Holland a Pu-
ritan Preach-
er.

A N N O

1564.

his shifts: However he would appear to be seen in *Latin, Greek and Hebrew*. He cried out, that the Schoolmen had infected all the Country with Superstition, as he termed this going of the Women. That in his Sermons he used much *Latin*, and took great pleasure in pronouncing it much like the good Fellows that went about with Foot Plays. He asked, if this were not at length a fit learned Man to preach Predestination in such Presumption. And added, that he marvelled much that his Grace permitted him by his License to preach out of his Cure, or any proud *English Doctor* of them all, as the good Man raised into some Passion expressed himself. But that now, he is no *English Doctor* with us, as he proceeded, that hath not some singular Opinion to inflame the Multitude withal against those that live under Laws and Obedience. That in short, by means of these, Learning was had in Derision of most Men. That he was sorry to have occasion to pen these Matters for his reading; and might think he spake of Affection, but he assured him he did but write as other Men talked: And that he thought much of the Sawciness of these bold rude *English Preachers and Doctors* *: He wished it by Punishment and Penalties to be reformed. For he knew his Grace had taken Order for such in some Points; but that they were no more regarded. And he wished that he (to whom he wrote) might see where the Fault was.

*The Puritans affected that Title from Eph. 4. 11. Liberty taken.

And lastly, he shewed him the Liberty that was commonly used among the Clergy there, in varying from the Appointments of the Church. How that some conferred Baptism in Basons, some in Dishes [rejecting the use of the Font] as he himself had seen. Some held there must be seven Godfathers. Some would either, that every Father should christen his own Child, or at least admit him to be chief Godfather. Some took down the Font, and painted a great Bowl, and caused to be written on the outside *B A P | T I S | M E*, as was notably known. Some taught that Women might not pray in the Rogation Week: Some detested the Surplice in Ministration. And that in *Bocking* it had been laid a Water (as he expressed it) by *Holland* the Curate there for many a day.

How this Liberty became retrenched.

qddhA oIT
s bshlnos
emol tuod
reguU
c. 107

Thus by this Letter, shewing the State of the Church-Service, and the Ministers thereof in one Part of the Nation, may be guessed how it was every where else: And had it not been for the great disturbances in the Church, occasioned by these Varieties, and the common Omission of what was prescribed by the Queen's *Injunctions*; and for the rude and insolent Behaviour of some that refused the Habits towards those that quietly used them, and conformed themselves to Orders (as in the Case of *Rechyn* aforesaid) probably the urging of them so strictly afterwards would not have been. And had the scrupling Brethren peaceably and silently used their Liberty in the omission of some few things which their Consciences scrupled, it might not have been with such rigor afterwards restrained. For hitherto, as far as I find, they were indulged and connived at by the Bishops, as much as they might, without giving Offence to the Queen, or disparaging her *Injunctions*. For when these and some other Matters enjoined by the Common Prayer Book, were charged upon the Bishops by *Bullinger*, Pastor of the Church of *Zuric*, and some other learned Foreigners of the Reformation; they replied in their Letters, "That none of them were of the Parliament House at the passing of the Book; and that they had therefore no Voice in making of the Law. But that after it was past, they being chosen to be Bishops, must either content themselves to take their places, as things were, or else leave them to Papists, or Lutherans. But in the mean space they promised not to urge their Brethren in those things: And when Opportunity should serve, to seek Reformation of them. Which Letters were shewn to *George Withers*, a Divine, by *Bullinger* and *Gualter* at *Zuric* in the Year 1567, as the said *Withers* wrote to the Lord *Burghley*. Whose Letter I shall hereafter have occasion to produce, when about the Year 1583, Subscription was enjoined to the Book of Common Prayer: upon which occasion it was writ.

The Queen directs her Letters to the ABp. to promote Uniformity.

These Practices therefore, being so contrary to the Queen's *Injunctions*, set out in the Year 1559. and begetting so much Dissension, Difference and Disorder among Christians of the same Profession, redounding so much to the Disparagement of the Reformed Religion among the Enemies thereof; the Queen directed her Letter this Year, 1564. in the Month of *January*, to her Archbishop, requiring him, with other Bishops, in the Commission for Causes Ecclesiastical, that

that Orders might be taken, whereby all Diversities and Varieties among the Clergy and Laity, as breeding nothing but Contention, and Breach of common Charity, and against the Laws and good Usage, and Ordinances of the Realm, might be reformed and repressed, and brought to one manner of Uniformity, throughout the Realm. A Draught of which Letter, I have thought worthy to reposit in the *Appendix*. Whereby may be perceived, that this was the second time the Queen had called upon the Bishops to restrain these Differences; and that neither those our Archbishop, nor the rest of his Brethren, were ever forward to prosecute that did vary from the appointed Rites and Ceremonies; but had, for Peace sake, winked a little at the Non-observance of them. For she in the said Letter, blames the ABp. and Bishops, "For their lack of Regard, that should have been given hereto, and their Sufferance of sundry Varieties and Novelties: And moreover, straitly charged and required him, that hereafter she might not be occasioned for lack of his Diligence, to provide further Remedy against the Dissenters, by some other sharp Proceedings.

But the compassing of this Business, the Queen had now put him upon, had its great Difficulties; not only in respect of the earnest Prejudices many had taken to the Apparel, because not used in other, which they esteemed purer, Churches; but also because these Dissenters had many secret Favourers, both among the Courtiers, and the Bishops too. And chiefly *Pilkington*, the Bishop of *Durham*, formerly an Exile for the Gospel: Who not only disliked the Cap and Surplice, (tho' he wore them) but when he observed this Matter was going to be prest, he wrote a large and earnest Letter, dated *Octob. 25.* to the Earl of *Leicester*, a great Man with the Queen, to do his Endeavour to oppose it, and to defend this Cause, tho' he should incur some Displeasure thereby: And that tho' he had sundry times spoken in this Cause, without the Success desired, yet Importunity commonly procured many things in time. He urged also to him that Passage of *Mordecai* to *Esther*; *If thou hold thy Peace, Deliverance shall come another way, but thou and thy Father's House shall perish.* He said, 'It was Satan's Malice to raise great Troubles for Trifles. That *Paul* circumcised *Timothy*, when there was hope to win the *Jews*; but when they would have it of Necessity, he would not circumcise *Titus*. That Compelling should not be used in Things of Liberty. That in those Superstitious Parts where he lived, Priests went with Swords and Daggers, and such course Apparat as they could get, not regarding Colour or Fashion. But it was lamentable, that among those that were more civil, such Offence should be taken at a Cap. He bad the Earl consider, how all Reformed Countries had cast away Popish Apparel with the Pope, and that we contend to keep it as a Holy Relique. That many Ministers would rather leave their Ministry and Livings, than be like to Popish Teachers of such Superstitions. And the Realm had a great Scarcity of Teachers, and many Places were left destitute of any. That it would give incurable Offence to the Favourers of God's Truth in other Countries: That *St. Paul* bad Men use such Apparel as became those that professed Godliness: But if we forsake Popery as wicked, how shall we say their Apparel becomes Saints and Professors of the Gospel? But I will not any further forestall the reading the Letter it self, which I have put in the *Appendix*.

The Queen having sent her Letters to the Archbishop, as was abovesaid, for pressing Conformity upon the Ministers throughout her Realm, he in Obedience to her Commands, within two Days after, wrote Letters to the Bishop of *London*, shewing him, 'How discomfortable these Varieties and Contentions were to her Majesty, and how she apprehended Danger and Ruin at last by them; And that she had therefore in the beginning of her Reign, provided Laws and Ordinances, to stay and knit her People in Unity; but that for want of Regard in the Bishops, notwithstanding the Queen's Charge given to them, for due Execution, Varieties and Novelty in Opinions, and External Ceremonies were crept in. That thereby good Religion was impaired and defaced. And the Queen saw these Disorders still to increase, and not to diminish, and was now resolved to have these Diversities against the Laws to be expelled, and to have Uniformity throughout the Realm. And that she had thereupon commanded him, the Archbishop, according to the Power and Authority he had under her, to have Consideration of the same in such Form, as was expressed in her Letters;

A N N O
1564.

N. XXIV.

The Difficulties of it.

The Bishop of Durham writes to Leicester, to stop Proceedings.

N. XXV.

The ABp.'s Letter to the Bp. of London, upon the Queen's Letters to him.

A N N O 1564. and to understand of every Person having Ecclesiastical Jurisdiction, both in the Universities, and elsewhere, what Varieties were used in Doctrine or Ceremony, and in the Manners of the Clergy; and to seek the Reformation of the same. And that none should be admitted to any Place or Benefice, but such as should be disposed to follow common Order, and before Admittance should promise to use themselves in true Unity and Concord, and to keep Order and Uniformity. And that none that maintained these Dissensions, should remain in Authority, whereby her Sovereign Authority might be frustrate. And that she commanded him, the Archbishop, to inform her of all such as were not reformatable, and to refer them to her further Order.

And that otherwise, she would impute to him the Cause thereof. Therefore, for Declaration of his Allegiance and Obedience to her Authority, and to avoid her Indignation, he had sent his Letter to him, the Bishop of London, desiring his Lordship, and in her Name straitly charging him, to expend and execute the Premises; and to signify the same to the rest of his Brethren in the Archbishop's Province, that they should see the Laws and Ordinances already established, to be without Delay and Colour executed: And such as were Incurable, to send up, and the Causes and Demerits of the said Persons. And the said Bishops to charge their Inferiors, having any Jurisdiction, to do the same: And to certify up what Varieties there be in Doctrines and Ceremonies, and Behaviour of the Clergy. And this to be returned by the last Day of February ensuing.

N. XXVI. This is the Sum of the Archbishop's Letter. But in the Appendix it may be found at length.

How the Bishops resent the Queen's Order: This was no very grateful Work to the Bishops; many of their Clergy in their respective Dioceses, otherwise Learned and Sober, using these Variations from the Laws, and taking a Liberty to wear other Habits, out of a Detestation of Popery. Yet the Bishops were sensible of the Discord these Differences occasioned, and wished for a Redress. *Alley* Bishop of *Exeter* wrote a Letter, containing Advices for the Church, in Matters of Doctrine and Discipline. Therein, for his own Dioces, he wished some Order might be taken for the Habits; for that there was such Preaching about them, to the great Disturbance of the People. He said, he knew one that boasted he had preached Seven or Eight Sermons against the Habits. He wished, that they might either be Confirmed by Authority, or laid aside; that so there might be no more Contention about them.

And the Puritans Courses hereupon. But upon these Motions for bringing all Ministers to an Uniformity in Rites, according to the Laws in force, great were the Strivings and Strugglings of the Refusers. They wrote Letters, made Friends, marshalled up their Arguments against the Use of these Things. And many that used these Rites, disliked their Imposition: Such were some of the Bishops themselves. *Pilkington* Bishop of *Durham*, wrote a Letter to this purpose, as was said before, to the Earl of *Leicester*, who set up for a Patron of the Puritans, upon some Displeasure against our Archbishop, and for other Ends. And so did *Whittingham* the Dean of *Durham*, writing a very large Letter to the same Earl, his Patron, who had procured him the Deanry: Shewing therein his Reading in the Fathers: Passages out of whom he quoted liberally, in Confirmation of his Arguments. He said, 'That through packing

Whittingham writes to the Earl of *Leicester*.

'of Enemies he thought it past Remedy, and that the Decree was either past, or at hand, to compel all to wear the old Popish Apparel, or to lose their Livings. That that which made a Shew for the wearing the Apparel, was the Opinion of Indifferency. But he on the other hand said, That he that would persuade to any thing in Religion, must prove that it tended to God's Glory, consented with his Word, Edified the Church, Maintained Christian Liberty. Which Conditions and Circumstances, if it wanted, that which by Nature was Indifferent did degenerate, and become hurtful. He demanded, how could God's Glory be advanced by Garments, which Superstitious Men, and Antichrist have invented, for the maintaining and beautifying of Idolatry? That *St. Austin* required two Points in Things Indifferent; *viz.* That they induced to a better Life, and so served to Edification; and next, that we beware lest Offence came thereby. That to use the outward Shew and Manner of the Wicked, is to approve their False Doctrine. And whereas it was said, that this Apparel served not to set forth Papistry, but, reserved as a thing merely tending to the Conservation

vation of Polity, he said, that this was *Vox tantum & præterea nihil*. That it was a poor Policy, to think by this Means to change the Nature of Superstition, or to deck the Spouse of Christ with the Ornaments of the *Babylonish* Strumpet, or to force the true Preachers to be like in outward Shew to the Papists, Christ's Enemies. That when he considered, how *Jeroboam* maintained his Calves in *Dan* and *Bethel*, under the persuadable Name of Policy, it made him tremble so often as he saw the Popelike Garments avouched, and set forth under the Vizard and Countenance of Policy.

That as for those, that said, they that refused these Habits, did this out of Singularity, rather than Conscience; he answered, That if that Apparel they at present wore, seemed not so modest and grave as their Vocation required, and that it sufficed not to distinguish them from Men of other Callings, they refused not to wear such as should be thought to the Godly Magistrates, for these Uses most decent: So that they might keep themselves ever pure, from the defiled Robe of Antichrist. He exhorted all earnestly to Pray, and to Call unto God, that he would Illuminate the Queen's Heart, as he did in Time past, for the true Reformation of Religion, the Minds of so many Godly Princes, whom he inflamed with the Zeal of his Glory, as *Hezekiah*, *Josias*, and other Princes. And urging how many Papists enjoyed Liberty and Livings, that had neither sworn Obedience, nor did any Part of Duty towards their miserable Flock, he cried, Alas! my Lord, that such Compulsion should be used toward us, and so great Lenity toward the Papists. Oh noble Earl, at length be our Patron and Stay in this Behalf, that we may not lose that Liberty which hitherto by the Queen's Benignity we have enjoyed. But the Letter of Dean *Whittingham* being Penned in a notable moving Stile, I present it to the Reader in the Appendix. This Letter the Earl, to whom it was writ, delivered to the Bishop of *London*, to consider, I suppose, the Arguments therein, and to communicate it to the Archbishop. Yet this *Whittingham* afterwards wore the Habits required; and when one of his *Geneva* Fellow Exiles had reproached him for so doing, he justified himself by *Calvin's* Judgment, whom he and others had heard say, 'That for External Matters of Order, they might not neglect and leave their Ministry: Which would be for Tithing Mint, to neglect the weightier things of the Law.'

Kingsmil also, another Learned Man, (the same, if I mistake not, with *Andrew Kingsmil* of *All Souls* College, *Oxon*; of whom it is related, that *Sampson*, *Humfrey*, and He, were in the Year 1563. the only Preachers in that University) this Man now wrote a long Letter to the Archbishop against urging the Habits. Which Letter is preserved among Mr. *Petyt's* Manuscripts.

N. XXVII.

Ath. Oxon.
p. 153.Kingsmil's
Letter.

CHAP. XX.

The Archbishop, and other Bishops, Compose the Book of Advertisements. Why so called. The Difficulty the Book met with, at the Council Board. The Archbishop in some Heat about it. The Dean of *St. Paul's* Chidden at Court.

THE Earl of *Leicester's* Power and Interest was not so great with the Queen, (or at least he thought not fit now to try it) as to hinder her Purpose of bringing in an Uniformity, nor to stop the Proceedings of her Letter before mentioned, whereby she had given her Commands to the Archbishop to that Intent. In Obedience to which, the Archbishop, and some other Bishops of the Ecclesiastical Commission, proceeded to compile certain Articles, to be observed partly for due Order in the Publick Administration of the Holy Sacraments and partly for the Apparel of Persons Ecclesiastical. These Articles were printed with a Preface this Year 1564. by *Reginald Wolf*, according to Bishop *Sparrow's* Collections, and

The ABp. and
Ecclesiastical
Commission-
ers, Compose
the Advertis-
ments.

A N N O
1564.

Not Autho-
rized.

Some diffe-
rence in the
MS. Copy.

N. XXVIII.

Some further
Account of
these Arti-
cles, or Ad-
vertisements.

and Intituled *Advertisements*. Tho by a Writing on the back side of the fair Copy that was sent to the Secretary, when they were first framed, it seems they were not presently published, nor Authorized. For these are the Words written upon them by the Secretaries own Hand, Mar. 1564. *Ordinances accorded by the Archbishop of Cant. &c. in his Province. These were not Authorized nor published.*

The Matter, I suppose, was this: When these Articles (by *Leicester's* means no question) were refused to be confirmed by the Queen's Council, the Archbishop however thought it advisable to Print them under his and the rest of the Commissioners Hands, to signify at least what their Judgment and Will was; and to let their Authority go as far as it would. Which was probable to take some Effect with the greater part of the Clergy; especially considering their Canonical Obedience they had sworn to their Diocesans. But because the Book wanted the Queen's Authority, they thought fit not to terme the Contents thereof *Articles* or *Ordinances*, by which Names they at first went, but by a modester Denomination, viz. *Advertisements*.

This was the Reason, that there is some difference in the Preface thereof, as we have it printed in Bishop *Sparrow's* Collections, from that which is in the MS. Copy, sent unto the Secretary. That Preface is all the same, but only, whereas in the MS. it ran thus, [The Queen's Majesty — hath by the Assent of the Metropolitan, and with certain other her Commissioners in Causes Ecclesiastical, decreed certain Rules and Orders to be used, as hereafter followeth,] in the said Collections we read thus, [The Queen's Majesty — hath by her Letters directed unto the Archbishop of *Canterbury*, and Metropolitan, required, enjoined, and straitly charged, that with Assistance and Conference had with other Bishops, namely, such as be in Commission for Causes Ecclesiastical, some Orders might be taken, whereby all Diversities and Varieties among them of the Clergy, and the People, as breeding nothing but Contention, Offence, and Breach of common Charity, and be against the Laws, good Usage, and Ordinances of the Realm, might be reformed and repressed, and brought to one manner of Uniformity throughout the whole Realm: That the People may thereby quietly honour and serve Almighty God in Truth, Concord, Unity, Peace and Quietness, as by her Majesties said Letters more at large doth appear. Whereupon by Diligence, Conference, and Communication in the same, and at last by Assent and Consent of the Persons before said, these Orders and Rules ensuing have been thought meet and convenient to be used and followed.] There be also some other small Alterations. As the word *Constitutions*, in the MS. is changed into *Temporal Orders*, in the Collections: And *Positive Laws in Discipline*, is changed into *Rules in some part of Discipline*. I have also diligently compared the Printed Book with the aforesaid MS. Copy, and find them different in many Places, and sundry things are left out, which are in the Copy; the Archbishop thinking fit in that manner to publish them, because of their want of the Stamp of Authority, to oblige Persons to the Observance of them. This hath inclined me to put it into the *Appendix* as I find it, being sent from the Archbishop to the Secretary; thinking it worthy the retrieving such Acts of the Governors of the Church, the better to enlighten our Ecclesiastical History.

But to give some more particular Account of these *Articles*, published afterwards under the name of *Advertisements*, and of the opposition they met with at Court. They were nothing but such as had been before agreed upon by the Queen's Commissioners, only now reviewed and corrected, and some things added. And thus the Book with the Alterations and Additions, partly interlined, and partly in Paper fastned on, was sent by the Archbishop to the Secretary, being the first View, and not fully digested, that he might peruse it, and give his Judgment, and foreturn it back; that so it might be fair written, and presented to the Council. The Devisers, as the Archbishop signified to the Secretary, were only the Bishops of *London*, *Winchester*, *Ely*, *Lincoln*, and himself, tho it were agreed upon and subscribed by one Bishop more, viz. *Rochester*, and other Commissioners, as appears by the Subscription in the Printed *Advertisements*. Among the rest of these Amendments of the old Book, this was one, that whereas Preachers were restrained before from meddling, in their Sermons, with any Controversies, this was now in the present Book omitted; it being thought very fitting, that the Er-

rors

rors of the Popish Religion should be treated of, and confuted, for the Vindication of the *Reformation*. And especially considering the coming over, it seems, at that time beyond Sea, of great Numbers of Books of the Adversaries; which were conveyed privately to Persons in the Court, impugning the Verity of our Religion. After the Secretary had seen this foul Copy, which had been thus sent to him by the Archbishop, *March* the 3d, he soon returned it. For five Days after, the Archbishop sent the fair Copy thereof, signed by the Bishops and himself, that the Secretary might take his opportunity to present it to the Queen and her Council: signifying, that he had rather he, the Secretary, should present it, than himself, for the avoiding of Offence, that might grow, as he said, by his own imprudent Talk. For he knew there were some in the Council, that would be apt to make opposition to this Book, and so occasion might be given him of some more hot discourse than were convenient in such a Presence.

He foresaw well, that it would be difficult to pass the Council, in order to the obtaining the Queen's Authority for the decreeing the observation of it. But he told the Secretary, "That if the Queen's Majesty would not authorise it, the most part [of the Orders therein prescribed] were like to lie in the Dust, for execution on their Parties, Laws were so much against their own private doings. By which Words suggesting that many of the Leading Clergy, (and probably some of the highest Order) neglected the enjoined Apparel, and Rites; and so would be very backward to execute, and perform the Directions of the Book, unless the Queen's absolute Commands were annexed. "But if She with consent [thereunto] would publish her pleasure concerning these Articles, he trusted, out of the awe the Clergy had of her, she should be obeyed. But notwithstanding these Endeavours of the Archbishop, and his Applications to his Friends at Court, he could not gain the Queen's Authority to ratify the Book; so prevalent was that Party in the Council, that disliked it, and who adhered to such of the Clergy as were not forward for these Observances.

This somewhat chafed the zealous Archbishop, and the rather because the Court, and particularly the Secretary himself, were the first movers of this Matter, and which had put the Archbishop upon the Labour of redressing this Evil. He said, "It was better not to have begun, except more were done: And that all the Realm was in expectation. *Sapienti pauca*. And that seeing his Honour principally had begun, *Tua interest* (said he) *ut aliquid fiat*. Adding, concerning them of the Commission, "That if this Ball should be tossed unto them, and then they have no Authority by the Queen's Majesty's hand, they would sit still. And that if they of the Council laid not to their helping hand, as they did once, he said, in *Hoopers* Days, all that was done, was but to be laughed at. This *Hooper* was he, that was Bishop of *Worcester* and *Glocester* in *K. Edward's* Days, and suffered Martyrdom in the Reign of Queen *Mary*. Him that King, and his Council sent down into his Dioces, fortified with their Letters and Authority, to make search into Abuses in those Superstitious parts of the Land, and reform them. Which he did vigorously, and to good purpose, by virtue of this Countenance from the Court, inflicting Punishments as he saw occasion. In so much, that Judge *Morgan*, at one of the Bishop's Examinations before *Gardiner*, threw in his Teeth what a Stir and Rout he made at *Gloucester*, railing at him, and saying, That there was never such a Tyrant. No question those Parts, labouring more than the rest under Popish Corruptions, required a stirring Bishop: And good Reformation he made there, by the Assistance the Council's Letters gave him. But this by the By, to shew what the Archbishop hinted at.

Soon after this, the Bishop of *London* was at Court in the Queen's Presence; but scarcely a Word was spoken by her to him, to excite him to redress the Neglect of Conformity in *London*. For the said Bishop had told our Archbishop, That not Six Words were spoken from the Queen to him, for Uniformity of his *London*, where, it seems, it was most disregarded. This Neglect of the Queen, created a new Concern in the Mind of our Prelate. Which made him signify this very thing unto his old Friend the Secretary; hinting again to him hereupon, his Desire, that a Letter from her Majesty should be sent him, to back their Endeavours, adding in some Heat these Words; "If you remedie it not by Letter, I

A N N O
1564.

Forefaw the
difficulty of
its passing the
Council.

His Concern
at the Book's
ill Success
before the
Council

Foxes Moti.

And at the
Queens neg-
lect.

" will

A N N O
1564.

The Clergy
little favour-
ed at Court.

Vid. Annals
of the Refor-
mat. p. 407.

Offence ta-
ken at a Ser-
mon of the
Dean of St.
Pauls.

Nu. XXIX.

The Adver-
tisements be-
come of
Force.
Regist. Grind.

" will no more strive against the Stream, fume or chide who will. " This Letter was dated *March the 8th.* Such a strong Party had the Disaffected then in the Council and Court, that the Queen was stayed from seconding her own Letter to the Archbishop, by her own Authority to confirm what they had drawn up, and prepared by her own Order.

And no wonder, for the Bishops and Divines themselves had no little Countenance given them at the Court, by divers of the Great Ones there; who did what they could to prejudice the Queen against them. For, but the Day before; viz. *March the 7th.* the Archbishop, and the other Bishops and Divines of the Ecclesiastical Commission, being at the Court, and the Queen present, one of them, the Dean of St. Paul's, *Alexander Nowel*, a Person that had been much favoured by her for his excellent Learning and Education, and whom she used to permit to Discourse before her; being, I suppose, appointed then to Preach a *Lenten Sermon*, among other things spoken of, entred into Speech concerning a very leud Popish Book, lately published. It was stuffed not only with Papistical Doctrine, but in many Places tainted with immodest and dishonest Language: and so, guilty of Irreverence and Impudence towards the Queen: For to her it was Dedicated. This caused him in that presence to shew his dislike of the Book, tho' liked much of some indiscreet Subjects, and of their Judgments too. But, it seems, upon some Words unwarily by him spoken, or rather by some of his captious and prejudiced Auditors taken hold of, they brow-beat him, and run him down with much severe Language, and the Queen also reproved him. This unexpected usage astonished the modest Man greatly. In so much, that the Archbishop, then present, for pure pity took him home that day to dine with him, and to give him some Countenance and Comfort, *Being utterly dismayed*, the very Expression the Archbishop used, speaking to the Secretary concerning him. And the next day the Dean wrote a Letter to the said Secretary, giving an account of the Cause of that his Discourse against the Book, namely, 'That it was his due Reverence to his gracious Sovereign, so lacking in that Book, and the Impudency of the Author to her: And tho' it were fallen out otherwise then he, so long accustomed to his Sovereign's gracious Patience with him, could well foresee, yet what Error soever was admitted in the utterance thereof, he said, he enjoyed the Testimonies of sound Doctrine, recorded as well in the Scriptures, as the ancient Doctors, and the Conscience of a good intent, and most humble Reverence towards his most Gracious Sovereign. The Letter may be read in the Appendix.

But to return to the *Advertisements*. At length, it seems, the Archbishop's Patience and Persistence prevailed, and these Ecclesiastical Rules (now called *Advertisements*) recovered their first Names of *Articles* and *Ordinances*: as may appear by the Metropolitcal Visitation of the Church of Gloucester, Anno 1576. by *Laur. Humfrey, Herbert Westphaling*, Doctors in Divinity, and some other Civilians, by the Archbishop's Deputation; when among the Injunctions (Eight in Number) given to that Church, one was this, 'Not to oppose the Queens *Injunctions*, nor the *Ordinations* nor *Articles*, made by some of the Queen's Commissioners, (which are there said to be, *Matthew* Archbishop of Canterbury, *Edmund* Bishop of London, *Richard* Bishop of Ely, *Edmund* Bishop of Rochester, *Robert* Bishop of Winton, and *Nic.* Bishop of Lincoln) *January* the 25. in the 7th Year of the Queen's Reign. To which that Archbishop (next Successor to our Archbishop) subscribed his Name. Where we may observe that these *Ordinances* of the Queen's Commissioners are joyned with her own *Injunctions*, to be observed. Of such Force they were now become.

C H A P.

A N N O

1564.

C H A P. XXI.

The Archbishop's Proceedings for Uniformity. He Excites the Bishop of London.

THUS stood the Court affected. In the mean time the Archbishop, and his Fellows of the Ecclesiastical Commission did go on, as far as they could, to reduce the Church to one Uniform Order, the Queen still calling upon them so to do, reckoning their own Authority sufficient. They cited many before them, conferring with them, admonishing them, and threatening their Censures to those that would not comply. But the Effect did not correspond at all: but rather what they did proved the Occasion to others of becoming more refractory. And whereas the *Habits* had been the only, or chief Matter they boggled at, now the rest of the Churches Rites began to be called in question too. Such an influence had the connivance of the Court. But now the Queen shewed her self much offended, that so little had been done all this while. The Archbishop takes this Occasion again to write to his Friend at the Court, signifying the great Mischief of these Delays, and irresolute Proceedings. He wished, 'That the Secretary and the rest had not stirred *istam Camarinam*, or else to have set on it to some Order at the Beginning. For that delaying wrought daily more inconvenience, & obfirmationes sunt. So that he saw it not best to send up for disordered Persons. For after they espy, saith he, how the Game goes, redduntur multo præfractiores. Adding that he thought, *Non solum periculum verti in ritibus Vestium tantummodo, sed omnium rituum in universum*, i. e. That not only the Rites of Apparel were now in Danger, but all other Rites universally. And therefore he advised, that Prudence would be taken. And whereas he understood, it was purposed by some, probably that secretly favoured these Men, to send for some of the chief of them to the Council, and give them a chiding before the whole Body of the Council, he said, if that were all that should be done with them, to be foully chidden, they were *Verba tantum & præterea nihil: i. e. Words only, and nothing else*; and he doubted whether it would work a Quietness. That the Deformities were to be openly intreated. Adding this Proverb, according to his Dialect, *All Men be not one Mans Childer*. By which he might mean, that all Men were not to be dealt with alike, but some more roughly than others, because of the difference of their Tempers. He propounded also, that the Secretary, and the Earl of Leicester, would do well to resort to the Lord Keeper, and to consult with him, how to deal in this Case, to do good, and to pacify the Queens Majesty. And he thought it would be a piece of an Afternoon well spent. And if the Secretary should think good, he and the Bishop of London, would meet them at the Lord Keeper's. And that peradventure they might take some occasion from their Information to treat this Cause with the less Offence. For that he and the said Bishop now knew the whole State and Complexion of the Causes, and the Parties. Which they might well do, having before this time summoned before them the chief of the Ministers of this Judgment both in London, and in the Universities, and fully understood their Arguments and Pretensions from themselves.

And now we have mentioned the Bishop of London, it brings to my Mind another difficulty the Archbishop had to struggle with: Which was to gain him over to join vigorously with him in this Business: Whose Temper was naturally mild, and averse from rigorous Methods. Whereby our Archbishop thought him not active enough in his Dioces; London at that time having many Ministers beneficed therein, who wholly neglected the Observance of the Habits and Rites prescribed. And he knew what an Influence their Example would have all the Nation over. This made him urge this Bishop to a more quick Execution of the Ecclesiastical Laws and Injunctions. And by his Arguments he at length brought him to a good Resolution therein. And to back his own Endeavours, he writ to the Secretary to obtain a private Letter from the Queen to that Bishop, to execute her Majesties Pleasure in that regard. For he had told the Archbishop, that if he

The Proceedings of the Archbishop in Relation to Uniformity.

March 24.

Desires a meeting with some of the Council hereupon.

Stirs up the Bishop of London to execute the Laws.

March 3.

A N N O 1564. were so charged, he would out of hand see Reformation in all London. ' And ye know, saith he, in his Letter to the Secretary, there is the most disorder, and then is the Matter almost won though the Realm. And so prayed him earnestly to procure these Letters expeditely, for that he was then in a good mood to execute the Law ; and that it would work much more than he would think.

C H A P. XXII.

Sampson and Humphrey of Oxford, Summoned before the Archbishop and Ecclesiastical Commission. Their Supplicatory Letter to the said Commission for Forbearance : And to the Earl of Leicester. The Archbishop consults with the Secretary about displacing them. They are put up to Preach at St. Paul's Cross.

Sampson and Humphrey cited to Lambeth.

MENTION was made before of the Archbishop's sending for divers Persons that refused the Habits, to appear before the Commissioners : Two whereof, and they the chief Heads of that Party, were *Thomas Sampson*, and *Lawrence Humphrey*, the one Dean of *Christ Church*, and the other President of *Magdalen College, Oxon*. These were of great esteem in the Nation, being Men of good Learning, and having been both of them Exiles in *Q. Mary's* Reign. Therefore the Archbishop and Commissioners appointed them to appear at *Lambeth* on the third of *March* in the Afternoon, with four other Ministers in *London* of the same Opinions : that the Commissioners might confer with them, and to understand their Reasons for their Omissions of what was enjoined. The Archbishop signified this in the Morning to the Secretary, desiring his Company, and that he would step over to them, advising him in these Words, *In tota hac Causa nē nimium tendas funiculum*. What this *straining of the Cord too much* means, whether referring to too much Indulgence towards them, or Severity against them, I leave to the Readers Conjecture. But that by the Way.

The Issue thereof.

The Effect of this Appearance of *Sampson* and *Humphrey* among other things, was, that the Archbishop urged to them the Opinions of those Learned Foreigners, *Bucer* and *Martyr* (both which had been publick Professors of Divinity in each University) for Conformity to the Apparel prescribed. The same, I suppose, which are mentioned in *Whitgift's* Defence, viz. *Peter Martyr* in his Letter to *Hooper*, and *Martin Bucer* in his to *Alasco*. Of these Letters, declaring their Judgment in that Matter, he gave them Copies, desiring them to take them home with them, and to peruse and weigh them well. But those Learned Men's Judgments had but little Effect on them ; for on *March* the 8th following, they came to the Archbishop again, returning the Letters, but no Turn of their Judgments. For so the Archbishop sent word to the Secretary, *Antiquum retinent immobiles*. They requested at that time, that as they were sent up for from *Oxon*, so they might have leave to return home again. The Archbishop told them, they must tarry : intending to get the Queen's Council to send for them, or else their Chancellor, the Earl of *Leicester* to proceed against them. Who, being one of the Commissioners, had exhorted them, at least pretendedly, to conform themselves to the Queen's Pleasure. This also he signified to the Secretary, that he might bring it about ; telling him in short, that for his Part he could do no good.

Their Letter to the Archbishop and Commissioners ;

But when they could not yet obtain leave to go back to their Colleges, which they were very earnest to do, being weary of their uncomfortable Attendance, and of the Checks which they had also received at Court from some of the Council, on the Twentieth of *March* following, they having framed a Supplicatory Letter in a very elegant, but submissive Style, on their own behalves for brotherly Connivance, sent it unto the Archbishop, and Bishops of *London, Winton, Ely, Lincoln*, Commissioners. Protesting ' First, before God what a bitter Grief it was to them that there should be a Diffension between them for so small a Matter, as, *Prop-*

ter *Lanam & Linum*, *Woollen and Linnen*, as they stiled the Cap and Surplice. A N N O
 But that it comforted them, that it was but an agreeing Discord, seeing they 1564.
 all, under Christ their Captain, professed the same Gospel, and the same Faith;
 and that it was in things plainly indifferent, that each followed there own Spi-
 rit and Opinion; where there might be a Room for Liberty often, but their
 ought to be for Charity ever. They alledged *Augustin*, *Socrates*, *Theodoret*, in
 whose times there were Varieties in the Rites and Observances of Christian
 Churches; and yet these Differences brake no Unity and Concord. That some
 Churches; and particularly ours of *Britain*, departed from the Decree of *Con-*
stantine, the Clergy of *Ravenna* from *Charles*, nay *Paul* from *Barnabas*, *Peter*
 from *Paul*, and *John* from *Peter*. That if there were any reckoning to be
 made of Fellowship in Christ, if there were any Fellow-feeling and Compassion,
 of which they doubted not, they beseeched them, to permit, nay to promote
 that which *Paul* commended, and *Augustin* yielded, that every one might
 acquiesce in his own *πνευματικά*, i. e. *Confident persuasion*, and that the Unity
 of the Faith might be kept in divers Observances. That their Reasons for this
 Address were many and great, viz. That Conscience was a tender thing, that
 ought not to be touched nor angered. That they were not turbulent nor ob-
 stinate, nor willing to see the Peace of the Church disturbed, or studied No-
 velty, or refused to be convinced. But they were taught by Conscience, that
 things in their own Nature indifferent, do not always seem indifferent to the Opi-
 nions of Men, and are changed by Times and Accidents. That this Law con-
 cerning the restoring the Ceremonies of the *Roman Church*, is joined with the
 hazzard of Slavery, Necessity and Superstition: subjoining these Words, *Be-*
cause this does not seem so to you, you are not to be condemned by us; because this does
seem so to us, we are not to be vexed by you. That their Consciences told them,
 that if they should recollect to their Memories former times, God and Christ,
 and the Faith of the Primitive Church would be on their Side. The *Jewish*
 Kings, by God's Command, abolished all the Vessels, Instruments, and Furni-
 ture of Idolatry. Christ rejected all the Leaven, Fasts, Washings, Phylacteries
 and Fringes of the *Pharisees*. The ancient Fathers would not fast on the *Sabbath*
 or keep the Passover, after the manner of the *Jews*, nor wash with Hereticks,
 nor use Abstinence on the Lord's Day with the *Manichees*; nor would they com-
 municate in any other thing with them, where there might be any signification
 of Agreement. That learned Men in our own Age lived and died with them in this
 Faith and Opinion, teaching them the same out of their Books. That they,
 the Bishops themselves, if they might have leave to appeal to their own Con-
 sciences, were of the same Opinion with them, and that they could wish, that
 all these Stones of Offence were removed. Lastly, they appeal to the purer
 Churches of *Germany*, *France*, and *Scotland*; in which Religion is not only pre-
 served unstained, but such Rites are observed as are simple and undefiled Testi-
 monies and Signs of Religion, taken from Christian Churches, not borrowed
 from the *Roman Synagogue*. In fine, that themselves were not ignorant what a
 great Scandal would arise hence: that the Adversaries would insult over them
 in their Afflictions, and would laugh in their Sleeves at them, viz. the Bishops
 when they saw them thus defending their Cause, and pursuing that which they
 would have. And would be still more pleased with their own Inventions, af-
 ter they should see it not only retained by them, but by them obtruded upon
 their Brethren. Wherefore they most humbly prayed, that a thing which was
 the Care and Pleasure of Papists, and which they, the Bishops, had no great
 Value for themselves; and lastly, what they did, not out of any Contempt of
 them, but out of Hatred of the common Enemy, might not be their Snare,
 nor their Crime.

This Letter, drawing up the Sum of the Arguments then insisted upon for Non-
 compliance with the Rites, and with the best Advantage of Style, and by two Nu. XXX.
 Men of the greatest Fame of that Party, I thought worthy to insert in the Appen-
 dix. It is, I confess, a Copy, yet, I doubt not, a true and Authentick one, be-
 ing inscribed on the back side by the hand of the Secretary Cecyl thus, *Supplicatio*
Tho. Sampson, & Laurentii Humfrey ad Arch. Cantuar. Episcopos London. Wynton.
Eliensem, Lincolnensem. 20 Martii, 1564.

A N N O
1564.

And to the
Earl of Lei-
cester.

As they had applied themselves a little before to the Archbishop for leave to go home, so they now address to the Earl of *Leicester* for the same purpose. And to obtain their request, they composed a Letter to him in the softest and most compliant Terms: Urging divers Reasons how needful their departure home was, as well, that they might perform their Duties to their Colleges, as that they might be at more leisure to consult with themselves in reference to the compliance required. They writ him, 'That since their being at *Lambeth* before their Honours, they had considered the weight of the Advice, honourably and favourably given them, to be of such Importance, as that Men, not persuaded in Conscience, yet unwilling rashly to reject such Advertisements, they humbly desired further respite, upon deliberation to resolve. This, they said, they should the better do, if by his means they might obtain Licence, to sequester themselves from that troublesome Turmoil, and depart home to their Books. Where they should not only more quietly prepare themselves to satisfy their promised Service of preaching the *Easter* ensuing, [at *St. Pauls Cross*] but have more leisure to consider what was therein of them to be done. So they should also be released of their great Charges here, and do their Duty by Order then required against that solemn time to their Companies at home. They were not, they said, so unwise or witless, that they would willingly either incur the displeasure of the Queen's Majesty, or lightly regard his Honour's Counsel, or stubbornly separate themselves from their Brethren, or fondly sue to be deprived of their Rooms and Livings; but rather they minded with all quietness to confer and consult with God and Learning. Of whom, as they trusted, they had received their persuasion, and to whom they did and would commend the Government of their Consciences. Which done, they should be ready to yield themselves conformable, or else most humbly submit themselves to her Highness's Pleasure and Law.

Peremptorily
ordered by
the Archbi-
shop to com-
ply, or sur-
render their
Places.

But they could not prevail to get a Release from their Attendance on the Commissioners. For on the 29th of *April* following (to bring their Story together, tho it belong to the next Year) I find them called again before the Archbishop, and after some Words of Advertisement, he did peremptorily will them to agree with the rest of the Clergy in Matters of Conformity, or else to part their Places. He shewed them in few words, that these were the Orders which they must observe, *viz.* To wear the Cap appointed by Injunction, to wear no Hats in their long Gowns, to wear a Surplice with Non-regents Hoods in the Quires at their Colleges, according to the ancient manner there: And to communicate kneeling, in Wafer Bread. In fine, they said, their Consciences could not agree to these Orders: And they required some respite to remove their Stuff. The Archbishop answered, that he would signify their determination to the Queen's Majesty; and what time should be granted them to remove, they should be informed. Then Mr. *Sampson* declared something referring to the College, namely, that by the death of Mr. *Bruerne*, their Receiver, a great Sum of Money of the College was to be answered at the said *Bruern's* Hands. Which he might happily mention, to hint how ill the College could spare him at that time, he knowing best how those Accounts stood. Mr. *Humphrey* alledged, for that he had divers Noblemen Sons, he trusted to have a time, requesting much to be spared of the extremity of losing his Living.

Writes to the
Secretary to
know the
Queen's Plea-
sure.

The next Day the Archbishop wrote all this to the Secretary, and desired him to inform the Queen, to understand her Pleasure, how they should be dealt with, whether to tolerate them, or to provide others: As the Deanry which was at her Highness's Disposition, and the Presidentship of *Magdalen*, at the Election of the College. He was in doubt, upon what Grounds, and how to proceed. If it were the Queen's Pleasure, that he should write Letters to both Colleges, signifying, that they might not be reputed nor accepted in their Rooms, nor enjoy any Commodity, he would do, he said, her Commandment. Resign, he thought they might not. Judicially to be deprived, his Jurisdiction after long pleading might serve, he said, against *Sampson*; yet so it could not against Dr. *Humphrey*, the Bishop of *Winchester* being their Visitor. He declared to the Secretary, that he was right sorry, they were no more tractable; and as he learned by him the Queen's Pleasure, so he would do.

But

But they had great Friends, and their Interest at the Court animated them thus to stand it out. And it was the Archbishop's thoughts, that if so many delays had not been used towards them, they might have been prevailed with to comply; wishing that they had been peremptorily at first put to their Choice, either Conformity, or Depart. But they abused, he said, their Friends Lenity, on whom they trusted. And to manifest the Favour they had, about this very time both of them were put up to preach at *Paul's-Cross*; and that at one of the chief times of the Year, viz. *Easter*. This, it seems the Queen had notice of. Which caused the Secretary to signify as much to the Archbishop, who used to be one of those who nominated the Preachers there, and by whose appointment they were to have their Turns; ordering him to strike them out, and to put others in their Rooms. Preachers at *Paul's Cross* were in those times the more taken notice of, because the Queen and Court came often thither to Church. The Archbishop sent word back, that they were not appointed by him, and by whom he knew not, whether the Bishop of *London*, or the Lord Maier. But it was indeed neither of these, but the Earl of *Leicester*, their private Friend, who had secretly put this Work upon them, which they promised to perform, as appears in their Letter to him a little before mentioned. But as to the appointment of others in their Room, the Archbishop made this Reply, that if those solemn Sermons should stay for want after so short a warning, (as it seems must then be given) it would raise a marvelous Speech. And so prayed him to advertise the Queen. Prudently esteeming it a better Course to wink at their Preaching at that time, rather than to adventure the failure of the Pulpit by reason of the shortness of the Warning.

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The Reliance on their great Friends makes them stand out. Put up to Preach at *Paul's Cross*.

C H A P. XXIII.

Queries put by the Archbishop, in Favour of the Apparel: with the Answers of Sampson and Humphrey. Replies to those Answers. Arguments against the Apparel. Answers to them. Arguments against imposing Things indifferent: With the Bishop of Rochester's Answers. The Controversy, as handled by Bucer and Alasco. The Archbishop and Bishops debate this Matter among themselves. The Dean of St. Paul's Pacification. Humphrey and Sampson's Subscription.

BUT I must not omit to advise the Reader, that before these judiciary Proceedings, the Business of Conformity was learnedly and amicably discoursed and scanned between the Archbishop and these two learned Men. For in the Month of *December* 1564. His Grace propounded to them nine Questions upon this Subject. To each of which they gave succinct Answers. Both which Questions and Answers were as follow, as I have extracted them exactly out of a Copy sent by the Archbishop to the Secretary, digested by him into two Columns after this manner.

Queries about Conformity propounded by the ABp.

With Sampson's and Humphrey's Answers.

I. Whether

A N N O 1564. I. Whether the Surplice of the Minister or Clerk, be a thing Evil, or Wicked, or Indifferent?

MSS. penes me.
Zeph. I. 8.

II. Whether if it be not Indifferent, for what Cause?

III. Whether the Ordinary, detesting of Papistry, may enjoin the Surplice to be worn, or may enforce the Injunction already made: And whether the Minister ought to obey, or no?

IV. Whether the Cope be a thing Indifferent, or no; appointed to be worn by Order of Law, for Decency, and Reverence of the Sacrament, and not in respect of any Superstition, or Holiness?

V. Whether any thing that is Indifferent, may be enjoined Godly, to the use of Common Prayer, or Sacraments?

VI. Whether the Civil Magistrate may constitute by Law, an Abstinence from Meats, in Days prescribed?

VII. Whether a Difference may be appointed for External Apparel in the Ministers of the Church; or any Law may be made for the Difference of the Ministers Apparel from the Laymen?

I. Tho' the Surplice in Substance be Indifferent, yet by Circumstances it is not Indifferent; being of the same Nature, that *Vestis peregrina* is in *Zophonie*: The Wearers of which God threatneth to Visit. Which *Lyra* and *Kimbi* expound to be the Apparel of Idolatry, or strange Worship. How and by whom they have been so abused, it is not unknown. Therefore *Oderis, Christiane, quorum authores non potes non odisse. Tertull.*

II. The Cause is, for that things that are Consecrated to Idolatry, are not Indifferent. *Nam idololatriæ ab initio dicata habent prophanationis sue maculam.*

III. If an Ordinary, detesting all Papistry, should enjoin the Surplice, being a Patch of Papistry, it may be said to him in *Tertullian's* Words, *Si tu Diaboli pompam [oderis] quicquid ex ea attigeris, id scias esse Idololatriam.* Which if he be persuaded, neither will he enforce the Injunction already made, neither exact Obedience of any Minister to it.

IV. Order and Laws must have *εὐταξία*. This must not be fet from an Heresie, or any Sect; but from God's Word. Reverence unto the Sacrament, is wrought by Doctrine and Discipline. Decency to it, is not gained by that which hath been devised and used to deface the Sacrament. *Hierom* saith, *Aut aurum repudiamus cum ceteris superstitionibus Judæorum, aut si aurum placet, placeant & Judæi, quos cum auro aut probare nobis necesse est, aut damnare.* If the Gold ordained by God, for Reverence and Decency of the Jewish Temple, is not to be admitted to beautify the Church of Christ; much less *Copes* brought in by Papists, the Enemies of God, and continued in their Service, as proper Ornaments of their Religion, ought to be of us Christians to that End retained.

V. If it be meer Indifferent, as the Time, Place, and such necessary Circumstances, for the which there may be brought a Ground out of the Scripture; we think it true.

VI. By Cause of Abstinence, a manifest Commodity riseth to the Commonwealth in Policy, without Superstition, this Law may be constituted, *Habita ratione personarum & temporum.*

VII. *Omnia mihi licent, sed non omnia expediunt.* As not Expedient, *Paul* pretermitteth it, speaking yet of all things pertaining to the Ministry. And whether such Prescription to a Minister of the New Testament be lawful, may be doubted; sith neither the New Testament decreed, neither the Primitive Church appointed any Distinction:

stinction: But would rather Ministers to be known from the Laity, *Doctrina non veste. Celest. Ambrose, Polydore. Hierom* also as it were uttering the Difference of both Ministeries, saith, *Ille [Moyses] Sacerdotis scientiam ornat in Vestibus. Iste [Paulus] Timotheum & Titum instruit Disciplinis, &c.*

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VIII. Whether Ministers going in such Apparel, as the Papists used, ought to be disproved or condemned of any Preacher, for so doing?

VIII. To Judge, Disprove, or Condemn another Man's Servant, is not our Part: For that he standeth or falleth unto his Lord.

IX. Whether such Preachers ought to be reformed and restrained, or no?

IX. *Iren* will not have Brethren restrained from Brotherly Communion, for Diversity in Ceremonies, so there be Unity of Faith and Charity. And it is to be wished, that there may be a Charitable Permission of Diversity, as on both Parts there is *Unitas Operantium*. Bernard. As of Meats *Hierom* teacheth, so of Garments we say, *Hæc enim consuetudo in hodiernum usq; diem mansit in Ecclesiis; & hic quidem abstinentiam amplectitur, ille vero omnibus esculentis absq; ullo scrupulo vescitur, & nec hic illum judicat, nec ille alterum reprehendit, sed eos claros & insignes reddit lex concordie.*

To which after was added a Tenth, and a Conclusion containing a Passage of *St. Ambrose*. Which were in these Words following.

X. Whether it may stand with a good Conscience, for him, who is entered into the Ministry, to cease from the same, rather than to wear the Apparel appointed by Authority, in the Ministration of Prayer and Sacraments: Or to use that Extern Apparel, which of Custom hath been used in the Realm ever sithence the Reformation of Religion hath been received, and before?

This had no Answer.

Quum de Ecclesia juberetur exire Ambrosius, ait, Ego, inquit, hoc sponte non faciam, ne lupis ovium septa contradere videar, aut blasphemantibus Deum.

Tripart. Hist. lib. 9. cap. 20.

To these Answers were framed large and learned Replies, too long to be here inserted; (By whom they were composed, whether by the Archbishop, or some other Learned Persons, I do not find) together with Collections out of ancient Doctors and Councils, concerning the same Subject.

So that at this time the Controversie of Ecclesiastical Garments was resolved to be more deeply and deliberately weighed, and thoroughly discussed. And great was the Pains our Archbishop took in it. For, as he had propounded those before cited Enquiries in favour of the Lawfulness of the Habits, and confirmed the same by those Replications; so having extracted, out of the Discourses and Writings of the Disagreeing Brethren, all their Arguments to the contrary, he digested them into a succinct Method; and either He, or some of his Chaplains, (but

The Controversie of the Habits more closely considered.

A N N O 1564. (but I am more inclined to believe it was himself) framed brief Answers thereunto in Order. Which being not very large, I shall here insert. The Copy out of which I transcribe them, was that which the Archbishop sent to *Cecyl*, probably for his own Satisfaction, and to give him a fair Scheme of the Contest.

Contra usum vestium Argumenta.

- I. Frustra colunt me mandatis hominum. *Matth. 15. &c.*
2. *Polydorus* de Inventoribus rerum irridet istas Vestes.
3. *Paulus* nihil de Vestibus præcepit, cum requisivit ea quæ in Episcopo requirantur.
4. Occasionem pompæ dant, & ambitionem nutriunt.
5. Summa. Commentum humanum.

II. Conspurcant Sacerdotium Christi, qui vestes ministris imponunt, quasi umbris indigent, cum sit lux ipsa; & Sacerdotium Aaronis abrogatum est totum, quia umbraticum est.

III. Papæ inventum vestes esse, & notum Antichristi.
Qui odit Sacerdotium papæ, odisse debet & ejus notas.

Responsiones.

- I. Hæc mandata de Vestibus, cum neq; præscribuntur, ut cultus Dei, neq; ut quicquam fiduciæ in illis collocetur, neq; urgentur sic ut adferant neglectum præceptorum Dei, non sunt mandata hominum juxta hunc locum Scripturæ.
2. Quàm irrideat decentes Vestes, non apparet. *Lib. 6. cap. 12.*
3. *Paulus* tantum præcipit necessaria, non speciatim omnia, quæ ad ordinem: Ut de Archidiaconis, Decanis, Præpositis, Decimis, Jurisdictione Ecclesiastica, de mensa Dominica, & de die dominico nihil præcepit, &c.
4. Non magis quam velata capita mulierum. *Paul. I Cor. 11.* Imo minus quàm multorum privatorum vestes peregrinæ.
5. Sit Commentum, ut leges Civiles, ut Statuta oeconomica, ceremoniæ, ac ritus ad ordinem & decorem instituti; &c.

II. Minister ecclesiæ non est sacerdos Sacrificans, nec umbra Christi; uti potest ritibus non mystice significantibus, sed suo ministerio aptis. Nec iis indiget, ut re semper necessaria, sed ut secto publico, Nola ad convocandum cœtum, aut aliqua re hujusmodi.

I. Ante auditum nomen & regnum Papæ, erant Vestes in ministerio ecclesiastico usitatae. Ut *Chrysostom.* homil. 60. ad pop. *Antioch.* Et tamen inventis gentilium utuntur Christiani.

III. 2. Res Sacramentorum Divinorum Diabolus in Idolorum mysteriis æmulatur: Tingit & ipse quosdam, signat in frontibus milites suos, celebrat & panis oblationem,

nem, &c. *Tertull.* De præscript. A N N O
advers. Hæret. 1564.

3. Hæretici habent in Schismate, quod pii tenent in Veritate. *Chrysostom.* in *Matthæum.* Hom.

IV. Præcipua pars Sacerdotii Antichristi consistit in Cæremoniis, unctione, rasuris, mitris, Vestibus, &c.

Papisticum Sacerdotium Antichristi & Diaboli est; Ergo piis destruendum. Venit enim *Christus* destruere opera Diaboli.

V. Potestas omnis ad ædificationem: Vestes non ædificant, sed obscurant Sacerdotium *Christi*.

IV. Etiam utuntur vestibus, qui renuntiant pap. Sacerdotio, & qui destruunt opera Diaboli. i. falsam Sacerdotii pap. rationem. Ineptæ & Superflue Cæremoniæ, stabiliæ pap. Sacerdotium, sunt tollendæ, una cum doctrina papistica.

V. Spiritus Sanctus tantum ædificat per ministerium Verbi. At Vestes faciunt ad ædificationem, ut reliqua, quæ ad commodius prædicandum, docendum & audiendum Verbum Dei, instituuntur: Ut pulpita, Sedilia, cantus Psalmorum, &c.

1. Item, non ædificant, sed destruant.

2. Fastum augent & Hypocrisin.

3. Ostentat enim se quod non est, Aut si est, mercedem accipit ab hominibus.

VI. 4. Quod monent homines officii sui, nihil est.

5. Nam Verbo Dei moveri debent.

6. *Christus* a Petro amorem, non vestes exigit.

1. Quis hoc dijudicabit, si publica Autoritas contradicat?

2. Hypocrisis quavis Veste tegitur.

3. Ostentat quoque quod est, aut saltem quod esse debet.

VI. 4. Imo *Tertull.* sic, Audietur Philosophus, dum videtur, & grande pallii beneficium est; sub cujus recogitatu improbi mores vel erubescunt.

5. Multa movent præter Verbum, ut in Magistratibus civilibus, in suppliciis, &c.

6. Nec Vestes impediunt, quo minus ames. Et *Christus* obedientiam erga magistratus exigebat in hiis, quæ non repugnant Verbo; & pacem Ecclesiæ commendabat, & Schisma vetuit. *Christus* non exigebat Academias, &c.

VII. VII. Impium infirmioribus obijcere scandalum. Quia posteris omnia pura relinquenda.

VII. VII. Infirmi, qui nondum penitus a Papismo recesserunt, gravi scandalo merito offenduntur, quod in vestibus decentibus, nec superfluis, non pareatur publicis legibus: cum neque obtruduntur, ut cultus divini pars aliqua, nec ut errores foveant, aut bonos mores

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VIII. Ministerium obscurant Vestes, quia incurrentes in oculos hominum, remorantur a contemplatione rerum Spiritualium.

* Euseb. lib. 3.
Ca. 31:

† Author Pont.
Diaconus.

IX. Tyrannis est, & durissima servitus, imperium Vestis & Dierum.

X. Commaculamur sordibus Antichristi per istas Vestes: non glorificamus planè Christum.

† Judic. 6.E:

† Josue 6. D.

XI. Ab omni specie mali abstinendum est. Ergo &c.

mores corrumpant. Itaq; puræ relinquuntur. In rebus adiaphoris, quo ad sensum & Doctrinam semper Libertas in animo tenenda, non quoad actionem.

VIII. Non magis quam Vestes usitata, quibus vulgus ut plurimum capitur. Eruendi erunt oculi: siquæ remorantur quovis modo a contemplatione spiritualium, penitus tollerentur. Atqui piis conspicuum magis redditur ministerium decora veste. Hinc in Ecclesiastica Historia * legimus de Vestibus Joannis Evangelistæ, qui gestavit petalum, seu Laminam Pontificalem. Et Cyprianus † dederit birrhum carnifici, Dalmaticam vestem diaconis, & stetit in lineis.

IX. Non est Tyrannis, servitus, vel imperium, obedire non illicitis Regum Edictis. Conscientia est libera. Nec Conscientia premittitur servitute, cum vaga & effrænis licentia in adiaphoris non permittitur.

Circumstantiæ non tollunt naturas rerum. Dies dominica nulla tyrannide jubetur.

I. Doctrina Antichristi commaculat & opinio perversa, non res indifferentes. Cæterum ut cibus, qui intrat per os, natura sua non coinquinat hominem, ita nec Vestes, &c.

Possunt res abusæ ab Idololatriis, bene usurpari a piis. Ut Gedeon † usus est lignis luci alienorum Deorum ad Holocausta veri Dei. Sic aurum Hierocuntinum † inferebatur, & consecrabatur in thesauros Domini. Sic Paulus sumebat cibum apud Athenas, ex hiis quæ Minervæ consecrata erant. Aug. ep. 154. Et Amb. ep. 31. de Theatralibus pecuniis.

2. Qui vescitur, Domino vescitur, &c. Rom. 14. Sic glorificant Deum, &c.

XI. Ab omni specie malæ vitæ & doctrinæ abstinendum, nequid dubita perplexaq; conscientia amplectatur.

plectatur. Aliter non potest esse generalis Sententia.

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XII. Vestes liberæ; sed non in Ecclesia.

XII. Verum, quæ Ecclesiam non decant, ut luxuriosissimæ Vestes Virorum & Mulierum.

I meet also with a third Paper upon this Argument, writ in the Month of December this Year, containing Six Reasons against the *ἀνὰ πορὰ*, with excellent Answers subjoined to each by *Guest*, Bishop of Rochester, in a very clear, distinct and Logical Method, well worthy the perusing. The Paper superscribed by *Cecyl's* own hand thus, *Reasons pro' Ἀνὰ πορὰς*. The Reasons are these.

Another Paper writ against the use of things indifferent; And answered by the Bp. of Rochester.
1 Cor. 10.

I. Apparel ought to be worn, as Meat ought to be eaten; but by *Paul* Meat offered to Idols ought not to be eaten. Therefore Priest's Apparel, which hath been superstitiously used, ought not to be worn.

II. We must not wear such Apparel as offendeth our Brethren: But by wearing of Priest's Apparel we offend our Brethren. Therefore we must not wear Priest's Apparel.

1 Cor. 10.

III. *Durant*, *Manrus*, and others write that Priest's Apparel hath many superstitious Significations, and hath been, and should be sanctified; and judge it so necessary, that Ministers cannot serve God well in the Church without it. Therefore Priest's Apparel ought not to be worn.

IV. We ought by *Paul* to forbear from all appearance of Evil: But in Apparel, to go like a Papistical Priest, hath the Appearance of Evil. Therefore we ought not to go in Priest's Apparel.

V. We may not use indifferent things, when they be commanded, because then of things indifferent, they be made not indifferent, but necessary. But Priest's Apparel, tho' it be indifferent, is commanded; and so it is made not indifferent, but necessary. Therefore we ought not to wear Priest's Apparel, because it is commanded.

VI. If we should grant to wear Priest's Apparel, then it might, and would be required at our Hands to have shaven Crowns, and to receive more Papistical Abuses. Therefore it is best at the first not to grant to wear Priest's Apparel. The Answers to these Reasons, being somewhat long, that I may not be too tedious upon one thing, I have thought good to refer to the *Appendix*: Where they may be found.

Nu. XXXI.

And as our Archbishop diligently enquired in the Arguments of the Learnedest of the Refusers, that were now alive, concerning this Matter; So he canvassed and weighed the Controversy, as it had been before managed between two Foreigners, Men of great Fame for their Learning and Piety, namely *Bucer* and *Alasco*. Not only for his own use, but chiefly for the use of *Cecyl*; among whose Papers I found it. Where the whole Controversie on both Sides is drawn up by the Archbishop in a short and easy Scheme, and entituled, *Summa Controversiæ de re Vestiviaria inter Bucerum & Alascum*.

A Scheme of this controversy as managed by *Bucer* and *Alasco*.

Conveniunt *Bucerus* & *Alasco*.

Utérq; queritur de usu vestis albæ atq; Cappæ.

Utérq; cupit has vestes sublatas.

Utérq; dicit, neminem posse Christianum, eóq; nec ullam Ecclesiam, quicquam bona usurpare conscientia, de quo non constet ei, & ex verbo Dei, ipsaq; rerum experientia certa facere illud, vel aliquo modo ad gloriam Christi illustrandam, & nullo modo ab obscurandam eam.

Utérq; dicit, Vestes has esse ex parte similes *Abaronicis*, easdem verò materia & forma cum *Papisticis*, usurpariq; a *Papistis* summa impietate, sicut abutuntur reliquis rebus omnibus.

Utérq; dicit, semel & unà cuncta Antichristi esse tollenda.

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Non conveniunt
*Bucerus & Alasco.**Bucerus* vult has
vestes sublatas*Alasco* vult has
vestes sublatas.Non conveniunt
*Bucerus & Alasco.**Bucerus* urget*Alasco* nescit.Propter presentem abusum in Ecclesiis *Angli-*
cis metuendum.Propter pleniorē declarationem detestatio-
nis Antichristianismi.Propter pleniorē professionem libertatis
Christi.

Propter tollendas inter fratres dissensiones.

Quia usus harum non possit ab ulla ecclesia
piè adhiberi; quòd is usus habeat significa-
tionem aliquam Sacerdotii *Aaronici*, vel An-
tichristianismi.Quòd is usus habeat commendationem utriusq;
Sacerdotii.Quòd hinc obscuratur aliquo modo gloriam
Christi.Ut auferantur primùm præcipua Ecclesiæ Sa-
crilegia, tum restituantur alia.Utrum alteri præponat, an quæ urget *Buce-*
rus, an ut vestes auferantur.D. *Bucerus*.

I. Ecclesiæ, in quibus viget *Christi* pu-
rissima & prædicatio & fides, Antichri-
storumq; omnium manifesta acerrimāq;
detestatio, ut nemo, nisi periti iudicii,
possit eas Ecclesias notare Antichristia-
nismi, possunt piè, ac Sanctè verè, ad glo-
riam *Christi*, usurpare vestes, *Aaronicis*
quantumvis similes, & cum Papisticis
easdem materia, figura & colore.

II. Antichristus non potest, ullo suo-
rum abusu, vel Vestes has, vel ullum
Dei opus sic contaminare, ut piis non
queant, omni rejecto abusu, etiam ad
pias significationes & admonitiones ad-
hiberi; sicq; serviant ad gloriam Dei præ-
dicandam.

III. Vestes istæ possunt tolli propter
pleniorē Antichristianismi detestatio-
nem, & libertatis *Christi* professionem:
Tum ad tollendas dissensiones inter
fratres.

IV. Ut aliquid ad significandum, &
movendum Vestes istæ, vel res aliæ, va-
lent, totum id accidit eis ab illis, qui
eis utuntur: Ita pari fructu pietatis potest
aliqua Ecclesia *Christi* verè sancta, ad
detestandum Antichristum, & ad præ-
dicandum *Christum*, ejusmodi Vestibus
uti, quibus usa est Synagoga Antichri-
sti, ad commendandum ministerium An-
tichristi. Et hiis Vestibus potest hone-
stare ministerium Sacrum.

Nec papa, nec quisquam, vestes has
pro fulcris suæ tyrannidis habet; & con-
demnatur quidem, qui pronuntiatur retinere in cultu *Christi*, quod est fulcrum
Antichristi.

D. *Alasco*.

I. Usus istarum Vestium no potest ab
ulla Ecclesia piè adhiberi.

II. Non potest is usus harum Vestium
non significationem aliquam, & com-
mendationem inferre, vel Antichristia-
nismi, vel *Aaronici*, vel certè utriusq;
Sacerdotii; ac ita omnino aliquo modo
obscurare gloriam *Christi*.

III. Debent vestes istæ omnino tolli.

IV. Sunt fulcra & ornamenta Tyran-
nidis Antichristi. Exterminanda est me-
moriam Antichristi. Neq; eo quod ipse
vestes non fero, alios, quos præfactos
non esse scio, illarum nomine condemno.

Now

Now also our Archbishop, and divers other Bishops, and Learned Dignitaries of the Church, gravely debated this Matter among themselves. It was a Point that they themselves were not all agreed in: For some were for indulging Ministers in the Disuse of these Garments, and others were for the general using them; but with a Protestation, that it were desirable, that these Differences of Garments were taken away. Of which Judgment was Mr. Nowel, Dean of St. Paul's: As appears by a Paper of the Archbishop's, which seems to be the Result of much Deliberation. It runneth thus:

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The ABp. and other Divines, draw up their Judgment of the Habits into a Proposition.

Propositio Episcoporum.

MINISTRI in Ecclesia Anglicana, in qua Dei beneficio pura Christi doctrina, & fidei Evangelicæ prædicatio jam viget, quæq; manifestum detestationem Antichristianismi publicè profitetur, sine impietate uti possunt Vestium discrimine, publica auctoritate jam præscripto, tum in administratione sacra, tum in usu externo, modò omnis Cultus, & necessitatis opinio amoveatur. This was Subscribed to by Canterbury, London, Winchester, and Ely, Bishops; and by Goodman, Dean of Westminster, Robinson, a Learned Doctor in Divinity in Cambridge, the Archbishop's Chaplain, and afterward Bishop of Bangor; Bickley, the Archbishop's Chaplain, and afterwards the Warden of Merton College, and Bishop of Chichester, and one Hill. Two more Subscribed, but with this Addition and Condition;

Modò omnis Cultus opinio & Necessitas amoveatur, eorumq; quibus persuasum non est, ratio, juxta charitatis regulam a Divo Paulo præscriptam, habeatur.

Rom. 14.
Viz. Ut qui manducat &c. non manducantem non spernat, & qui non manducat manducantem ne judicet.

Who these two were, I know not, the Archbishop thinking fit to conceal their Names under the two uncertain Letters, N. N. This Difference was endeavoured to be thus accorded by Mr. Nowel: Which therefore the Archbishop intituled,

Mr. Nowel's Pacification.

MINISTRI Ecclesiæ Anglicanæ, qui Dei beneficio puram Christi doctrinam, & manifestam detestationem Antichristianismi publicè profitentur, Vestiumq; discrimine, publica auctoritate jam præscripto, utuntur, tum in administratione Sacra, tum in usu externo, eo discrimine sine impietate uti possunt, modò omnis cultus, necessitatibusq; opinio amoveatur.

Optamus tamen hoc Vestium discrimen propter has causas tolli. 1. Propter abusum in Ecclesiis Anglicanis metuendum. 2. Propter plenior declarationem detestationis corruptæ & superstitiosæ religionis. 3. Propter plenior professionem libertatis Christi. 4. Propter tollendas inter fratres dissensiones. With this last Paragraph Mr. Nowel declared he could Subscribe, or else not.

To the Proposition, as first set down, Humfrey and Sampson subscribed after such a manner, that by it in effect they declared rather their Dissent, than their Allowance. For under the Proposition they underwrit a Sentence of St. Paul, and beneath that their Names, thus:

How Humfrey and Sampson Subscribed to the Proposition.

Omnia mihi licent, sed non omnia expediunt. Omnia mihi licent, sed non omnia ædificant.

Laurentius Humfredus.
Tho. Sampson.

By this Subscription they seemed to allow the Lawfulness of the Garments, tho on Account of the Inexpediency of them they declined to use them.

But let us leave this Controversy for a while, and proceed to some other Matters, falling within the Compass of this Year.

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C H A P. XXIV.

The Archbishop Repairs his Chancels, and his Palace at Canterbury. Assists at the Emperor's Funerals. The Archbishop's Son at Peter House in Cambridge. Dr. Perns Judgment in a Dissertation giving Offence, his Account thereof to the Archbishop.

The Arch-
bishop Repairs
Chancels;

And his Pa-
lace at Canter-
bury.

The great
Charge
thereof.

The Hall
here.

THIS Year the Archbishop began to repair the Chancels of those Churches which came into his Possession : Of which there were many (now miserably decayed) belonging to his See, partly by the Exchanges of the ancient Possessions of the Archbishops of *Canterbury*, made between Archbishop *Cranmer* and King *Henry*, and others ; and partly by another Exchange between this Archbishop and the Queen, imposed upon him sore against his Will, upon Account of a Statute published in the first Year of this Queen mentioned before. This Year also he fully compleated the Reparation and Building of his noble Palace at *Canterbury*, (both ancient, and also noted for its Grandure and Stateliness) having been in great Decay, partly by Fire, and partly by Time, and the Edifices thereof, in many Parts of it, fallen flat to the Ground : Tho' nothing was left by his Predecessors towards the Dilapidations.

Yet he entred not upon this expensive Undertaking, but with Prudence and Caution : For he had now cleared his First Fruits, and got out of Debt for the Furniture and Ornaments of his House : And especially, (as he made God's Service his first and chief Care) had settled Religion and Divine Worship in his Province. In the Second Place, his Mind was to restore the See of *Canterbury* to its ancient Magnificence. He had indeed naturally a Spirit towards the doing of great Things : And before this, it was his Custom wheresoever he was, to lay out himself in Acts of Magnificence, that might be serviceable to Religion, Learning, or Charity. This Enterprize of his was the greater, in that he would not be discouraged in it ; tho' much of the Lands and Revenues of his See were taken away, the Price of Victuals and Provisions much enhaunced, Wages of Workmen raised, being more a great deal than in former Times ; and People expected that he should enlarge his House keeping, rather than to diminish it. Add, that there were no Materials of Stone, Mortar, Timber, Scaffolding, &c. now remaining, but all gone : Which incredibly increased the Charges of Building. A Matter, that had so far prevailed with other of his Fellow Bishops, that they pulled quite down, rather than builded up, the Ruins of their Palaces. These Reparations, in short, cost him above 1400 l. a great Sum in those Days ; besides the great Feastings that followed.

Notwithstanding, this Charge he was the more willing to undergo, because of the Fame that went of the Hall of this Palace. Which was of such a vast Amplitude, that once (*Viz.* in the Year 1519.) it was graced with the Presence of the Emperor *Charles V.* and King *Henry VIII.* at the same time ; together with his Royal Consort Queen *Katharine*, whom (being the said Emperor's Aunt) he came into *England* to Visit. This Hall then contained these most Royal Persons, and all their numerous Attendants. Wherein they adjusted Matters of State between them, Exercised their Triumphs, and Feasted together in a most splendid manner, at the incredible Cost and Expences of *Warham*, then Archbishop. The Report of this, inflamed the Archbishop's Desire to keep up the Magnificence of this Hall ; and especially for the Memory also of the Coronation of Kings and Queens, frequently heretofore performed here ; and lastly, for the Enthronization of Archbishops his Predecessors. To whose most sumptuous Feasts in this Hall, there had been vast Confluences, as well of the Nobility as Gentry ; when Personages of the greatest Quality, Dukes and Earls, bore the Offices of Stewards and Butlers ; and

and received yearly Fees as such, from the Archbishops, agreeable to the Qualities of such Noble Men.

In the Library of the Church of *Canterbury*, there be yet remaining some old distinct printed Sheets, describing the Magnificent Solemnities and Feasts that had formerly been made there, by Archbishops and Abbots in *Canterbury*, or elsewhere. As for Example ; there is set forth an Account of the great Feast at the Installation of *Ralph de Bourn*, Abbot of *St. Augustin's*, *Cant.* Anno 1309. Also, of the mighty Feast at the Inthronization of *George Nevyl*, Archbishop of *York* ; Also of the Feast made at the Inthronization of Archbishop *Warham*, on Passion Sunday, Mar. 9. An. Dom. 1504. And the last of these Tables conclude in Words to this Effect : “ Memorandum, That in the same Year, viz. 1504. when *W. Warham* was inthronized, *Matthew Parker* was born the Sixth Day of *August* next before. Who being preferred to the said Archbishoprick, and Consecrated to the same the 17th. Day of *Decemb.* in the Year of our Lord 1559. finding the said Palace, with the great Hall, and all Edifices therein, partly burned and fallen down, and partly in utter Ruin and Decay, did repair and re-edify again all the Houses of the same, in the Year of our Lord 1560, and 1561. [beginning then I suppose the Work] as it is at this Day. The Charges and Expences whereof, amounted to the Sum of 1406 l. 14 s. and 4 d. as appears by a particular Book drawn of the same. And this was to remain upon Record, instead of any splendid Feast to be made by Archbishop *Parker*.

The same Archbishop, in his *Antiquities*, (where he treats of Archbishop *Warham*, and gives Account of his said vast Feast) took occasion again to excuse himself and other Bishops in his Time, in the want of such Entertainments ; and withal bestowed a secret Lash on the Times wherein he lived, while he assigned the Reason, why they were no more to be expected. “ Complaint is now com-

monly every where made, that that more than Asiatick Luxury, is reduced to too much Niggardise. But the Bishops are falsely blamed, whose Possessions have been taken away from them, and given to Laymen.” But as to those Tables of former

Sed hunc Convivendi plusquam Asiaticum luxum, ad nimiam parsimoniam redactum, Vulgus ubiq; conqueritur. Atq; id quidem falso de Prælati, quibus ereptæ Possessiones in Laicos translatae sunt.

Luxury above mentioned, they seem, according to the Conjecture of my Learned Friend deceased, to have been printed, to be hung up in the great Hall of the Palace, as publick Memorials. And there might have been more of them, which now are lost.

In *October* our Archbishop assisted at the Solemnization of the Funerals of *Ferdinand* the Emperor, late deceased, at *St. Paul's Church* ; whereat was a Splendid Appearance of the Peers of the Kingdom, both Spiritual and Temporal ; and many of the Court : And the Bishop of *London* preached the Sermon. Which was Printed. An Account whereof is given in that Bishop's Life.

I find the Archbishop's Son (his Eldest I suppose) in *October* this Year, returning to his Studies to *Cambridge*, having been admitted there, as it seems, not long before. His Father planted him in *Peter House*, knowing the good Discipline of that College, under the Inspection of *Dr. Pern*, an excellent Governor of Youth : Chusing to place his Son under his Care, and in that House, rather than in that where himself was Educated. Upon his coming back to the College, *Dr. Pern* signified to the Archbishop, how glad he was of his Son's Return to follow his Studies. The Course he appointed the young Gentleman for his Studies, was, That besides the reading of Logic, he enjoined him every Day Tasks of the Greek Language, as well as of the *Latin*, as the Doctor certified the Archbishop ; and that he had provided him a very Learned and Affable Master to read to him, and that he himself was not wanting to take all Care possible of him.

The said *Dr. Pern*, having been a Complier under all Governments, (Chaplain to King *Edward VI.* and one of his Six Itinerary Preachers, kept in under Queen *Mary*, and still under Queen *Elizabeth* held his Preferments of the Mastership of his College, and to Deanry of *Ely*) many now a-days failed not to bespatter him for his Fickleness, and to throw out Expressions, that he was a Favourer of all the *Romish* Errors and Superstitions, abating the Pope's Universal Bishoprick. Whereupon happening somewhere to Vindicate himself, he made a Challenge at last to Dispute his Opinion before the Queen her self. But sure it is, that not long before this

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Great Feastings there.

Biblioth. Eccl. Cant.
N. Battely.

The Inability of the Bishops to do as their Predecessors.

N. Battely.

The Archbishop assists at the Emperor's Funeral.

Ch. 10. p 99.

The Archbishop's Son placed at Cambridge, under Dr. Pern.

Dr. Pern Vindicates himself in a Disputation.

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His Letter to
the ABp.
MSS. G. P.
Armig.

this time he held a publick Dispute with some Learned Man in a great Audience; some whereof were Bishops. The Report went afterward, when this Matter came to be talked of in the Mouths of Men, that *Pern* had called the Person he disputed with *Heretick*, and that he approved of all those Errors that were embraced in the *Romish* Church. Of these Rumours the Archbishop freely acquainted him. To whom Dr. *Pern* in a Letter at length, dated from *Peter House*, Octob. 25. 1564. gave Answer in his own Vindication to this Tenor.

That the unjust Accusation of him by some in his Absence, had moved him for a Disputation to be held before the Queen. And that if his Conscience had not been more to him, and more sustained him, the Speeches of his Grace concerning that Matter, would have cast him into great Anxiety. That whereas the Archbishop signified to him, that it was by some affirmed, that in his Dispute he should in that Audience call that Learned Man, [unmentioned] and in many Respects his Friend, an *Heretick*; it was no more true, than that if he should have uttered any such Matter, he should have been a Person estranged from all Humanity. That where they seemed to assert, that he approved of every thing brought in by the *Roman* Church, except the *Roman* Bishops Pride, whereby he usurped an Universal Bishoprick over all other Bishops; nor was that agreeable to Truth. For he was not so ignorant, nor such an Enemy to known Truth, but that he knew most foul Errors were brought into the *Roman* Church, by the Boldness and Rashness of some Popes, who were never of him liked, and whom in that Disputation he denied in express Words, that they should ever be defended by him. Altho' he did not with an unwilling Mind, embrace the Catholick and Orthodox Faith received by the *Roman* Church, agreeable to the Word of God; nor judged the Truth which it professed, to be rejected in Hatred to the Church of *Rome*: Nor was his Judgment swayed by so blind a Lye, that the Title of the Church of *Rome* was to be defended; nor that if it obtruded upon us any Errors repugnant to the Word of God, should he contend by any preposterous and corrupt Judgment, that they were to be retained. He acknowledged, he said, that many things were piously retained by the Church of *England*, in the Administration of the Lord's Supper, which appeared plainly to all to be taken from the very Description of the Mass it self: And that in the other Forms of Prayer we might observe the same to be prudently done *cum delectu*, with due Choice and Culling. And that such things, as might seem to contribute to the Edification of the Common People, were transferred by lawful Authority into our publick Prayers, being things that were taken out of the antient Prayers of the Church. But the rest which could not with any just Reason be defended, were thrown out by the same Authority, whereby they were first brought in. For, said he, as it is the part of an arrogant Insolence, to reject all things promiscuously, so to approve all which crept in (I know not by what Rite or Title) were the part of an ignorant Credulity. In which Bounds, as he went on, when the Current of my Discourse was then circumscribed (altho I confess ingenuously, that I was very angry with one for denying that most approved Axiom of Sacred Discipline *Quod prius melius, quod posterius deterius*) I do not see how it could occasion any great Offence among Learned and Equal Hearers. Tho that disputation, or rather tumultuary Oration suddenly uttered, was not made by me with that Intent, that I should hope to gain a good Will from any, or to give distast to any, but to satisfy the Duty of my Order. Yet, thanks be to God, as far as I understand, that Dissertation of mine was less offensive at that time to the ears of such, who by reason of their singular Learning were able best to judge of it; and of whose Judgment for their high Authority, most Account was to be had.

Dr. *Pern* sends
his Sermon to
the ABp. and
promises his
Disputation.

But whatsoever it was, he promised the Archbishop, that as far as his Memory after such a space of time could recollect, he would transmit to his Lordship to judge of, as soon as he had leisure. And in the mean time he sent him a Copy of his Sermon lately, as it seems, preached at Court. For it was customary for the Archbishop in these times to require Copies of the Sermons preached in more publick Auditories, as at Court, or at *S. Paul's Cross*.

C H A P. XXV.

The Act for making Wednesday a Fish Day. The Archbishop dispenseth with Winchester College; And with the University, for that Day: And with John Fox, for Lent. Bishop Jewel's Latin Apology. The Archbishop's Letter to the Lady Bacon, that Translated it into English. The Archbishop's Tract printed at the End. Learned Women about this Time. Dorman's P R O O F against Jewel's Challenge: And Nowel's R E- P R O O F. Many other Papists write against Jewel.

IT was lately enacted for the Benefit and Commodity of the Realm, that the Fish Days in every Week, as well those which were of ancient Time by Law allowed and continued, as also *Wednesdays* in every Week, were now enjoined to be observed and kept. Of this Act, whereby *Wednesday* was made a Fish Day, Sir *William Cecyl* was the chief Author, for the great Benefit that Wise Man apprehended to be by spending much Fish in the Realm. But this was not well resented by the People, and but slenderly observed, the *English Nation* being very much addicted to Flesh Meats, and not pleased to have more Fish Days imposed upon them. Infomuch, that Four Years after, *viz.* 1568. the Queen issued out a Proclamation for the better Observation of this *Wednesday* Fast. The Universities particularly regretted this Act, and used such Arguments with the Queen, for their Non-observance of it, (at least the first Year, that is, 1564.) that she dispensed with them for that time. And *Winchester College* also by the Warden, requested the same of her; which she granted, and appointed her Secretary to will the Archbishop to grant his Dispensatoin. Whereupon he penned this Letter to the Archbishop.

The *Wednesday* Fast.

The Universities, and *Winchester School*, Dispensed with.

“ The Queen's Majesty, at the humble Suit of the Warden of *Winchester*, is pleased to Dispense with the Scholars there, in like sort as she hath for the Universities of *Cambridge* and *Oxford*, touching the Observation of *Wednesday*, made a Fish Day by Politick Constitution. It may please your Grace, according to her Majesties Will, so to give out your Dispensation for the said College.

Your Grace's humbly to Command,

W. C.

Tho' the Archbishop seems to have been but a Second Cause in this Business, yet he was in truth a main and primary Instrument in bringing this to pass. And the Scheme of obtaining this Favour from the Queen, was laid by him, with the Concurrence of *Cecyl*. This is cleared by the Letter of Thanks, which the University of *Cambridge* wrote to him upon this Occasion in *November*, which may be found in the *Appendix*: And wherein it appears this was not the first time the Archbishop had done good Offices for them, and they great ones too. Which, they say in the said Letter, they did not only now acknowledge, but openly profess. They declare further, that it was both his Vertue and his propense Study to gratify them, that had stirred him up to a perpetual Beneficence towards them; but that this present Dispensation granted them, was more than they dared to ask: And that moreover it was done with so much Celerity, that they could scarce have believed it could have been done so soon. Which tended to the great Commendation of his Counsel, who wanted not the Motion and Quickening of others; and likewise of his Kindness, who suffered not the University to be any longer without such a Benefit. So that not only themselves, but those that should come after them, were bound to remember this his Beneficence,

The University of *Cambridge* thanks the Archbishop.

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ficence, who so seasonably had provided for the Concerns of the University. This was dated 15. Kal. of Decemb. 1564. Subscribed by the Vicechancellor, and the whole Senate.

The Copy of this Letter remains in the Register of the University Orator. In the Margin whereof it is thus noted, *Thanks for obtaining for us a License to eat Flesh on Wednesdays.* Which Note, Mr. Baker, B. D. of St. John's College, hath humanely communicated to me, with the Transcript of the above mentioned Letter. The Benefit of this Indulgence was, that it tended to the cheaper and more plentiful providing of Subsistence for the great Number of Students there, and also for their Health, especially this present Year, when the Nation was afflicted with the Infection of the Plague.

John Fox dispensed with
for Lent.

And however the Observation of the Fast of *Lent* was regarded, yet Dispensations also for it were granted upon reasonable Causes. This Favour the Archbishop had formerly shewed to *John Fox* the Martyrologist, a spare sickly Man, whom he permitted for his bad Stomach to eat Flesh in *Lent*. And for the like Favour that Reverend Man did now again address to him in a handsome *Latin* Letter; beginning,

Salutem & Vitam in Christo eternam. Pro rara ac Singulari hac Naturæ tuæ Mansuetudine, quæ semper mihi in te placuit, Matthæ Episcoporum Decus ac Sydus Eximium, rogo etiam atq; etiam Sublimitatem tuam, ut hanc ipsam, &c.

Jewel's Apology published in English. Translated by the Lady Bacon.

This Year came forth, by the Archbishop's Order, being printed by *Reginald Wolf*, Bishop *Jewel's Apology* for the Church of England, translated into English by the Lady *Anne Bacon*, Wife to Sir *Nicolas Bacon*, Lord Keeper of the Great Seal. After she had finished the Translation, she sent the Copy unto the Archbishop to peruse it, as a proper Person to whom the Care of the Church of England, and its Doctrine chiefly belonged. She sent also this her Translation to Bishop *Jewel* the Author, to overlook it, that she might not in any Point mistake his Meaning. Her Copy she sent to him, with an Epistle in Greek; and he answered her in Greek again. Both this Bishop and the Archbishop, read over the said Translation, and found it so correct, that they mended nothing; no, not the least Word. The Letter the Archbishop sent to her, relating to this *Apology*, put by her into English, was thus Superscribed, *To the Right Honourable, Learned, and Vertuous Lady, A. B. M. C. wisheth from God Grace, Honour and Felicity.* He told her therein, 'That according to her Request, he had perused her Studious Labour of Translation, profitably employed in a right commendable Work. Whereof, for that it 'liked her to make him a Judge, and for that the thing it self had singularly pleased his Judgment, and delighted his Mind in reading it, he had right heartily to 'thank her Ladyship, both for her well thinking of him, and for the Comfort 'that it wrought in him. But far above these private Respects, he was by greater 'Causes enforced, not only to shew his Rejoice of this her Doing, but also to testify the same by this his Writing prefixed before the Work, to the Commodity 'of others, and good Encouragement of her self. That she had used her accustomed Modesty, in submitting it to Judgment; but therein her Praise doubled, 'sith it had passed Judgment without Reproach. And whereas both the chief Author of the *Latin* Work, and He, severally perusing and conferring her whole 'Translation, had without Alteration allowed of it, he was both to desire her Ladyship, and advertise the Readers, to think that they had not therein given any 'thing to any dissembling Affection towards her, as being contented to wink at 'Faults to please her, or to make her without Cause to please her self. For that 'there were sundry Respects to draw them from so doing, although they had 'been so ill minded, as there was no Cause why they should be so thought of. That 'her own Judgment in discerning Flattery, her Modesty in misliking it, the laying 'open of their Opinion to the World, the Truth of their Friendship toward her, 'the Unwillingness of them both, in respect of their Vocations, to have that Publick Work not truly and well Translated, were good Causes to persuade, that 'their Allowance was of sincere Truth and Understanding. That by her Travail she expressed an acceptable Duty to the Glory of God, deserved well of this 'Church of Christ, honourably defended the good Fame and Estimation of her 'own Native Tongue, shewing it so able to contend with a Work originally writ-

The Archbishop's Letter to her here-upon.

ten in the most praised Speech. That beside the Honour she had done to her Sex, and to the Degree of Ladies, she had done Pleasure to the Author of the *Latin Book*, in delivering him by her clear Translation, from the Perils of ambiguous and doubtful Constructions; and in making his good Work more publickly beneficial: Whereby she had raised up great Comfort to her Friends, and had furnished her own Conscience joyfully with the Fruit of her Labour, in so occupying her Time. Which must needs redound to the Encouragement of Noble Youth in their good Education, and to spend their Time and Knowledge in Godly Exercise, she having delivered them so singular a Precedent. That as God, he was sure, did accept that her Doing, and would bless with Increase; so her, and their most Vertuous and Learned Sovereign Lady and Mistress, it should be good Cause to commend; and all Noble Gentlewomen should, he trusted, hereby be allured from vain Delights, to Doings of more perfect Glory.

That he for his Part, as Occasion might serve, should exhort others to take Profit by her Work, and follow her Example: Whose Success he beseeched our Heavenly Father to bless and prosper. That to the End, both to acknowledge his good Approbation, and to spread the Benefit more largely, where her Ladyship had sent him her Book *written*, he had with most hearty Thanks returned it her, as she saw, *printed*: Knowing, that he had thereby done for the best, and in this Point used a reasonable Policy; that is, to prevent such Excuses as her Modesty would have made in stay of publishing it.

I have given this Sum of the Archbishop's Letter, not only to preserve a good Writing of his from perishing, but for the Remembrance of this Excellent, Pious, and Learned Lady; and chiefly to reconcile a due Value unto this Piece, written in behalf of our Reformed Church; being thus publickly owned and favoured by the chief Bishop of it in his Time. This Epistle is printed before the Edition of the Book. And to make this Treatise of the Church of England the more perfect, there is added at the End of it, a small Tract intitled, *The Manner how the Church of England is Administred and Governed*. Which, I make no doubt, is the Work of the Archbishop's own Pen. The Reason he added it, was, (as he writ) to answer the Clamour of some Enemies of this Church, that spread abroad Rumours, How with us nothing was done in Order, and as it ought to be done; and that there was no Religion at all among us, no Ecclesiastical Discipline observed, no Regard had of the Salvation of Mens Souls: But that all was done quite out of Order, and Seditiously; that all Antiquity was despised; that Liberty was given to all Sensuality, and that the Livings of the Church were converted to profane and worldly Uses. But this little Tract, as well worthy the reading and preserving, (that nothing of the most worthy Archbishop might be lost) I have repositied in the Appendix. Tho' there was before this, (*Viz.* 1562.) one English Edition of the *Apology*, printed by Reiner Wolf: In which English Translation, the Archbishop had a considerable Hand.

A Tract added to the English Apology, concerning the Government of this Church.

N. XXXII.

The noble Lady Bacon was one of the Five Daughters of Sir Anthony Cook, of Gyddy Hall in Essex, Kt. who bred them all up in good Learning, as he was a very Learned Man himself; so that his Daughters were famous for their Knowledge in the *Latin* and *Greek* Tongues. Indeed about the latter Times of King Henry, many young Ladies, Daughters of Men of Nobility and Quality, were bred up to Skill in Tongues, and other Human Learning: Taking Example, I suppose, from that King; who took special Care for the Educating of his Daughters, as well as his Son, in Learning. And they were happy in Learned Instructors. His last Wife, Queen Katharine Par, was a Learned as well as Godly Lady. And Lady Jane, the Daughter of the Duke of Suffolk, that unhappy Queen, had excellent Learning. Dr. Meredith Hamner read Eusebius in Greek to a certain Honourable Lady, as he tells us in his Epistle before his English Translation of that Book. Which gave him Occasion to publish the said Translation. And before all these, Sir Thomas More had a Daughter named Margaret, whom he bred up in ingenious Literature. She composed a *Latin* Oration, and some Verses, which her Father shewed to Voysey Bishop of Exeter; whereat he was much moved with Delight, and sent her a *Portugue* by her Father, which he enclosed in a Letter to her. And but little after the same time, *viz.* Ann. 1537. there was one Elizabeth Lucar, a Citizen's Wife, buried in St. Laurence Pountney's Church, Daughter of one Paul Wisbipol. By the Inscription upon whose Monument, it appeared, that she writ

Learned Women about these Times.

Eliz. Lucar.

A N N O 1564. very fairly three several Hands ; that she understood *Latin, Spanish, and Italian*; writing, speaking, and reading it with perfect Utterance, and Readiness : That she sung in divers Tongues, and played excellently upon the Viol, Lute, and Virginals. And beside all this, she wrought all Needle-work, that Women used to exercise with Pen, Frame, or Stool : Understood well drawing of Pictures, curious Knots, and Trails, Beasts, Birds, and Flowers, with a curious Fancy. And to crown all, She was Virtuous, read the Scriptures, and directed her Faith to Christ, as her only Mark. And all this she arrived to in her Youth : For she died at Twenty Seven Years of Age.

The Women
in K. Edward's
Reign.

Of the Women in King *Edward's* Reign we may judge and wonder, comparing them with that Sex in this present Age, by observing what *Nicolas Udall* writ in his Epistle to Queen *Katharine*, before the *English* Paraphrase upon the Gospel of *St. John*. ' But now in this Gracious and Blissful Time of Knowledge, ' in which it hath pleased God Almighty to reveal and shew abroad the Light of ' his most Holy Gospel, what a Number is there of Noble Women, especially ' here in this Realm of *England*; yea, and how many in the Years of tender Vir- ' ginity, not only as well seen, and as familiarly traded in the *Latin* and *Greek* ' Tongues, as in their own Mother Language ; but also both in all kinds of Pro- ' fane Literature, and Liberal Arts, exacted, studied, and exercised ; and in the ' Holy Scripture and Theology so ripe, that they are able aptly, cunningly, and ' with much Grace, either to Indite or Translate into the Vulgar Tongue, for the ' publick Instruction and Edifying of the unlearned Multitude ? Neither is it now ' a strange thing to hear Gentlewomen, instead of most vain Communication ' about the Moon Shining in the Water, to use grave and substantial Talk in *La- ' tin* or *Greek* with their Husbands, of Godly Matters. It is now no News in *Eng- ' land*, for young Damsels in Noble Houses, and in the Courts of Princes, instead ' of Cards, and other Instruments of idle Trifling, to have continually in their ' Hands either Psalms, Homilies, and other Devout Meditations, or else *Paul's* ' Epistles, or some Book of Holy Scripture Matters ; and as familiarly to read or ' reason thereof in *Greek, Latin, French, or Italian*, as in *English*. It is now a com- ' mon thing to see young Virgins so nursed and trained in the Study of Letters, ' that they willingly set all other vain Pastimes at nought for Learning's sake. It ' is now no News at all, to see Queens and Ladies of most high State and Pro- ' geny, instead of Courtly Dalliance, to embrace virtuous Exercises of Reading ' and Writing, and with most earnest Study both early and late, to apply them- ' selves to the acquiring of Knowledge, as well in all other Liberal Arts and Dis- ' ciplines, as also most especially of God, and his most Holy Word.

Dorman writes
his Proof a-
gainst *Jewel*.

But to return again to *Jewel*: Who, as he saw this Work of his *Apology* come forth in *English*, so the same Year he saw a Popish Book appearing against him. For by his Challenge at *St. Paul's Cross*, he had raised many Enemies against him. Among the rest, *Tho. Dorman*, B. D. took upon him to prove against *Jewel's* Ne- gatives, I. That the Bishop of *Rome* is the Head of Christ's Universal Church here in Earth ; and that, within the first Six Hundred Years after Christ's Departure hence, he was so called and taken. II. That the People was then taught to believe, that Christ's Body is Really, Substantially, Corporally, Carnally, or Na- turally in the Sacrament. III. That the Communion was then ministred under one Kind. IV. That there was Mass said at that Time, altho' there were none to receive with the Priest. But all his Reasons *Dorman* took from *Harding*, as *Harding* had taken them from *Eckins, Pighius, Groper, and Hosius* ; who had wrote for the Popes Power and Supremacy ; *Harding* translating *Ad Verbum* almost such Places as he thought for his Purpose, as *Alex. Nowel* against the said *Dorman* asserts in his Preface. This Book of *Dorman's* was printed at *Antwerp*, 1564. and intituled, *A Proof of certain Articles in Religion, denied by Master Nowel*. This Book the said *Alexander Nowel*, Dean of *St. Paul's*, answered. Which Answer came out July 13. 1565. Printed by *Henry Wikes*. His Book he intituled, *A Reproof of a Book in- titled, A Proof, &c.* *Dorman* vindicates himself from *Nowel*, and intitles his Se- cond Book, *A Disproof, &c.* *Nowel* comes out again against the *Disproof*, Anno 1567. and intitles his Book, " *A Confutation*, as well of Mr. *Dorman's* last Book, " intituled *A Disproof*, as of Dr. *Sander* his Causes of Transubstantiation ; where- " by our Countrymen, especially the simple and unlearned, may understand how " shame-

And *Nowel* his
Reproof against
him.

Other Books,
Pro and Con.

“ shamefully they are abused by those and such like Books, pretended to be written A N N O
 “ for their Instruction. It was thought also, that *Dorman* borrowed from Dr. 1564.
Richard Smith, who dying at *Doway* 1563. left him by his Will in some Trust: ~~~~~
 whereby his written Books of Controversy came into *Dorman's* hands.

And that I may here mention together the rest of Bishop *Jewel's* Antagonists *Stapleton, Rastal, and Sander* write against Bishop *Jewel*.
 besides *Dorman* and *Harding* before mentioned, *Stapleton* wrote a great Volume upon the Bishops Marginal Notes, by violent plucking of the which from the continuance of the Process whereupon they do depend, and whereby they be made plain, he both blindeth the Reader, and depraveth and corrupteth the Notes, contrary to the true sense and meaning of them. Mr. *Rastal*, by snatching at certain Parcels of the Bishop's Book, patched up two new Books. Dr. *Sander*, by discouraging upon some Fragments of the Bishop's Book, and upon 14 or 15 Leaves of *Alex. Nowel's* first Book, published a huge Volume. *Weak and trifling Reasons*, saith *Nowel*, but earnest and bitter Reproaches. *Nowel's* Ep. to his Confutat.

All these Writers and more, did the Bishop of *Sarum* raise up against himself. And that because, as the same learned Man gives us the reason, he did not tie them straitly to the Trial of Scripture, the certain and only Judge in Controversies of Religion, and wherein indeed they could say nothing at all; but gave them a most large Scope of all Doctors of the Church, who had written for the space of Six Hundred Years after Christ being here on Earth, and of all Councils kept in the same Continuance of time. Out of the which Doctors and Councils, (for that the said Bishop had avouched, that the best Learned of all the Adversaries, or all the Adversaries together, were able to bring nothing to any purpose from them) he set all the Adversaries, learned and unlearned, a Work by common Conference, to devise to say something for themselves, and against him. The said Bishop hath many Adversaries. And why?

C H A P. XXVI.

The State of the Church in the North Parts. And particularly of Rachdale, Whalley, and Blackburn, in Lancashire, belonging to the Archbishop. At Rachdale he founds a Free School. The State of the Church of Canterbury. The Certificate thereof sent to the Archbishop. The Bishops of London and Peterborough go out Doctors.

ABOUT this time, or perhaps the Year before, the Archbishop of *York* seemed to have Visited his Province, as our Archbishop had his. The noise out of the North Parts, *Pilkinton*, Bishop of *Durham* sent to the Archbishop of *Canterbury*; making complaint how sadly things there in those Quarters were out of Sorts. As that the Bishop of *Chester's* Dioces was not Visited by the Archbishop of *York*, who had compounded with the Bishop for it. Nor did that Bishop Visit himself, but only gathered the Visitation or Procuration Money by his Servants; pretending for his neglect, that he would not put the Country to charge. That the Bishop of *Man* was jolly and lived at ease out of his Dioces. That as for the North Parts of *Lancashire*, the Priests were very negligent in the Service, and often said none at all: And that the Archbishop of *Canterbury's* own Towns and Parishes there, namely *Whalley* and *Blackbourn* were very sorrily supplied; the Vicar of one had resigned for a Pension, and in the other a Popish Schoolmaster had settled. *Rachdale* indeed was somewhat better provided by means of a Curate there; who seems to have been one *Gargreve*; for whom to be preferred to be Vicar there, the said Bishop of *Durham* made request. But take his Relation of the State of those Parts as he wrote it to the Archbishop. The State of the Province of *York*.

‘ It is to be lamented to see and hear how negligently they say any Service, and how seldom. I have heard of a Commission for Ecclesiastical Matters, directed The Bishop of *Durham* to the ABp.

A N N O
1564.

rected to my Lord of York, &c. But because I know not the Truth of it, I meddle not. Your Cures all, except *Rachdale*, be as far out of Order as the worst in all the Country. The old Vicar of *Blackbourn* resigned for a Pension, and now liveth with Sir *John Biron*. *Whalley* hath as ill a Vicar as the worst. And there is one come thither, that hath been deprived or changed his Name, and now teacheth School there; of Evil to make them worse. If your Grace's Officers lust, they might amend many things. I speak this for the Amendment of the Country, and that your Grace's Parishes might be better spoken of, and ordered. If your Grace would, either your self, or by my Lord of York, amend these things, it were very easy. One little Examination or Commandment to the contrary would take away all these and more.

The Bishop of *Man* liveth here at ease, and as merry as Pope *Joan*. The Bishop of *Chester* hath compounded with my Lord of York for his Visitation, and gathereth up the Money by his Servants; but never a Word spoken of any Visitation or Reformation. And that, he saith, he doth of Friendship, because he will not trouble the Country; nor put them to charge in calling them together. I beseech you, be not weary of well-doing, but with Authority and Counsel, help to amend that is amiss. Thus after Commendations I am bold boldly to write, wishing good to my Country, and Furtherance of God's Glory. God be merciful to us, and grant, *Ut liberè currat Evangelium. Vale in Christo, Cras profecturus Dunelmum, Volente Deo.*

Tuus Ja. Δουελαμεν.

The Arch-
bishop founds
a Free-School
in *Rachdale*.

Now we are fallen upon the mention of these Places in *Lancashire*, belonging to our Archbishop, I will subjoin something relating hereunto. These three Rectories of *Blackburn*, *Rachdale* and *Whalley* came into the Archbishoprick by Archbishop *Cranmer's* Exchange with K. *Henry* the VIII. and *Edward* the VI, formerly appropriated to the Abby of *Whalley*. The Rectory of *Rachdale* was let to a Farmer with this Condition among others, that the Vicar should be paid by him Forty Marks *per Annum*, and to pay certain Pensions to the Ministers that served the Chapels of the said Rectories. But the Farmer for some Years paid not these Pensions; whence the poor Ministers were drawn to great Exigence. Whereupon Archbishop *Parker* went to Law with him, and would have taken from him the Possession of the Rectory by Forfeiture, for Non-payment of these Rents: Meaning, if he should have the better, to have paid the Ministers their Arrears, and enlarged their Stipend for the future. It proved a long Suit and very expensive. At last the Farmer Sir *John Biron* fearing to lose the Rectory, came to his Prayers and Intreaties, and begged the Archbishop, that he would forbear any further to prosecute the Law, and he would leave the Matter wholly to his Grace's Decision and Will. Hereupon the Archbishop pondering in his Mind how many Families that Parish contained, and consulting for the good of the whole County of *Lancaster*, he promised to release the Farmer of all Fears of losing the Rectory, if he, besides the yearly Rent, would give seventeen Pounds yearly, for the finding of a Master and an Under-Master for the teaching of Children in a Free Grammar School, that should be founded in the said Town of *Rachdale*. Which Condition the Farmer readily agreed to, during his Lease. Afterwards, for the Continuance of this School for ever, the Archbishop by his own Ratification, and the Concurrence of the Chapter of *Canterbury*, tied the Sum of Seventeen Pounds *per Annum*, for maintainance of the said School, to be paid for ever out of the Rectory. And it was his Will, that the Master and Fellows of *Corpus Christi* College in *Cambridge* should be Overseers of the same School, and Electors of the School-master, in Case he, or any succeeding Archbishop of *Canterbury*, happened not to do it; as appeareth by an Indenture Tripartite, bearing date, Jan. 1. An. *Regin.* 7. Which he caused to be made; and one of the Copies he left to the Master and Fellows of the said College to be kept among their other Monuments, belonging to their House.

If the Archbishop for the time being, presented not a Schoolmaster in three Months, after a Vacancy, then the Master of the College, or in his Absence the President, was within two Months to nominate and present two able Scholars, and

and offer them to the Archbishop, to chuse one for the School-master of the said School. And let me occasionally add, what I read in a late Book, that another Archbishop, (*viz.* *Fuxon*) augmented still more *Rachdale* Vicarage with 42 l. per Annum. And the Vicarge of *Blackburn* by 70 l. per Ann. beyond the old Pension of 26--13--4. And made *Whalley* 120 l. per Ann.

It was mentioned above, how that in *January* last, upon the Queen's Letters to our Archbishop, for establishing the Uniformity, he had required of every Bishop a Certificate to be sent him up concerning their respective Clergy's Manners and Behaviours, their Doctrine and Conformity to the Rites and Ceremonies of the Church. He also sent his Letters to his own Cathedral Church for that purpose. And this was the Certificate made to the Archbishop's Commissary thereupon.

Christ's Church Cant. The Certificate of the Vice Dean of the Cathedral and Metropolitan Church of Christ in Canterbury, and the Prebendaries of the same Church here present. After due Consultation had upon the Copy of a Letter directed from the most Reverend Father in God, *Matthew*, Lord Archbishop of Canterbury, unto you his Grace's Commissary, containing the Queens Highness Pleasure and Commandment for special regard to be had to the Clergy within the Province, for their Conformity in Doctrine, and Uniformity in Rites and Ceremonies of the Church, and for their private Manners, Usages and Behaviours, according to the Tenor of the said Letters; We do make our Certificate for the State of our Church touching the Premisses in manner and form following.

First, We do Certify, that there is no Doctrine taught or defended by us, or any of us, nor by any Preacher of our Church to our Knowledge, other than that which is approved by the Word of God, and set forth within this Realm by publick Authority.

The Common Prayer daily through the Year, though there be no Communion, is sung at the Communion Table, standing *North* and *South*, where the High Altar did stand. The Minister, when there is no Communion, useth a Surplice onely, standing on the East Side of the Table with his Face toward the People.

The Holy Communion is ministred ordinarily the first Sunday of every Month through the Year. At what time the Table is set *East* and *West*. The Priest which ministreth, the Pytoller and Gospeler, at that time wear Copes. And none are suffered then to tarry within that Chancel but the Communicants.

For the Ministring of the Communion we use Bread † appointed by the Queen's Highness Injunctions.

The Evening Prayer in Winter is between Three and Four; in Summer between Four and Five of the Clock, in the Afternoon. At which Prayers Mr. Dean, when he is here, and every of the Prebendaries, are present every Day once at the least, apparelled, in the Chaire. And when they Preach, with Surplice and Silk Hoods.

The Preachers, being at home, come to the Common Prayer on Sundays and Holydays, wearing Surplices and Hoods.

The Petty Canons, the Lay Clerks and Choristers wear Surplices in the Choir daily.

The Schoolmaster for Grammar, the Usher, and the Queen's Highness Scholars come to the Choir on Sundays and Holidays in Surplices.

Thirdly, We certify, that touching the Manners, Usages and Behaviours for our selves, for the Preachers, and other inferior Ministers within our Church, we know none that liveth unorderly, or to use himself otherwise than is by Order prescribed and permitted by the Queen's Highness Injunctions.

*Thomas Willoughby, Thomas Beacon.
William Darrel, Theodore Newton,
Johannes Butler, Henry Goodrick,
Andrew Peerson.*

This Year did *Grindal* Bishop of London, and *Skamler* Bishop of Peterborough, go out Doctors of Divinity per Gratiam, in the University of Cambridge.

The End of the Second Book.

A N N O
1564.

Dr. Kennet's
Case of Im-
propriat.
The State of
the Church of
Canterbury as
to Conformi-
ty, to be Cer-
tified.

The Certifi-
cate from the
Church.
MSS.C.C.C.C.
Miscellan. D.

I.

II.

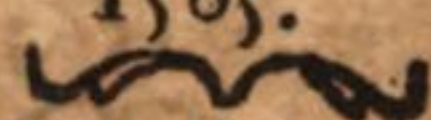
† Which was
to resemble
the Singing
Cakes, which
served for-
merly for the
use of Pri-
vate Masses.

III.

Two Bishops
created Do-
ctors in Divi-
ty.

A N N O

1565.



T H E

L I F E and A C T S

O F

M A T T H E W,

Archbishop of Canterbury.

B O O K III.

C H A P. I.

Proceedings with Sampson and Humfrey. Sampson deprived, and confined. The Archbishop's Kindness to him, in Letters wrote in his Behalf. His grave Advice to him. Other Recusants silenced. Among the rest, Withers of Bury. His Letter to the Archbishop of Compliance. Some are winked at.

The ABp.
uneasy: And
why.

TH E Archbishop was now arrived to the Sixty First Year of his Age; and all the remainder of his Days from hence to his Grave was imbittered by the Labours and Pains he had with such as would not comply with the established Rites and Orders of the Church. The former part of this Year was taken up in very uneasy work to the Archbishop and his Fellows, viz. In pressing Conformity to the Ceremonies, and to the Habits chiefly; and in citing and censuring those that yielded not due Obedience.

Sampson and
Humfrey will
not Comply.

We come now to pursue the Proceedings with *Sampson* and *Humfrey*; who being the Heads of this Party had been summoned up from *Oxford* before the Archbishop and the Commissioners Ecclesiastical, with whom we left them earnestly debating the last Year. With these they did not only contend about the Points in Controversy both in Words and Writings, but they appealed to the Learnedest Foreign Divines of the Reformed Churches, whose Judgments they themselves had sent over in their Letters, that there might be a means of allaying these Contests, as we shall hear more of by and by: But nothing could move them. No, tho Bishop *Grindal* prayed *Sampson* even with Tears, that he would but now and then, in the publick Meetings of the University, put on the square Cap, but could not prevail with him to do so. So they utterly refusing to Conform themselves

Sampson de-
prived.

were

were both confined. But the Storm fell upon *Sampson* chiefly, who being in so eminent a Place in the University, and for fear his Example might have too great an Influence among the Students, was by a special Order from the Queen deprived of his Deanry by the Archbishop and Commissioners.

Humphrey, after Confinement in London for some time, got leave to depart home; retiring for a time to the House of the pious Widow Mrs. *Warcup* dwelling in Oxfordshire or Berks. The same that was so remarkably charitable to the poor afflicted under Q. *Mary*. Being here, he wrote a Letter May 24. to his Friend *John Fox*, lamenting the present Condition of their Affairs; and knowing what an Interest *Fox* had in the Duke of *Norfolk*, whose Tutor he had been, and for whom the Duke had expressed a long time a very great respect, *Humphrey* excited him to use all his Influence with the said Duke; that he by Letter, or by word of Mouth, would procure a Forbearance of these Impositions. And the Duke indeed seemed well inclined hereunto. For when *Humphrey* was at *Norwich* not long before, the Duke promised him his Endeavour in many kind Words. But if we desire to see the earnest Concern this Learned Man had for this Cause, I shall here set down a part of his Letter.

Nostræ Res quo in statu sint, in quo lubrico & scapulofo loco versentur, non ignoras, audis, vides, ingemiscis. Quibus autem modis tantæ miseriæ sublevari possint, quo tot malis salutaris Medicina adhiberi queat, non reperio, non invenio, nescio. Tu siquid nosti, communica; ne desis. Causæ bonæ, Officio tuo, Laboranti Ecclesiæ. Siquid Ducis Nor. Literæ, opera, gratia, Autoritas valere possunt, Age, effice, ut vel scribat ad suos serio & sepe, vel presens cum aliis instet, urgeat. Miseret me fratrum; aliorum qui summi & primi esse volunt, pudet. Dux, cum essem Norwici, longè & prolixè pollicitus est omnia. Deus sic illi Dux sit, sic regat & flectat alias, ut congruentibus animis & studiis in Causam honestissimam, sed deploratissimam, incumbant. Ultimum ac præstantissimum Refugium est, ardens ad Deum hominum bonorum Comprecatio, pro Regina Serenissima, pro Consiliariis Honoratissimis, pro Episcopis, pro Ecclesiâ. Tu, mi Foxe, Ora, Intercede, clama, ac vale in Domino, qui tuos omnes Labores Sanctificet ac fortunet, Uxorem & Liberos conservet. Angliæ ex ædibus D. Warcoppæ, piæ & Lectissimæ Viduæ. Maii 20.

T. totus Laur. Humfredus.

Notwithstanding *Humphrey*, for his usefulness in the University, had a Toleration till Ten or Eleven Years after, when he complied, and wore the Habits. But even this present Year 1565. he was presented to a Benefice in the Dioces of *Sarum*, by the Bishop of *Winton*, with the mild Archbishop's Consent, as it seemed, tho *Jewel*, the Bishop of the Dioces, made some stop to it. *Humphrey* had a little before felt the Pulse of these Bishops assembled in the Ecclesiastical Commission; and found the Bishop of *Winton* contented to pleasure him, and had the Archbishop's Favour too, but Bishop *Jewel* seemed more difficult. Yet *Humphrey* thought, he would not refuse to admit him at last; which was the Cause that he had not spared his Purse nor Travail about this Living; That Bishop objected to him *S. Paul's Axalasaria*; meaning either that Confusion spoken of by him, 1 Cor. xiv. 33. God is not the Author of Confusion, but of Peace: Or those Tumults (the same Word in the Greek) 2 Cor. xii. 20. Whisperings, Swellings, Tumults? Which the Apostle layeth to the Charge of the same Corinthians. The Bishop also told him, that Diversities in God's Worship was Deformity; and that it was a sufficient Cause of Deprivation. What *Humphrey's* Answers were he gave in a Letter to the Bishop dated Decemb. 20. from Oxon, to this purport. That his Lordships stay hung up on a small Point. That he never was Author of Confusion: For that was, he said, a horrible Crime. But that he had studied to live in Peace and Concord with his Brethren, and in due Obedience towards his Betters; and that so he purposed, by the Grace of God to do. But that he took this Matter far otherwise than his Lordship did signify it to be, both in Nature and Substance; and in all Circumstances, as appeared by the Word *axalasaria* in *St. Paul*. And that if Diversity in outward Ceremonies were Deformity, if it were any Confusion, if it were a sufficient Cause of Deprivation, if it were a necessary Par-

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Humphrey retires to Mrs. *Warcup's* House.

Humphrey to *Fox* to move the Duke of *Norfolk*.
MSS. *Foxii*.

Presented to a Living.

The Archbishop's Intercession for him.

With the Bishop's Consent.

With the Secretary's.

His Letter to Bishop *Jewel*.
MSS. G. *Pety*.
Armig.

With the Archbishop's Intercession for him.

A N N O
1565.

~~~~~

-ST. GEORGE'S  
HALL  
1565  
2 quire  
1565

cel and essential piece of the Ministry, that none might be without it; if this Congruity and Prescription came not directly from the Pope, and if it were before the Popedom; then I am, said he, much deceived. But that whatever it were, light or great, Order or Disorder, it forced not. And that, as he wrote before, so he again assured his Lordship, that his Desire was not to innovate any thing that Way, or to violate their Ecclesiastical Ordinances by Example, Thought, or Council. He added, that the Man that then served the Cure, he heard was conformable enough, and that he himself, when he preached, should not transgress. That therefore if he offended not in his Dioces, he trusted the Bishop would not be offended out of his Dioces. In short, that this was the first Living or Benefice that ever was granted him. And for that he had passed the *Scyllis* and *Syrtis* of Popish Proctors by the Archbishop of Canterbury's Favour, and the Bishop of *Winton's* Patronage, now it rested upon his Friendship, and *in portu* to make Shipwrack, it would grieve him, and to take a Repulse by him [the Bishop] would comfort Mr. *Saye*, whose Prophecie of his not having it, would by the Bishop's means be verified. What Effect and Issue this earnest Letter had with the Bishop, I do not find. But in Five Years after he became Dean of *Glocester*. And so we leave Dr. *Humfrey*.

Lawyers argue concerning Sampson's Deprivation.

But concerning *Sampson* we have something more to say. Some of the common Lawyers disputed the Legality of his Deprivation, and would have those that inflicted this Punishment on him to be involved in a *Premunire*, for so doing. In a Volume in the *Cotton Library* there is a Discourse of some great Common Lawyer for *Prohibitions*. Where he hath this Passage, 'That Justice *Brook* in his *Abridgment*, *Titulo Premunire*, num. 21. reported that *Barlow*, Bishop in the time of *Edw. VI.* for that he had deprived the Dean of *Wells*, that Deanry being a Donative, was in a *Premunire*, and was constrained to sue for a Pardon. And if it be so, said this Lawyer, in all Donatives, I would fain know by what Authority Mr. *Thomas Sampson* was deprived from the Donative Deanry of *Christ's Church* in *Oxford*, which he had *Pro termino vite* under the Great Seal of *England*. If in Law it be a Lay thing, and the Ecclesiastical Commission is only to exerce Ecclesiastical Jurisdiction in Ecclesiastical Causes, it must needs follow that the Fault in the one was as great as in the other. These are the Words taken out of that MSS.

Sampson confined.

But however, *Sampson* was not only deprived of his Deanry, but of his Liberty too, being confined by the Queen's Special Commandment; who was very angry with these Men, and thought good to make *Sampson* an Example to the rest: Yet not committed to a common Prison, tho' that was feared to follow.

The ABp's Intercession for him;

And lying in this Condition, he had two things to do for his better Ease under his Calamities. The one was, to obtain some Favour from the Chapter of *Oxon*, and the other to prevent a closer Imprisonment, and to get a full Liberty from his present Confinement. For both which he applyed to the Archbishop by Letter: Who very gently and readily, out of his tender and compassionate Disposition to all Men, wrote two Letters from *Canterbury*, where he now was; the one to the Dean and Chapter of *Oxon*, praying them to shew Dr. *Sampson* all Favour, and particularly in what he had, or should request at their Hands; especially having been a Man that had, for his Government, well deserved of them and the College. The other to the Secretary on this occasion. The Earl of *Huntingdon*, a great Favourer of these Men, had moved the Secretary to intercede with the Queen, that *Sampson* might have his Liberty to go whither he would, in order to provide for the future Subsistence of himself and Family. The Secretary soon yielded thereunto, but required a Letter from the Archbishop to him first, for that purpose, thereupon the better to build his Mediation with the Queen. For this end the Earl had sent a Messenger to the Archbishop, and *Sampson* sent his own Letter withal: thanking him also therein for the Favour he had done him with the College. *Sampson's* Letter ran thus;

With the Chapter;

With the Secretary.

Sampson to the Archbishop.  
MSS. G. P.  
Armig.

'Reverendissime, S. My humble thanks to your Grace premised. By these Letters enclosed, your favourable Commending of my Case to the Chapter of *Christ Church* in *Oxon* is well witnessed to have had with them just regard. And now as my Necessity compelleth me to crave further aid, so your Facility to grant my



my last encourageth me to make this Second Request for the same. The Honourable Earl of *Huntingdon* hath moved at my Suit Mr. Secretary, that, without Assignment of place, I might go and abide at mine own Liberty; where I may by seeking find some Commodious settling for me and my poor Family. He hath promised to become for me a favourable Mediator herein to the Queen's Majesty, if that in this behalf he might receive from your Grace some Letter of commending this my humble Suit to him, whereupon, as upon a meet Ground, he might the better build his Mediation to her Highness. I think my said Lord of *Huntingdon* doth certify your Grace of the Truth hereof by this Bearer. The Equity of the thing and my urgent Necessity considered, of their own Condition, will move I trust your Goodness to add this Second Salve to my Misery, which I do humbly desire. The Lord *Jesus* direct you by his mighty Spirit to do in your calling that best pleaseth him, *Lond. 3. Jun. 1565.*

A N N O  
1565.

Yours to Command,

*Tho. Sampson.*

The gentle and good nature of the Archbishop was such, that he presently wrote to the Secretary, the very next day after he received *Sampson's* Letter, Recommending *Sampson's* Case most heartily, and praying the Secretary, to use his Interest with the Queen: And that upon the Account of her Clemency, which she was wont to shew indifferently to all her Subjects. Which Letter being so expressive of the mild and Christian Spirit of this grave Father, even to such as did not altogether agree with him in all Points, I do here set down as a Testimony hereof.

The ABp.  
writes to the  
Secretary in  
*Sampson's* be-  
half.

After my hearty Commendation to your Honour. Where I understand that Mr. *Sampson* lieth still at suit for his favourable placing out at his own Liberty, without Note of committing him as Prisoner to any Place, your Honour should do a right good deed in mine Opinion to be Suitor to the Queen's Highness for Favour therein; her Pleasure being thus executed upon him for Example to the terror of others, might yet be mollified to the Commendation of her Clemency; whereunto her Highness is inclined both godly and naturally to all Persons indifferently. And as your Honour is the common Refuge, to be a Solicitor to the Queen's Majesty in our Causes, so ye shall do a good Act to continue herein. Which Favour shewed, if it should be abused by the Wilfulness of some fond Heads, yet God's Cause in reasonable Men may be pitied. And thus, with the offer of my Prayer, and most humble Recommendation to the Queen's Highness, I take my leave of your Honour, from my House at *Canterbury*, this 4th of June 1565.

His Letter.  
MSS. G. P.  
Armig.

And to *Sampson* also he wrote the same day a most humane Letter; and with much Gravity and Sweetness perswaded him to unite himself with the Practice enjoined the Church.

Mr. *Sampson*; After my hearty Commendations; I am glad, that my Letters written in your behalf to the Church took such effect as ye desired. And as ye have not deserved to the same in your Government the contrary, to my Understanding, so again I have written my Letter to obtain your other Request: Praying you in *Jesus* Christ to salve against this great Offendicle risen by your dissent from the Course of the Gospel. Remember, what Obedience so great Liberty of the whole Doctrine of Christ granted, requireth at your Hands. I am perswaded that Time, and indifferent Reading on your Party will give Cause to join together in our Communion. I mean not in Doctrine, but in Matter of Ecclesiastical Policy. And thus wishing you, and all other, well as my self, I end my Letter, Written at *Canterbury* this 4th of June, 1565.

The ABp.  
to *Sampson* ex-  
horting him  
to Unity.  
MS. G. P.  
Armig.

As *Sampson* was thus deprived, so other Recusants of the Habits, and that would not enter Bonds to wear the Square Cap, at that time were silenced, and forbad Preaching in their Places for some Months, and remaining incontinent, after the Space fixed, to be deprived. Of this Number was *George Withers*, a Man of good Learning, Preacher at *Bury of St. Edmond's* in *Suffolk*. When he went down to his

*Withers* of  
*Bury* silenced.



A N N O  
1565.

Flock with this Censure upon him, the People were moved, that they should be deprived of his Ministry and Preaching for want of wearing a Cap, which they made no great Matter of; and they knowing that he had refused it, that he might not give them Offence, nor cast a Stumbling-block before them, (as he told the Commissioners) they presently assured him, that it should be no Offence to them; and prayed him rather to wear the Cap, than to forsake them. And so *Withers*, finding that his departing should more offend them, than his wearing the Apparel, and that the Departure of Preachers would so rejoice the Enemy, he sent a Letter to the Archbishop to let him know, that he would rather *strain his Conscience* a little, as he express it, than to discourage the Godly, or let the Wicked have their Mind. And knowing the Archbishop would allow him to Preach, and to enjoy his Place upon the notice of his Compliance, he sent him word thereof in this Letter following, dated *May 24.* from *Bury*.

He writes to the ABp. promising to wear the Habit.

MSS. G. P.  
Armig.

‘ Right Honourable, and my singular good Lord : Whereas at my late being  
‘ with you at *London*, I refused to enter Bonds for wearing of the Cornered Cap ;  
‘ for the which you did then inhibit and restrain me from Preaching, the Towns-  
‘ men of *Bury*, whose Offence I chiefly feared, have been earnest in hand with  
‘ me rather to wear a Cap, than to forsake them ; promising moreover never the  
‘ more to regard it or mind it for my wearing of it. I thereupon, who greatly  
‘ feared, lest the wearing of it here should be a Stumbling-block, and an occasion  
‘ of Falling to a great Number, who should discredit me, and by that means the  
‘ Gospel by me preached, seeing my expectation deceived, have also altered my  
‘ Mind. I was afraid to have been an offence unto the Godly, considering the  
‘ Wo, pronounced upon them by whom Offences come: But seeing my Depart-  
‘ ure should more offend them, than the wearing any Apparel, and also more  
‘ rejoice the Enemy, who seeketh nothing so much as to banish Preachers from  
‘ them, I will rather strain my Conscience somewhat, than altogether to discour-  
‘ age the Godly, or to let the Wicked have their Minds. Wherefore after Talk  
‘ had with Mr. *Badly* immediately after his return home, understanding that your  
‘ Lordship is content that I should have, use and enjoy my Room and Office of  
‘ Preaching, so that I do signify unto you by my Letter, that I am content to  
‘ wear the Cornered Cap at *Bury*, I thought good to write these few Lines to your  
‘ Grace, to signify I am content to accept it: But yet so as to avoid a greater  
‘ Inconvenience, as *Vae! mihi, si non Evangelizavero, &c.* We shall have more of  
‘ this Man hereafter.

Many Dissen-  
ters winked  
at.

Fox's Letter  
to the Queen.

MS. A. 9.  
to Unity.  
bearing him  
to 2nd (or ex-  
The App.

## Her History.

But notwithstanding those severe Orders of the Queen before-mentioned, and this Prosecution of the same, yet she and her Commissioners did dispense or wink at many Divines who could not comply, and yet had, and retained still Dignities in the Church. There is a Letter of Father Fox, the Martyrologist, writ in *Latin* to the Queen about this time, wherein he exalted her in his Praises, as for restoring Learning and Religion, so particularly for her regard and gracious Answer to a Petition of certain Divines concerning the Habits. Which I suppose was, that she was contented they should be dealt favourably with all. In this Letter Fox said, that he had divers Monuments concerning her Majesty, which he thought of compiling into her History; but he invited her to write her own Life, and that none could do it better. He gratefully commemorated also the Prebend of *Shipton*, which she had lately bestowed on him.

# CHAPTER.

Members of  
Bury Glencoe

B b 2  
 flock  
 Learning, Preacher at Bay of St. Edmund's in Suffolk. When he went down to his  
 space fixed, to be deprived. Of this Number was George Withers, a Man of good  
 Preaching in their Place for some Months, and remaining incompunct, after the  
 not enter Bonds to wear the square Cap, at that time were silenced, and forbad  
 to other Recruits of the Habits, and that would



A N N O

1565.

## C H A P. II.

*The Archbishop's Orders about Licences for Preaching, and Curates. Repairs to Canterbury. Great Feasting in his Hall. He is Godfather with the Queen. Publishes a Dietary.*

**B**UT leaving these Matters a while, let us attend our Archbishop, wearied with the former Controversies, into *Kent*; within the Month of *May* he went from *Lambeth* to *Canterbury*, to entertain his Guests in his new repaired Hall, and to inspect his Dioces. But a little before he went, he found it convenient to re-  
 &ify some things relating to the Clergy. Many there were, who had obtained Licences to Preach from him and other Bishops; Men esteemed then by them to have been discreet Persons, and such as would have dutifully complied with the Orders of the Church established by Authority; but had deceived their Expectations. These were guilty of much Indiscretion (whereof the Queen was informed) and went up and down preaching where they pleased in any Church; and the Curates allowed them, fearing to gainsay their Licences. But now Orders were given out from the Archbishop to the Bishops, that all should bring in their old Licences, and take new; and that no Curate should suffer any to preach in their Churches upon any former Licences given by the Archbishop. And that such as took Licences hereafter, should be bound not to disturb the State of Religion, publickly established. And this stopping of Licences was no new thing. For Archbishop *Cranmer* had called in his Licences twice or thrice upon such occasions. But Care was taken, that such who had Licences, and were now required to take out others, should not be burthened with any great charge therein.

The ABp. calls in all Licences for Preaching.

Again, Curates about this time made it a common Practice to depart from one Dioces to another, having probably been discharged their former Curacies for Scandal, or Popery, or Puritanism, or Insufficiency. Therefore it was appointed, that such Curates as came out of other Dioceses should not be allowed to serve without Letters Testimonial from the Ordinary, where they last did serve.

No Curates to serve in another Dioces, without Letters Testimonial.

And lastly, divers Incumbents of Parishes, Popish Priests as it seems, that were minded to leave their Livings, and run away beyond Sea, as many now did, to make a Benefit of their Livings, would Farm them out at easie yearly Rents, taking good Fines, and then dishonestly depart from their Places, to the manifest Fraud of the Farmers. The Archbishop therefore ordered, that none, especially such as were not of constant abode, should let out their Livings without the consent of the Ordinary, for preventing this, and to provide against all dishonest Bargains. And all this the Archbishop signified by Letter dated *May 12*, to the Bishop of *London*, to disperse to the Bishops of the Province: and may be read in the Appendix.

None to Farm out their Livings without Consent of the Ordinary.

But as to the Licences, it appears that those that had them were not very forward to bring them in, notwithstanding these Orders; but made use of them still to Preach about, where they listed. And the rather, because they made Advantage by it, requiring Money for their Sermons. Some of these Licensed Preachers came in Bishop *Jewel's* Dioces. Of whom by a Letter dated *Decemb. 22*. He gave notice to the Archbishop, 'That there were certain, that had received his Grace's Licences; and these past up and down the Country from Church to Church, preaching every where, as if they were Apostles: And by virtue of your Grace's Seal, as he added, require Money for their Labours. I will stay one or other of them, if I can, that your Grace may know them better.'

[ Numb. XXXII. ]

The ill Practices of some of the Licensed Preachers.

Certified by Bp. Jewel to the ABp. MSS. C. C. C. D.

The



A N N O

1565.

The ABp.  
makes Three  
Feasts in his  
Hall at Cant.  
Historiol.

At Whitfun-  
tide.

The Archbishop soon after this, repaired to *Canterbury*: And to add to the rest of his Noble Expences in and about his New Hall and Palace mentioned before, to warm them, as we used to say, made there Three magnificent and most splendid Feasts in the Summer. The first was at *Whitsuntide*, and lasted Three Days, that is, *Sunday*, *Monday* and *Tuesday*. Which was after this manner; his Grace first resorted to his Cathedral Church, to pay God his Service, and there after he had Preached himself to the Clergy and People of *Canterbury*, they received the Holy Communion at the Hands of the Dean and Clerks. That thus, having made his Guests first Feast with God before they feasted with him, every thing afterwards might be the more decently and inoffensively performed. Church being done, he was conducted home to his Palace by the Prebendaries of the Church, the Maior of the City and his Brethren, and many other Gentlemen of the Country, who all dined in his Great Hall, which he had a mind to see filled. All took their Places in their comely Order. The Archbishop himself sat in the midst of the uppermost Table. On his Left Hand, the Maior, and all other Men according to their Dignity and Quality. And so on one side of the Hall a continual Row of Men filled the other Tables, set in order, and severed by a little Space between, throughout the length of the Hall. On his Right Hand sat only some Noble Women, and others who were Wives of some Persons of Quality, and a Course and Line of Women the length of the Hall, altogether like and corresponding to the Row of Men on the other Side. This Order of placing the Women was observed in Honour of the Queen's Majesty; because that it was under her Government that the Archbishop, having escaped the Cruelties and Threatnings of the Papists, was now advanced to that Height of an Archbishop. This first Rank of Guests being risen, and the Tables cleared, they were furnished again the second time, and filled with others, partly of the Archbishop's Family, and partly of the Country thereabout, who straitway sat down in their Places that rose, in the same Order as before. And this manner of Feasting continued the two next Days also.

On Trinity  
Sunday.

His Second Feast was on *Trinity Sunday* following. Which he celebrated in Memory of K. *Henry VIII.* the last Restorer and Founder of the Church of *Canterbury* (dedicated to the Holy *Trinity*) and Reformer of several Evil Ceremonies and Customs. But as the last Feast, so this, was begun with God's Service at the Cathedral; where Prayers being ended, one of the chief Ministers of the Church made a Sermon, and then the Archbishop himself administered the Mystical Bread unto the People. And all being finished, he departed, decently and reverently conducted home, by the whole Number and Congregation of them that had assembled at the Church: Who all dined in the Hall, in the same Manner as before, with other chief Men, both of the City and Country.

At the Assizes.

The Third Entertainment, which seemed to have been more grand than any of the rest, was on the 23d. day of *July*, in Assize time; When the Archbishop invited to Dine with him the Judges that went that Circuit, Sir *John Southcotes*, a Judge of the Common Pleas, and *Gilbert Gerard*, Esquire, Attorney General to the Queen, and Sir *Thomas Kemp*, Knt. High Sheriff, with all their Train; and all the rest that were met at these Assizes, as well Gentlemen, as meaner Persons: For by Messengers and Officers, the Archbishop had invited also the Justices of the Peace, Advocaters, and Common Lawyers, and all the rest of Proctors and Attorneys: Who all (with a promiscuous Company) in Troops came in. The Hall was set forth with much Plate of Silver and Gold, adorned with rich Tapistry of *Flanders*, and furnished with many Tables; at which the Guests were disposed according to their Quality. There were Dainties of all Sorts both Meats and Drinks, and in great Plenty, and all things served in excellent Order, by none but the ABp's Servants. The Tables were often the same day furnished afresh with new Guests, by reason of their Multitude, as the former were satisfied and gone. The Ladies and Gentlewomen were nobly entertained in inner Parlors, received there by Mrs. *Parker*, the Hall being now filled only with Gentlemen. Otherwise at these Feasts, it was the Archbishop's Custom, in Honour of Matrimony, to entertain both Men and their Wives.

The Palace  
now in Ruin.

Of this noble Hall and Palace at *Canterbury*, now within an hundred and Fifty Years, there is little or nothing left, except a few Ruins: (Thus, accord-



According to our Archbishop's true Motto, *Mundus transit, & Concupiscentia ejus.*) And yet so much, that a Friend of mine of late Years, discovered the Arms of the Archbishop in Stone, upon the Wall of the South End of the Palace, very fair, and the Date 1565. as he supposed. Some of the Out-Walls of the Hall I saw divers Years ago remaining; and many of the curious broken Pillars were piled up there for Fencing: And within the *Axea* of it, was a good House erected, and an Orchard; then occupied by a Minister of the City of Canterbury.

When the Archbishop was returned to *Lambeth*, the Queen did him a great Honour, in appointing him with her Self, and the Illustrious Prince, *Thomas Duke of Norfolk*, to stand Godfather to the Son of *Cecilia*, Sister of the King of *Sweden*, and Wife of *Christopher*, Margrave of *Baden*. Who was Baptized at her own Chapel in the Month of *September*, and by her named *Edwardus Fortunatus*.

About the declining of this Year happened a great Dearth, by reason of unreasonable Weather; and the Prices of Corn grew so high, that it threatened a Famine. Tho' the Queen by her prudent Conduct at length brought down the Prices, partly by hindring the Exportation of Corn, and partly by encouraging the Importation thereof from Foreign Parts. But during this time, the wiser Sort began to think of the Causes of the Dearth, and of the Remedies for the Prevention of it; and of more thrifty Living for the time to come. Concerning the latter, a Paper was published in Print, intituled, *A DIETARY*; which, tho' it have neither Date, nor Name of the Author, yet I have some strong Presumptions, that it was composed by our Archbishop, and set forth about this time, for the common Benefit. It consisted first of a Writ published by *Edward II.* Anno 1315. upon a great Dearth, wherein were stinted the precise Prices of all sorts of Provisions. And of another the Year after, for restraining of unmeasurable Services of Messes and Meats. Then followed a Warning of our Saviour, concerning excessive Eating and Drinking, taken out of *Matth. 24. 37, &c.* and *Luke 17. 26, 27.* Next, came a Constitution of Archbishop *Cranmer*, Anno 1541. for retrenching the Tables of Clergymen to a particular Number of Dishes, intituled, *Constitutio Thomæ Cranmeri Archiepiscopi, & aliorum fratrum suorum.* And Lastly, the Paper concludes with a Legantine Constitution of Cardinal *Pole*, enjoining Sobriety in the Clergy, as to their Persons and Families, that they might give good Example: As to their Habits, forbidding them the wearing of Silk: As to their Tables, enjoining, whatsoever Guests they had, but Three Kinds of Meat, or Four at most, besides Fruit, and Banqueting Dishes; and the reading of Holy Books, and good Communication, should make up the rest of the Furniture of the Table. This is thus intituled, *Inter Constitutiones Legantinas, editas Londini, 1555. Præsidente Reginaldo Cardinale Polo Decret. 5.* This Sheet I thought worthy to be preserved in the Appendix; together with another MS. of the same Nature, which I found thus superscribed by Sir *Will. Cecyl's* own Hand; Nov. 1565. Causes of the Dearth of Corn, with the Remedies.

The ABp.  
Godfather  
with the  
Queen.

The Archbi-  
shop publish-  
es a Dietary,  
upon Occasi-  
on of a Dearth  
feared.

Looks to the  
Licencing of  
Preachers:

And particu-  
larly into the  
University  
Licenses.

The Occasion  
thereof.

Numb.  
XXXIII,  
XXXIV.



A N N O

1565.

## C H A P. III.

The Archbishop moves the Chancellor of Cambridge, for Regulation of University Licenses. One Withers Preaches there, for Reformation of Glass Windows. Several Heads of the University write to the Chancellor, against pressing Conformity there. Dr. Hutton and Dr. Beaumont, by Occasion hereof, Misrepresented. He sends them New Statutes, framed chiefly by the Archbishop. His Advice to the Chancellor hereupon. Fanatici Superpelliciani in Cambridge, complained of to him.

Looks to the  
Licensing of  
Preachers :

And particu-  
larly into the  
University  
Licenses.

The Occasion  
thereof.

Geo. Withers.

FOR the hindring the further spreading and breaking out of the aforementioned Irregularities and Disorders in the Church, the Archbishop thought it highly necessary to look well to the Licensing of Preachers : That none might be admitted to Preach, but such as he might be well assured of, for their Compliance with the Orders established.

There was a Power lodged in the University of Cambridge, to License Twelve Preachers yearly, to preach any where throughout England, without obtaining other License from any other. This the Archbishop was jealous of, as opening a Back Door to let in the Disaffected into the Church : And therefore he thought it very adviseable, for the Chancellor of the University, (who was the Queen's chief Secretary) Cecyl, to take some Order about this. And this he might, and ought to do, because the Licenses, as the University then gave them, were discrepant from what they anciently were.

That which gave the first Occasion to look more narrowly into these University Licenses, was this. While things were in that Ferment in the Church, as hath been mentioned already, about the beginning of the Month of March, Anno 1564. and the Puritans, (for by that Name they now commonly went) laboured, at this Juncture, all they could, to shew their utter Dislike and Resistance of that Conformity that was then in Agitation, out of hope, belike, that when the Superiors should observe how irksome these Matters were, they might be discouraged any further to press them ; a great Racket was raised in Cambridge, chiefly occasioned by a busy Member thereof, named George Withers, mentioned before, a Man of Parts and Zeal. He, whether in his Sermon, or otherwise, had prest for a Reformation of the University Windows, urging, I suppose, the Superstition of the Stories painted on them. Whereupon followed a great Destruction of them, and the Danger of a greater, by some Zealots there. This Person was Preacher at Bury, as we heard before, and was so well thought of by Parkhurst Bishop of Norwich, that he had given him it seems Encouragement in his Dioces ; notwithstanding an Ecclesiastical Commission he lately had gotten, for the checking of these Seditious Preachers. For which the Archbishop twitted him, in a Letter to Cecyl, saying, *My Lord of Norwich hath gotten him a Commission to good Purpose.* The News of this Hurlyburly was soon sent both to the Archbishop, and the Universities Chancellor. But when the Heads had either wilfully connived at this Man, or thought it not safe, or in their Power to Censure him, the Archbishop sent for him up, to answer for his Doings, before him and the rest of the Queen's Commissioners. About a Fortnight after, Withers appeared *cum magna confidentia, vultu Senatorio*, as the Archbishop exprest it to the Secretary. And because the Disturbance chiefly seemed to arise from some Sermon, that he had preached in the University, the Archbishop demanded of him his Letters of License to preach. Whereupon he produced the Letters of the University ; whereby he was, in the Year 1563. nominated and appointed by Dr. Hawford, Vicechancellor, one of the Twelve University Preachers. This License the Archbishop, who was excellent-



ly skilled in the ancient Customs of the University, as well as other Antiquities, found to be defective, being drawn up in the Name only of the Vicechancellor, Masters, and Scholars of the University, without any mention of the Chancellor's Name: Which, according to the Laudable Custom, ought to have been prefixed.

This the Archbishop signified to the Chancellor. Whereupon, and probably by the Archbishop's Advice, he sent for his Vicechancellor, as for other Matters, so to satisfy him of the Power that lay in him to give these Licenses. And, that he might be prepared to talk with him, when he should come up, he requested the Archbishop to communicate to him some part of his University Notes, concerning this Business of Preaching. Hereupon the Archbishop sent him a Form of License for Preaching, of old Custom used, and the Original of that Privilege granted the University. The Sum of which was, that at the Suit of *Thomas Cabold*, the Pope's lesser Penitentiary in the Roman Court, for *England, Scotland, and Ireland*, *Julian* Bishop of *Ostia*, by the Authority of Pope *Alexander* the Sixth, granted to *Fisher* Bishop of *Rocheſter*, Chancellor of the University, and his Successors, License to chuse every Year Twelve Doctors, Masters, or Graduates, who should be in Priests Orders, to preach through the whole Kingdom of *England, Scotland, and Ireland*, under the Common Seal of the University, without any other License from any other Bishop. And for this there was a Bull of the Bishop of *Ostia*. And upon this, *Fisher* the Chancellor, gave License to one *Bayly*, to preach throughout *England*, in *May*, 1522. The Archbishop sent him also another Form of License for Preaching, that was then used: And that was the License given to *George Withers*, which ran in the Name of *Edward Hawford*, Vicechancellor, without any mention of the Chancellor: And it mentioned this, as granted to that University from the Queen's Letters Patents, bearing Date the Third Year of her Reign: And the License ran *Durante vita naturali*. It had also this Clause, which touched the Archbishop, as an Infringement upon his and his Brethrens Authority, *Licentia Ordinariorum locorum super hoc minime requisita*. He acquainted him also, that this Privilege of Licensing was sued for by the University, to be granted them of King *Edward VI.* but not obtained. The Clause containing this Privilege, as it was drawn up, and prepared to be inserted into the King's Letters Patents, the Archbishop sent to the Secretary, with the two other Forms, and the Clauses in the Queen's Letters Patents concerning this Licensing. All which are repositied in the Appendix.

After he had imparted to the Chancellor, namely, Secretary *Cecyl*, these Forms of Licenses, he told him, 'He had best look to it, or else it would grow to much Inconvenience. And that he took all their Licenses hitherto, in the late Form wherein that of *Withers* was drawn up, to be naught; because they were not according to the ancient laudable Form, his Name, as their Chancellor, not prefixed. Which Authority, he said, it were best for him to keep still; so might the better Choice be made. And to say the truth, as he goes on, seeing their Letters Patents be granted, but agreeably to their Privilege, it is but a weak hole for them. For that Bull of *Episcopus Ostiensis* is long ago dead. That for his Dioces he was resolved, unless he saw the Chancellor's Name prefixed, they should not be received. That he could not see what Master Vicechancellor's Experience [who, it seems, was now come to Town] had brought up to inform his Honour, [their Chancellor] more than his [the Archbishop's] Notes had declared. That they left out of their Licenses such Words as were in the Bull of *Hofiensis*, whereto their Stile did allude. That he took it, that tho' sometimes the University Seal went out by the Name of the Vicechancellor, yet it was not rightly done. For the Incorporation was, *To the Chancellor, Masters, and Scholars*: And such Stile were fitter for the Seal of the Office. And he thought the Bishop of *Rocheſter*, for the weight of the Matter, would have it pass in his Name, [as it did in the first Form.] And he thought too, not without some Trial, or credible Information of the Worthiness of the Party. In his Opinion, he added, it would be well done, that they had a Form prescribed of their Licenses, and so express in the Proctors Books, and by a Grace established, with the annulling of all Licenses past before. Telling him, that if they so much abused the Queen's Grant, *Ille Vivente*, what would they do hereafter? He took notice also of the largeness

The ABp. imparts a Writing to the Secretary, shewing the Original of this University Privilege, of Licensing Preachers.

Numb.  
XXXV.  
XXXVI.  
XXXVII.  
XXXVIII.

His Advice to him thereupon.

XIXXX  
The first  
and last

XX  
The first  
and last



A N N O 1565. of the Licenses they granted, namely, for Natural Life. Whereas all Ordinaries, in their Licenses, granted them more deliberately, inserting such Words, *Quandiu nobis placuerit, Et, Dum laudabiliter te gesseris.* But they, simply, hand over head, admit all without Revocation.

The State of the University, as to Conformity.

This Effort of *Witbers*, before mentioned, gave occasion to look more narrowly into the Manners and Conformity of the Students of that University. And it was also found to be there much neglected by many. Which to redress, great Endeavours were used. The Queen appointed the Visitors to inspect again, and regulate the University Affairs. The Statutes of King *Edward VI.* established by his Council, and delivered them by his Visitors, were revised by these, and sent them home again. The Queen signified her Mind to the Archbishop, as to their Obedience to the Ecclesiastical Laws for Apparel, and the like; and bad him write his Letters to the University, declaring in them her Majesty's Pleasure. The Chancellor sent down his Orders about rectifying the Grant of Licenses, as well as other Matters.

Several Heads write to the Chancellor, to stop the Queen's Proclamation for enjoining the Habits.

In the mean time, that I may take up here, what I can retrieve of the University Matters, in the Month of *November* this Year, several Heads of the University, that liked not what was now in Agitation, wrote their Letter unto the Chancellor: And they were Men of Note, namely, *Robert Beaumont*, Master of *Trinity College*, and one that had been an Exile; *Roger Kelk*, Master of *Magdalen*; *Matthew Hutton*, Master of *Pembroke Hall*, and the Queen's Professor, afterwards Archbishop of *York*; *Richard Longworth*, Master of *St. John's*; and *John Whitgift*, Fellow of *Peter House*, and *Margaret* Professor, afterwards Archbishop of *Canterbury*. Who all subscribed this Letter with their own Hands. Wherein they signified to him, that they had heard now a good while, concerning an Edict, or Proclamation, that was to be issued out from her Majesty, for the enjoining the wearing of the old Habits, and forcing all the Members of the University to submit thereto. They shewed him, that there was a Multitude of Pious and Learned Men, who thought in their Consciences, all using of such Garments was unlawful for them. So that by the Imposition thereof, they must be compelled to depart. But if it should so happen, that they should go away, the University would be left very bare and destitute. They therefore thought it their Duty, leaving this Condition of their Brethren, and Fellow-Academics, to his Consideration, earnestly to beseech him, that, according to the great Credit and Favour that he had with the Queen, he would be their Mediator with her, to remit the Promulgation, and publishing of this Order. And that in their Judgments, the taking off this Burthen, especially considering the present State of the University, would not bring either Inconvenience or Danger. But on the contrary, they feared, that such Imposition would prove very injurious, both to the preaching of the Gospel, and good Learning. The Copy of this Letter I have inserted into the *Appendix*.

Numb. XXXIX. The Letter ill taken.

But this Letter was ill taken, and great Stir was made about it; and that because of the Reports, partly true, and partly false, that attended it. For it was reported, that *Dr. Hutton* had writ against the Apparel, and that he had in his publick Sermons preached against it, and winked at the Neglect thereof. And that he and the rest had been Instrumental, to create Disturbances in the University about it. Which caused the Chancellor to write a very sharp Letter to *Dr. Beaumont* his Vicechancellor. But the Truth was otherwise. For *Dr. Hutton* had writ nothing of the present Controversy: But something he had said in two Lectures relating to it; namely, to repress the fond Dealing of rash young Men, in framing such Grounds and Arguments against Apparel, as they were not able to prove. And *Dr. Beaumont*, in a Sermon, reprehended the rash and unlawful Attempts of them, which (being private Men) would, by making of Reformation, thrust themselves into the Office of the Magistrate. Tho' in the Afternoon, in a Sermon made in *St. John's Chapel* by *Mr. Fulk*, he was uncharitably spoke against for his so doing. He himself Weekly wore the Surplice; and for other appointed Apparel, not only lived in order himself, and procured it in others, as much as he could; but also saw Offenders punished, so far as the Local Statutes permitted; as he writ himself to the Chancellor in his own Vindication.

*Beaumont* excuses it.

And as for the Letter, *Beaumont* gave this Account of it. There were at that time two sore and unseemly Letters drawn up by some Persons; the one to the Queen's



Queen's Majesty, and the other to the Chancellor, whereunto many were to have subscribed. These Five Heads, fearing, through the said Letters, chiefly by that to her Majesty, the whole University should have incurred great Displeasure, Means were found, that both those Letters, being rash and untrue, were stayed; and a third with much Mitigation was writ to the Chancellor by *Beaumont*, and the rest; 'Not by them, as the said *Beaumont* told the Chancellor, who sought to subvert Civil Orders, but by humble Scholars to their Head and Chancellor, for the avoiding of greater Inconvenience, which then, as it seemed, could not otherwise have been repressed. But the Fact being disliked, he, being it seems the chief Agent, was sorry for it: And was bent to continue in order without change, and also to see to others, which he had to do with, as he ought. As he wrote to the Chancellor, in his Letter dated *Decemb. 6.*

Among the MSS. I make use of, I meet with a Paper without Date, of an old Hand Writing, somewhat difficult to be read, with this Title, *For Orders in Apparel, and other things in Oxford.* Which Paper belonged to Archbishop *Parker*: And he sent it, as I judge, to Sir *William Cecyl*, who was now very busy in preparing the new Statutes for the University: That so the Archbishop might contribute, what he could, to him, in so weighty a Work. The Archbishop knew this would be of great force, for the clearing these two or three Things. I. That it was no novel Matter to prescribe Apparel, to such as were Members of an University. II. That the Prescription of Apparel related not so much to Religion, to distinguish him a Papist that wore it; but was a more civil Matter, appointed for Decency, to distinguish a Scholar of the University from another Man. III. That this Injunction of Apparel, that was now required and urged in the University, was no more, than what was very anciently required and observed there. The Transcript I have placed in the *Appendix.*

I hinted before, that the Chancellor of the University had this Year sent down his Orders for the rectifying of several things amiss there, chiefly caused by the Incompliance of such as opposed the Rites. It was nothing but a Reformation of the University Statutes; and done with great Advice for the Maintenance of Learning, and decent Order within the said University. Wherein he was greatly assisted by our Archbishop. It took him up the best part of this Year, before he brought the Business to a Conclusion. The Statutes thus reformed, and sent down for the Consent of the University, were generally well and gratefully received, and published in the Regent House: Tho' some few Hot-headed Men there made some Opposition. But by the most and best part consented to, declaring themselves ready to execute them; as some Letters sent now to the Chancellor, gave him to understand.

The Chancellor was a prudent, wary, and circumspect Man, and loth to give Offence, or use Rigor, and so made some Demurr. These Letters therefore from *Cambridge*, he sent to the Archbishop to peruse, requiring his Advice and Judgment thereupon. Who soon after sent him this Message, that by those Letters it might be understood, that he, the Chancellor, had such there, that were ready to execute his Orders, and they of the best sort, and of the most part, excepting a few *Catalines*, as he expressed it, who by Sufferance would infect the whole. And to excite him to a Resolution to punish such as were Infringers of his Orders, he added, 'That if he, their Chancellor, of the Privy Council, and in such Place and Credit as he was, should suffer so much Authority to be born under Foot, by a bragging brainless Head or two, in my Opinion, said he, your Conscience shall never be excusable: Praying his Charity to pardon his Plainness, for he spake *Ex intimo corde, ex pura conscientia, coram Deo & Christo ejus.* We marr our Religion, as he proceeded; our Circumspections are so variable, (as tho' it were not God's Cause, which he will defend) makes Cowards thus to cock over us. I must say as *Demosthenes* answered, what was the chief part in Rhetorick, the second part, the third, Pronunciation, Pronunciation, Pronunciation, said he; so say I, Execution, Execution, Execution of Laws and Orders, must be the first and the last Part of good Government. Altho' I yet admit Moderation for Times, Places, Multitudes, &c. And hereafter, for God's Love, never stir any Alterations, except it be fully meant to have them established. For else we shall hold us in no Certainty, but be ridiculous to our Adversaries, con-

A N N O  
1565.

Ancient Orders for Apparel in Oxford.

Numb. XL.

The University Statutes reformed, and sent down.

The Archbishop's Advice to the Chancellor, upon some Opposition thereunto.



A N N O  
1565.

Disorders in  
St. John's, and  
other Colle-  
ges in Cam-  
bridge.

Their Apo-  
logy to Cecyl.

The Master of  
St. John's In-  
strumental.

The Chancel-  
lor sends to  
redress these  
Disorders in  
Cambridge.

temned of our own, and give the Adventure of more Dangers. And thus beg-  
ging him to pardon his Boldness, for his own part, he said, he reposed himself  
in *Silentio & in spe*; Et *fortitudo mea Dominus*, however the World fawneth or fu-  
meth. This notable Letter was writ Decemb. the 8th.

What Resolution upon this Letter of the Archbishop, Cecyl the Chancellor took  
up, may appear by his Message sent to his Vicechancellor two Days after, viz.  
December the 10th. as we shall specify by and by, after we shall have related what  
happened particularly in St. John's College, where the said Chancellor was once  
a Student, and ever after a Favourer and Patron of the same. For they had, by  
Agreement of almost all the younger sort, on one and the same Day, resorted to  
the Chapel without Surplices, commonly worn before, and had also innovated  
in some Parts of the Divine Service, and Administration of the Sacrament, then  
celebrated. And the like Course was used in many other Colleges. The Tidings  
whereof were soon brought to Cecyl: Which he took very heavily, as creating him  
great Trouble, that Orders and Rules, established by publick Authority, should be  
so presumptuously broken by such, who ought peaceably to obey their lawful Su-  
periors. Therefore forthwith he sent to them, admonishing them peremptorily,  
that they should do as they had done always before, in Obedience to Order and  
Law.

But they quickly dispatched an Apologizing Letter for themselves; Beseech-  
ing him, that their Consciences might not be forced to the Ceremonies they had  
laid aside; And that he would not suffer *acerbissimum illud Conscientiæ Servitutis ju-  
gum*, i. e. that most bitter Yoke of Slavery of Conscience, to be again imposed  
upon them. That the Slavery of the Body was grievous, but that of the Mind,  
tormented with the daily Racks of Conscience, was more sharp than the most  
exquisite Torments. That they cast not away Ceremonies out of Malice, ra-  
ther than a Love of Truth; Nor yet for Vain Glory, nor Affectation of Popu-  
larity, nor Contempt of Laws, nor a Desire of Innovation. But, that Reason  
only compelled them to do as they had done. And that God was Witness, that  
what they did, was first that they might enjoy the Peace of their Consci-  
ences before God: And next, that the true and sincere Worship of God might  
be promoted among them.

Richard Longworth B. D. was now Master of St. John's College, who was brought  
in two Years before by the Influence Leonard Pilkington, the former Master had  
with Cecyl: Who, upon the good Character Pilkington had given of him, (being  
his Countryman and Kinsman) procured the Queens Commendatory Letters in  
his behalf to the College, to elect him upon Pilkington's Resignation. Roger Kelk,  
Master of Magdalen College, was his Competitor at the Election. And of Six-  
teen that gave their Votes, eleven of them were for the latter. One was for the  
Bishop of Winchester, and four suppress their Votes for that time. The Eleven  
urged, (and so they writ to Cecyl) that they were bound by Oath to chuse the  
best, the fittest, and the most worthy Man. And that, tho' they desired not to  
make any Reflections upon Mr. Longworth by their Letters; yet they all knew  
him to be in all Respects inferior to Kelk, *Ut Salvâ fide juramenti æquare non pos-  
simus, nedum, quod postulabatur præponere, i. e.* That saving their Oath, they could not  
equal Longworth with him, much less, (as was required) prefer him before him.  
However, Matters were so managed, (upon the pretence of Pilkington's Resigna-  
tion to Longworth) that Longworth became Master of the College. It was to his  
Connivance (if not Counsel) that all the foresaid new Reformation happened in  
the College; he in the mean time absenting himself, while this was to be trans-  
acted. But for which, he, being found to be the Secret Orderer of this Disor-  
der, must be called to account.

It is now time for the Chancellor of the University to concern himself in this  
Affair: And with all convenient hast, thus imparts his Mind and his Commands  
to his Vicechancellor, mentioning, 'How perplexed he was with this Insolency  
of the Youth. Because the Authority of the Queen was invaded, by breaking  
the common Order made for the Government of the University. And in a-  
nother Letter after this, he mildly, after his manner, but effectually, declared and  
pronounced in what Method of Animadversion the Vicechancellor (whom he cal-  
led his Principal Officer) should proceed, for the taking punishment upon the dis-  
obedient,



obedient, and for the Restraint and Prevention of such Exorbitances for the future: And this, 'Both by Virtue of his Authority, as Chancellor of that University, and 'also on account of his Service with his Prince: Which would empower and call upon him to reform disordered Persons, in any part of the Realm. Yet notwithstanding, that he had acquainted the Queen with this Violation of her Ordinances: And that she was much provoked with the Offence they had given her. And therefore had enjoined him to punish such as were faulty: offering also to him her own Princely Aid, for the effectual doing of it. Which however, he thought fit to decline, and to make use only of his own Lawful Power.

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1565.

In short, he directed the Vicechancellor to call together the Heads, and other grave Men of the University; and in his Name, for the Honour of God, and for the Preservation of Christian Unity, to charge all, that they should persist in the Observation of uniform Order in these external things, to make a demonstration of Obedience, and render a Testimony of Unity; and also to prevent the farther Decay of the estimation of the Ministry, which did daily evidently decay. And that, as for such as had preached against these Orders in such a riotous manner, they to be prohibited to Preach or Read publicly for a time. The Ringleaders of those late disturbances in private Colleges, to have some time allotted them to reform themselves; otherwise to be utterly excluded the University. Notwithstanding, he did permit the Vicechancellor and Heads of Colleges, to use some sharper Courses, if they thought fit. But that such as would reform themselves, should be gently used. But I had rather the Reader should peruse this excellent Letter himself, proceeding from a very wise Man, as it came from his own Pen. It is in the *Appendix*.

His Directi-  
ons to the  
Vicechancel-  
lor.  
MSS. G. P.  
Armig.

Num. XLJ.

As for St. John's College, where these Innovations chiefly began, he ordered the Vicechancellor to give a general warning to the President, for the Members to reform themselves, and not to persist in their Wantonness, at their Peril. And for Mr. Longworth the Master, who countenanced these Irregularities among the Scholars, and Mr. Fulk a Preacher, who had taken upon him in a Sermon to heat the Minds of the Youth against the Habits and other Usages enjoined; the Chancellor sent for them both up, meaning to deal more roundly with them. And for this Course (as he wrote to the Vicechancellor in his said Letter) he had the Attestation of his own Conscience, to take up this Audacity in the beginning, and the Queen's express Commandment, that in no wise her Authority should be in this manner violated. The Issue was, that Longworth was brought to declare and confess his Fault before him; and at his Return to Cambridge, to read a Paper openly in the College relating his Crime, and Promise better to regulate the Fellows and the rest of the Scholars of the House. And this Paper was subscribed with his own Hand. But when he came to read it in his College, how he shuffled, in leaving out Words and Sentences, and sometimes making Alterations, may be seen in the Authentick Copy thereof in the *Appendix*.

And for St.  
John's Col-  
lege.

Nu. XLII.

So that it is evident he was not hearty in his Confession, nor Promise of endeavour to reform these Abuses. Some Account hath been given of these Matters in the *Annals* of the Reformation.

Annal of Re-  
form. p. 442.

A Letter in this Juncture came to the Chancellor, dated Decemb. 12. from Bartholomew Clerk, a Learned Member of the University, who was afterwards Official of the Arches, and of whom we shall have occasion to speak more hereafter. In which Letter he complained of these Men, whom he called *Fanatici Superpelliciani & Galeriani*, 'That they made such disturbances by their Counsels, that the time that before was wont to be taken up in the Study of the Arts and Sciences, was now spent and trifled away in Fruitless Disputations *De Lana Caprina*: Blaming those, tho otherwise good and Religious Men, who first brought in among them such Seminaries. Adding, that they feigned to themselves unheard of Laws of Conscience, and infected many with their Venom, not to say Anabaptistical Principles. And in fine, hearing how busie his Honour was at that time in preparing good Orders for them, intreated him, that he would be the means of rectifying the Exercises of their Pulpits and Theatres, which had sounded a great while with nothing almost but fond new Paradoxes; and put a stop to their Controversies.

A Letter from  
one in the  
University,  
complaining  
of these Men.

MSS. G. P.  
Armig.



A N N O

1565.

Nu. XLIII.

'fies, or rather wild Errors. Whosoever is minded to read and see the State then of the University, may have recourse to this Letter, which I have reposit in the Appendix.

## C H A P. IV.

*The Archbishop's Care of the University. Withers Apologizes for himself to the Archbishop. His Compliance, afterwards travels beyond Seas. A Controversy between Dr. Caius, Master of Caius College, and some of the Fellows referred to the Archbishop. He is accused to the Archbishop of Irreligion and Popery. The Archbishop's Displeasure at him.*

Private Practices at Court to obstruct the Chancellor.

ABOUT this very time our Archbishop received a private Letter, as it seems, from Court, that gave him some secret Intelligence of the Practices of certain of the great Men and Counsellors, to obstruct what the Chancellor was now a doing. To him the Archbishop Decemb. 13. conveyed this Letter, to peruse and send him back again: Saying, he saw *There were strange Doings among the wiser sort.* So extraordinary diligent, and pensive was our Archbishop for the reducing of the University, as well as the Clergy, to Unity and obedience to the Lawful Commands of their Superiors.

These frequent Solicitations and Counsels of the Archbishop added new Spirit to the Chancellor, and put him upon doing somewhat effectually in order to Uniformity in the University.

Withers promises to wear the Cap.

But to return to *Withers* before mentioned, thus much appears by a Letter of his own Writing to the Archbishop; that (besides his making himself noted for setting the University in a Combustion, as we shewed before) he drew up certain Articles at *Cambridge* against the Square Cap and Surplice: Which Articles, however concealed among his Friends, yet soon came to the knowledge of the Archbishop; for which he was the more offended with him. But *Withers* made this Apology for himself, that those Articles were written upon this occasion; that one whom he took for his very Friend, came to him after his Return from *London* (whither he had been summoned before the Archbishop, as was said before) and perswaded him not to stick at the Cornered Cap; promising him, that if he would give him his Reasons, that moved him, he would cause them to be answered to his Satisfaction. And so he wrote those Articles, and delivered them to his said Friend, requiring him to make good his Promise. Another Copy of them he lent to one of *Trinity Hall* that saw them in his Chamber, and desired to read them. By the Means of one of these two he supposed they came to be communicated to others: And so the Archbishop came acquainted with it by some who thought thereby either to work him displeasure, or to procure themselves Favour; as he excused himself to the Archbishop.

MS. G. P. Armig.

Before this, the Archbishop, upon his refusal to enter Bonds for the wearing of the Cornered Cap, had inhibited and retrenched him from Preaching. But upon better Thoughts, when he was come down from *London*, he was contented to comply to wear it. And on the 24th of *May* he promised the same to the Archbishop: Making this excuse or reason for altering his Mind, 'That the Men of *Bury* (whose offence he chiefly feared) had been earnest in hand with him rather to wear a Cap than to forsake them; promising never the more to regard it or esteem it for his wearing of it, as was related before. Hence in a Journey he took to *Ipswich*, taking *Bury* in his Way, he gave them two Sermons. Which he did, as he said, so much the rather, for that divers of his Friends were greatly endangered by Bargains which they sold, provoked by the Brags of Adversaries, to be paid when he preached again in *Bury*. I find



I find him not long after leaving the Nation, and travelling beyond Sea, sent, as it seems, by the Dissenters to the Foreign Churches, as to *Geneva*. And among other places he visited, he went to *Zurick*, the famous Harbour and Sanctuary for many of the *English* Protestant Scholars in *Q. Mary's* Days. Where he became acquainted with those who were their great Acquaintance and Favourers, viz. *Bullinger* and *Gualter*, and had much discourse with them about our Church Matters in the Year 1567. And they I am apt to think, satisfied and confirmed him in compliance with the Churches Orders. For he was afterwards a Parish Minister in *England*; and tho he fully approved not of all the Rites, yet submitted to them for Peace sake: And was living in the Year 1583 at *Danbury* in *Essex*, and had the Lord *Burghley* to his Friend, however he might have censured him in former times, when he was the occasion of such a Tumult in *Cambridge*. To the said Lord in that Year he wrote a Letter against the Purpose that was then in hand by Archbishop *Whitgift*, that all the Clergy should be obliged to subscribe to the Common Prayer Book: as we may have occasion (God granting Life and Health) to mention more at large in due place.

During these Heats about Ecclesiastical Matters, a Case of another Nature, between the Master and Fellows of *Gonvil Hall*, came before our Archbishop in the Month of *December*. The Master *Dr. Caius*, who was also a Founder of the College, had in a fit of Anger taken some Advantage against three of the Fellows, *Detbike*, *Spencer*, and *Clerk*, for some breach of Statute, and expelled them out of the College; charging them withal with Perjury. Upon this the Fellows made an Appeal to the Archbishop, but not in so regular and orderly manner, as ought to have been in such Cases. But his Grace saw that *Dr. Caius* had been to blame, as well as the Fellows. Whereupon he blameth both, but more severely the Master. Who nevertheless was willing to commit the final Issue to the Archbishop's Decision. But so were not the Fellows; because they perceived he would not restore them to their Fellowships, which they above all desired, that they might win the Victory over the Master. But when they had brought away their Cause from him to the Chancellor *Cecyl*, to him the Archbishop signified what he would have done in Case they had left the Business to him: whereby one may see an Instance of his Prudence and good Judgment. He would not grant a Restitution to the Fellows, for he spied, he said, so long as *Caius* was Master there, and they Fellows, there would be maintained nothing but continual brawling; and the rather, for that their Appellation was not lawfully made, nor orderly prosecuted. And the drift was, as he judged, for *Detbike* to continue such Sticklers in the College, of his Pupils, as might win him in time by Hook or by Crook the Masters Room. For the ending therefore of their Controversies he thought good to cause a Writing indented to be made between them, whereby the Fellows should appear willingly to depart from their Fellowships; and yet to have one Years Profits for their *Ultimum vale*: To be born for *Spencer*, out of *Caius's* own Purse, and for the other two, to be born by the College. And that the Master should express to discharge them of the Note of Expulsion, and the Crime of Perjury, that might be to their hindrance afterwards. And further, he meant within the compass of that Year to have bestowed *Detbike* in some Benefice, and the other two in some other Fellowships in other Colleges: But because they liked not of this, as trusting of further Friendship elsewhere, the Archbishop gave them over.

It appears by another Letter of the Archbishop, that the Chancellor had referred this Business to him, (together with the Bishop of *London*) knowing him to be well seen in University Matters, and especially in this. And this Account he gave the said Chancellor. He confirmed, 'The Removal of these Fellows to be needful for the Quiet of the Society. That they had before sued to him, and he promised them to deal with the Master, to obtain him more Commodity for them, than he took them worthy to have. Only Restitution to their Fellowships he would not move. Wherein he saw good Cause. For if they were there, he said, Trouble would ever arise. And that these Fellows had divers Marks to shoot at, which he thought good should be disappointed. He saw, the Faction had laboured very much in this Matter. He saw even much Rashness in the Master for expelling Fellows so suddenly: And both he and the Bishop of *London* had told him sufficiently

A N N O  
1565.

Withers travels to *Zurick*.

The ABp. appealed to by  
*Caius* College.

The Chancellor appealed to by the  
College.

The ABp. delivers his  
Judgment in  
this Contest.



A N N O  
1565.

Wm. Roper

The Archbishop  
draw up Articles  
against Caius their  
Master.

The Fellows  
draw up Ar-  
ticles against  
Caius their  
Master.

His Atheism;

And Favour  
to the Popish  
Religion.

ently of it: But that the contumelious Behaviour of those Fellows had much provoked him. The Archbishop confessed he rather bore with the Oversight of the Master, being no greater than as yet he saw, in respect of the Good he had done, and like to do, in the College, than with the Brags of a fond Sort of troublesome factious Bodies, as he called them. Founders and Benefactors, he added, were very rare in these Days. Therefore he did bear the less with such as would (but in a mere Triumph) deface him, and respected more that Conquest than any Quiet in the House. And the rather, for that he thought, that if this Matter were ended, there would arise no more trouble in such kind there. For the Master had firmly assured him, to do nothing in such Innovations, but partly with his Knowledge and Approbation first, and other of his Friends. But in his Opinion undoubtedly, *Computatis omnibus Circumstantiis*, he thought it nothing meet to have them restored again, what other Commodities soever they might have of favourable departing. And added this Counsel, that if his Honour should hear their Challenges, he should hear such cumbrous Trifles and Brattles that he should be weary. And he would not wish particular Colleges in these times should learn to have, by forced Appellations, a recourse to his Authority as Chancellor, for the Precedent sake hereafter. And again, he would not have his Time so drawn from better Doings in the weighty Causes of the Realm. Besides, Controversies, he said, were now many and troublous. And their Delight was to come before Men of Authority, to shew their Wits, &c. And he could not tell how, but so it came to pass, that such busie Sorts, drew them up some of the graver Personages to be Doers, *An ex sinceritate & ex bona Conscientia, nescio*. His old Experience there had taught him to spy Day Light at a little Hole. Thus gravely and wisely he delivered his Judgment.

But the Fellows were not wanting to scrape into their Master's Life and Manners, for Crimes to lay to his Charge, and drew up certain Articles against him. Some whereof made a deep Impression upon the pious Archbishop; as not only founding to, and favouring Atheism, but plainly expressing the same, with further shew of a perverse Stomach to the Professors of the Gospel. Whereupon the Archbishop said, If he were credibly perswaded of these things, he would take him *tanquam Ethnicum & Publicanum*, and would not vouchsafe him within his House, where it seems, he sometimes resorted and was harboured, his House being a Receptacle for learned Men. And Caius was not only a Man of great Learning, but his Countryman too. There is a difference, said he, between the Frailty of a Man's mutability, (for he had profest himself Papist and Protestant according as the different Religions prevailed under the Kings and Queens of those times) and a professing of plain Impiety. And he gave his Opinion to the Chancellor, that he should send to his Vicechancellor, to enquire further into the Truth of this Accusation: And that if it could be indifferently testified before the Vicechancellor, Dr. Hutton, and one other indifferent Man, it were good to suspend him, whatsoever Orders he, the Vicechancellor, intended to take with the Fellows of the House. And if it fell out, that these Articles could be well testified, the Archbishop said, he would wish a better in his Place, to govern the House, and he to hold himself in his Foundership, if he would. For he liked not, as he said, the *Stones builded by such Impiety*.

Probably Caius thought the better to cover his former Instability in Religion, by throwing out Expressions occasionally, whereby he would pretend to have had little Zeal for any Religion: Or his Aim might be to obscure his secret Kindness for the old Popish Religion. For that he had a Kindness for it, appeared in his private reservation of abundance of Popish Trumpery: Which he might think would come in play again; and so out of good Husbandry preserved them, to save the College the Charge of buying new Furniture for the Chapel. But in the Year 1572 all came out. For the Fame hereof coming to the Ears of Sands Bishop of London, he wrote earnestly to Dr. Byng, Vicechancellor, to see those Superstitious Monuments abolished. Byng could hardly have been perswaded, that such things had been by him reserved. But causing Caius his own Company to make Search in that College, he received an Inventory of much Popish Ware. As Vestments, Albes, Tunicles, Stoles, Manicles, Corporas Cloths, with the Pix and Sindon, and Canopy; besides Holy Water Stops, with Sprinkles, Pax Censors, Superaltaries,



peraltaries, Tables of Idols, Mass Books, Portuises and Grailes, with other such Stuff, as might have furnished divers Masters at one Instant. It was thought good, by the whole Consent of the Heads of Houses, to burn the Books, and such other things, as served most for Idolatrous Abuses, and to cause the rest to be defaced. Which was accomplished the 13th of December, 1572. with the willing Hearts, as it appeared, of the whole Company of that House.

But however Caius stood affected this way, he laboured to dissemble his good Will to it; and would be thought a good Protestant. Of which I meet with this Instance. There was one *Depup*, a Scholar of his College in his Time, that was greatly suspected to be Popish, and well known to be notoriously vicious. Of whom therefore the said Master and Founder had so great disliking, that he gave special Order before his Death, that the said *Depup* should never be Fellow. Tho' Dr. *Legg*, that succeeded Master, soon after his coming to the College, brought him into a Fellowship.

Which never theless he labours to conceal.

These were some of Dr. *Caius* his Defects; and others might be named: As that he too much affected Superiority over his Fellows; and was observed to be the first that made the Innovation of preferring a Junior Fellow to be President, whereas before in that College the Senior Fellow was always President, and that only in the Master's Absence. This was the Cause of much Strife and Contention afterwards in the College. For in the next Master's Time, as I find in some Papers relating to that College, there happened a fierce Contest betwixt a Senior Fellow, and a Junior, who had been by the Master made President: The Senior notwithstanding striving for the upper Place at their Assemblies, both in the Chapel and elsewhere. In which Quarrel the Fellows backed him, against the Master, being desirous to keep the antient Custome of the House, and to destroy that Innovation of *Caius*. But the said Person, having merited so much of that College by his noble Benefactions, and of the whole Common-wealth of Learning, 'tis pity that these, or any other Frailties in him should now, after so long a time, rise up in Judgment against him. And so I take my leave of him, and beg the Reader's Pardon for this digression.

Other defects in *Caius*.

## CHAP. V.

*The Archbishop's Care in providing Lent Preachers before the Queen. Deliberates about appointing Dean Nowel to be one; with whom the Queen had been displeased. The Archbishop reviseth the Combination of those Preachers. His Concern for filling two vacant Welsh Bishopricks. Appointeth a Visitation for Bangor. Recommends Herle, Master of Manchester College, for that See. The Usefulness of that College. His Judgment of certain Salt Works in Kent.*

IT being now the latter end of January, the Archbishop's Thoughts were busied about providing Preachers before the Queen the ensuing Lent. Which was the chief, if not the only time in the Year of her Majesties hearing Sermons, if we may believe a late Writer. This Business, it seems, then lay upon the Archbishop, (tho now upon the Lord Chamberlain of the Household) and it created the Archbishop a great and anxious Care. For it was somewhat hard in those times to procure a sufficient Number of able and fit Preachers for that Audience, such a scarcity there then was of them. In so much as once they failed of a Preacher. Which was a Matter, that the Puritans threw much in our Prelate's Teeth: As that he should proceed so hotly to urge Conformity upon Ministers,

The ABp. provides Lent Preachers.

Howel's Ep. Vol. 4. Let. 12.



A  
N N O  
1565.

Nu. XLIV.

Nowel Dean  
of Pauls no-  
minated by  
him.

Jan. 29.

Some Ac-  
count of  
Nowel.

Noel's Con-  
futation. p. 22.

Dr. Cary no-  
minated to  
preach in  
Nowel's  
Room.

The Combi-  
nation of  
Lent preach-  
ers revised  
by the ABp.

and thereby endanger the casting out of the Church divers Preachers, when he himself saw what a need there was of them, that the Queen's turn in *Lent* could hardly be served. He therefore feared the like Sequel of Reproof, as was by insultation oft rehearsed of the Adversaries. But this Accusation was partly true, and partly false: For there was a competent Number of Preachers even in those times; tho not such as were in all Points fit to stand in a Pulpit, and discourse before so Critical and Learned a Princess as Queen *Elizabeth*. The Archbishop sent the Secretary a List of the Combination of the Preachers, which is in the *Appendix*, consisting of four Bishops, four Deans, four Doctors, and the rest Masters.

*Nowel*, Dean of *St. Pauls*, was then a famed Preacher, and him the Archbishop thought upon for one of these *Lent* Preachers, as he commonly was one. But because of the great Check that good Man received at Court *March* last, both from the Queen, and some of the Popishly affected Courtiers, before the Archbishop concluded upon him, he wished the Secretary could understand the Queen's Inclination. For, he said, if the Queen should not like, after her accustomed manner, to favour him, and give him the hearing, he would be hardly intreated to occupy the Place. For if she liked not a Man that was put up to preach, she would absent. And according to the Answer he should receive from the Secretary, so he intended to invite the Dean to dine with him, and then to move him to officiate a Day or two. But he had a further reach by this Message to the Secretary; namely, to engage him to interpose his Interest with the Queen for the reconciling her to the good Dean. For, (as he said) by her Displeasure towards him, she would but please the Papists, and discourage her good Protestants. For he added, 'If the Papists be angry (tho in a Flattery they dissemble to win) and the poor Protestant discouraged, it will make an Universal disliking, and kindle grudging, and secret vain talkings. *Tanti est in tam factioso Sæculo æquabilitatem servare.* God bless her Highness long to reign over us in *Pace & Veritate*. By which two Words he seemed to aim at Dissenters and Papists. The one Sort the Obstructors of *Peace*, and the other of *Truth*.

Indeed *Nowel* in these times was reckoned an excellent Divine; and much esteemed by the Heads of our Church. He was employed by the Bishop of *London*, in the last Plague, to compose an Homily suitable to that occasion. And he was put upon making his Catechism by some great Persons in the Church, on purpose to stop a Clamour, that then went among the *Roman* Catholicks, that the Protestants had no Principles. And the Convocation, that met in the Year 1562. diligently reviewed this Catechism, and interlined it in some Places; and so it was by them unaimously approved, and allowed as their own Book, and owned Doctrine. And when Mr. *Dorman*, in the Preface to his *Disproof*, reflected upon the Learning and Abilities of *Nowel*, and charged him for some upstart Preacher upon his Return from his Exile, he spake thus in his own Vindication; 'That he had endured sundry Years, both in his Country and Exile, reading, not scattered Scraps of old overworn Hereticks, (as *Dorman* lay to his Charge) but the whole Body of the Holy Scripture, and whole Volumes of the best antient Doctors. Neither could any his Acquaintance marvel, that he returning home was become suddenly a Preacher, as the other affirmed; who did right well know, that he was a Preacher Fifteen Years ago [that is about the Year 1550 or 51.] yea and had preached in some the notablest Places and Auditories in this Realm, before he went out of his Country.

But to return to the *Lent* Preachers: Whether or no the Archbishop were not secure enough of the Queen's Favour towards this Dean, or whether it were some other unwillingness in him, or whether his present Study in answering *Dorman's* Book, were hindrances; but he pretended the last, and so prayed the Archbishop to be discharged this *Lent*. And so he was. And in his Room the Archbishop put Dr. *Cary* the Dean of *Exeter*, and Dean of the Queen's Chapel: And the rather, for his Vindication against one *Gibbs*, probably a *Puritan*, who had foully defamed the said Dean to be altogether unlearned.

The Method used in providing these Preachers was this, that the Secretary upon the Archbishop's Nomination drew up Bills of such Persons as he judged proper and acceptable to preach before the Queen. Which Bills he sent to the Archbishop for his Judgment therein, and to alter as he thought good. And accordingly



ly he was to send unto such as were appointed, that they should prepare themselves, giving them timely notice thereof. In the Bill sent him this Year the Archbishop made but little Alteration, more than that was mentioned above, and the removal of Dr. Pern: Who however he were an excellent Preacher, yet was at this time under some dislike. To the rest he had spoken or sent. But many of them returned no answer, whether they should come or no. But for avoiding a failing in any, which once happened, and made so much Clamour, he bespake his Chaplain Mr. Bickley, who was afterwards Bishop of *Chichester*, to be ready to supply for all such Wants.

In the latter end of this Year, to wit in *February*, Resolution was taken for the speedy supplying of two *Welsh* Bishopricks, namely that of *Landaff*; and that of *Bangor*. The former of which had been two or three Years before in effect void, and wanted a vigilant Bishop to manage that Dioces. Which therefore the Archbishop in the Year 1562, had earnestly put the Secretary in mind of. But the great Dilapidations had so impoverished that See, that few that were honest and able, would be perswaded to meddle with it. As for *Bangor*, that Dioces was also much out of Order, there being no Preaching used, and pensionary Concubinary openly continued: Which was, allowance of Concubins to the Clergy by paying a Pension; notwithstanding the Liberty of Mariage granted. And the Archbishop was at that time earnestly solicited to have such a Commissioner there, as kept openly three Concubines, as Men of good Reputation offered to prove before him. Things in fine were in such disorder here, that our Archbishop was desired by some well affected of that Country to have a Visitation, and to set such Order there, as whosoever should come to the Bishoprick should be forced to prosecute it. And accordingly a Visitation was instituted the next Year by the Archbishop's Commission to Dr. *Yale*: Which did great good, as he that was afterwards Bishop there, wrote him word.

So that *Wales* being in an evil Condition, as to Religion, the Inhabitants remaining still greatly ignorant and Superstitious, the Queen left it particularly to the care of the Archbishop to recommend fit Persons for those two Sees, now to be disposed of. And accordingly he writ to the Secretary for one *Hugh Jones* to be preferred to *Landaff*, whom Dr. *Lewis* a Civilian, and two or three other such, had informed him well of. But while he was preparing an Instrument for this *Jones* his Commendams, *Davies*, an Exile in Queen *Mary's* days, and now Bishop of *St. Davids*, sent certain Letters to the Archbishop giving a Character of him different to what the Archbishop had heard before. Which made him stop his Instruments; and the Letter he thought good to send to the Secretary, telling him, That he should be loth after so long tariance for *Landaff*, the Queen's Majesty should be deceived, and her good People not well appointed. But a few days after, he hearing better of the Man, proceeded to the finishing of his Business.

To *Bangor* the Earl of *Pembroke* recommended one Dr. *Ellis*, that had been a foretime Sheriff of the County: But was neither Priest, nor had a Priestly disposition. Which made the Archbishop say, he had rather dissent from that Lord, than to commend a doubtful Man to the Queen's Highness; and on whom, as yet perswaded, he would be loth to lay his Hands; and that he the said *Ellis*, might otherwise do good Service. The Archbishop therefore recommended one *Hewit*, a *Welsh* man, whom he knew himself, and dared upon his own Credit to commend. And if the Queen had sought a great way to supply that Room, there were not a fitter Man. But a few days after his mind began to alter, having conferred with some wise Men, partly of the same Country, who, in respect of good to be done there in that Dioces, wished no *Welsh* Man in *Bangor*; they banded so much together in kindred, that a Bishop could not do as he would for his Alliance sake. And he learned, that Country was much afraid either of *Ellis* or *Hewit*, who were, he said, very stout Men: That is, who would not be opposed, but vigorously pursue their Purposes. And in that regard were only commended. *Et preterea quoad mores Episcopales nihil.*

So at last the Secretary propounded one *Robinson*, as a Person well known and beloved in that Country, and a *Welsh* Man, and one that was much desired by the People there. And considering these and such like things, and probably to decline

A N N O  
1565.

Deliberation  
had about filling the Vacancies of  
*Landaff* and  
*Bangor*.

*Bangor*.

*Jones* nominated to *Landaff*.

The ABp. recommends  
*Hewit* for  
*Bangor*.

*Robinson* nominated Bp.  
of *Bangor*.



**A N N O** 1565. **1565.** cline giving the Earl of *Pembroke* offence, if the Earl's Man should have been refused, and the Archbishop's accepted; the said Archbishop allowed of the Secretaries Judgment: And so he was accordingly preferred to the Dioces, tho his Consecration happened not till *October* following. This *Robinson* was a grave Learned Man, and one of the Divines, who was lately called in to consult with the Bishops Commissioners about the Apparel. We shall hear more of him under the next Year.

**Recommends the Warden of Manchester for a future Avoidance.** The Archbishop had his Eye upon one Mr. *Herle*, the Queen's Chaplain, and now Warden of *Manchester*. Whom tho he judged not to be made Bishop of *Bangor* for this turn; yet he could willingly have seen him placed there upon some future Avoidance. And if he thought, as he told the Secretary, the Queen would allow of him for that Dignity hereafter, he would join him with some other learned Men presently to go through that Dioces by way of a Visitation: Adding, that he thought Mr. *Herle* a grave priestly Man, and should well furnish the Office with *Commendams* of his other Livings, which he then had, tho he should give over *Manchester*, where he could have little Rest. But such a Visitation he was so wary as not to undertake, without first having consulted with the Secretary; desiring therefore some signification of his Mind in the Matter; and so he would frame himself accordingly. For he knew (he said) what jealous Eyes were wont in those Days to be cast upon the doings of the Bishops, and how severely their Actions would be censured.

**The State of Manchester College.** The mention of the little Rest the Warden of *Manchester* took, brings to my Mind a Letter of complaint he was forced to send up to the Lord Treasurer *Burghley* some Years after this, viz. 1574. The Enemies to Religion, whereof there were many in the North, had a particular Envy against this College, that maintained godly Preachers, which they saw tended to the expelling of their Popish Darknes, and to the disposing the People to receive the Gospel. The Queen had issued out a Commission to the Archbishop of *York* and others, to look into the State of that College. Which they did, placing honest and learned Men there; and ordering the Lands and Revenues thereof, as was most necessary for Hospitality and relieving the Poor. But it appeared how displeased some were herewith. For soon after one of the College, a Batchelor in Divinity, riding to a Chapel belonging to the Parish, to preach there, was set upon in the way by one of *Manchester*, who taking his Horse by the Bridle, drew his Dagger, and beat and wounded the Preacher with three Wounds: And if his Horse had not broken out of the others Hands, in likelihood he had killed him. Nor was it the first time their Preachers had been so used. They had also caused an Attorney of the Dutchy of *Lancaster* to enter upon certain Lands of the College, called *Obit Lands*, upon pretence, that they were Concealed Lands; tho they were contained within the Letters Patents of their Foundation. And before this, upon the Deprivation of *Herles* Popish Predecessor, they took also all their Evidences, and Letters Patents, and other Plates and Ornaments, as much as was worth Five hundred Marks, whereof the Plate was the Queen's. And altho they had proof into whose Hands it came, yet it was kept from them. These Complaints the Warden made to the Lord Treasurer, who was their true Friend, and had before this time saved the College from utter spoil and destruction. He desired them still to help their poor College, that it might be able to maintain Learned Men, to the help of the Country. This Letter I have put among the Monuments in the *Appendix*. To which I have subjoined another whereby may appear, in how ill a State that College was divers Years after.

**Nu. XLV. XLVI.**

**His Judgment of the Salt Works in Kent.**

This Year was a Project for Salt Works in *Kent*, set on foot by several Persons of Quality; one whereof was the Earl of *Pembroke*, and among the rest the Secretary *Cecyl*, and the Queen her self. Now because these Works would require much firing, the aforesaid Earl sent his Secretary, and *Cecyl* his Servant *Mount*, in the Month of *February*, to the Archbishop, desiring him out of his Woods to supply them with Wood, and to use their Interest with others in *Kent* for the buying of more. Whereupon he ordered Forty Oaks, and Twenty or Thirty Acres of Wood of his own, to be felled for that use; and appointed a Person to attend upon the Earl's Secretary, when he went down into *Kent*; and directed the said Earl and *Cecyl* to the Dean of *Canterbury*, and one Mr. *Rolf*, to be sped with what



what they should need more. But he seemed to make some doubt of the Success of this their purpose. He told Secretary Cecyl, that he doubted not, but they had well considered the likelihood of the Matter, wishing it good Success; better than he knew the like to take place about Thirty Years past in his County, about *Walsingham* side. From whence came to *Norwich*, by Cart, great plenty. So that the Price of the Bushel fell from Sixteen pence to Six pence. But after Experience they ceased of their buying, and fell to their old Salt again, Three Pecks whereof went further than a Bushel of that white, fair, fine Salt. He considered also to Cecyl the inconvenience that might come to *Kent* hereby; partly by waisting the Woods by Salt making, as it had been before by *Dover* Peer, and other where by Saltpetre making; And partly by planting many Strangers about the Sea Coasts, who were to manage the Works, having great Store of them at *Sandwich* and *Norwich* already. So that he thought it might be doubted, what Good might come to the Commonwealth thereby. And in Conclusion he propounded to the Undertakers a good Work, out of the Love he bore to that Country, and that was, that in Case God gave it success in that Country, then if the Queen of her Princely Liberality, and the Lords, the Gainers, would convert part of that Gain to the repairing and maintaining *Dover* Haven, that would redound indeed to the great Honour and Wealth of the Realm: More, he meant, than mere Salt-making would do to the Honour and Wealth of the Nation. Which had been, probably, so much pretended by the Undertakers.

A N N O  
1565.His good  
Counsil to  
the Undertakers.

## C H A P. VI.

*The Geneva Bible comes forth. The Archbishop's Judgment thereof. The Editions of that Bible. A New Translation of the Bible set forward by the Archbishop. The Bishops employed therein. Over which the Archbishop hath the chief Inspection. The said Bishops Letters and Advices.*

THE *Geneva Bible* had been once printed already at *Geneva*, in the beginning of Queen *Elizabeth's* Reign; viz. in the Year 1560. by *Rowland Harle*, in 4to. For when the *English* Congregation came away from thence, and were gone homeward, upon the Death of Queen *Mary*, some of them remained behind, to finish an *English* Translation of the Bible, and some of the *Psalms* in Metre. Which was begun by some of the Godly and Learned *English* Exile Preachers there, at the Charge of such as were of the best Ability in that Congregation.

*Geneva Bible.*Troubles at  
*Frankford*.

It may not be amiss here to give some more particular Account of the Undertaking of this Translation. These *Geneva* Translators, who were *Miles Coverdale*, *John Knox*, *W. Whittingham*, *Ant. Gilby*, and some others, were sensible, that the former *English* Translation required to be perused and reformed: 'Divers Errors therein being occasioned by the Infancy of those Times, and imperfect Knowledge of the Tongues, in respect of the ripe Age, and clear Light, which God afterwards revealed, as they speak themselves in the Preface. Hence divers Learned and Godly Men, by their earnest Desire and Exhortation, put them upon this Work; being encouraged also by the ready Wills of such, whose Heart God had touched, not to spare any Charges for the furtherance of such a Benefit towards God's Church. Another Encouragement to them, was the present Opportunity and Occasion, that God then afforded them, by the Means of so many Godly and Learned Men, where they were, and such Diversities of Translations into divers Tongues; which they then had the Liberty of consulting. And as to their Carefulness and Sincerity in the Work, they said for themselves, that they might with a good Conscience protest, that they had in every Point and Word, according to the Measure of that Knowledge which it pleased Almighty God to give them, faithfully rendred the Text, and in all hard Places most sincerely expounded

Some Account of the  
*Geneva* Translation.



A N N O  
1565.

See the Preface.

How long they were upon the Work. What was done in this Bible.

expounded the same. "For God is our Witness, say they, that we have by all means endeavoured to set forth the Purity of the Word, and right Sense of the Holy Ghost, for the edifying of the Brethren in Faith and Charity." And as they chiefly observed the Sense, so they reverently kept the Propriety of the Words; considering that the Apostles, who spake and wrote to the Gentiles in the Greek Tongue, rather constrained them to the lively Phrase of the Hebrew, than mollified their Language to speak as the Gentiles did. And for this and other Causes, they in many Places reserved the Hebrew Phrases, notwithstanding they might seem somewhat hard in their Ears, that were not well practised in the Phrases of Holy Scripture.

So at last, after the Labour and Study of two Years and more, Day and Night, they finished their Translation, and published it, as was said before, in the Year 1560. prefixing an Epistle Dedicatory before it to the Queen, and another Epistle, by way of Preface, to the Brethren of England, Scotland, and Ireland.

That which was done in this Geneva Bible, beside the Translation, was all this that followeth.

I. Because some Translations read after one sort, and some after another, they noted in the Margin the Diversities of Speech and Reading, especially according to the Hebrew.

II. Where the Hebrew Speech seemed hardly to agree with ours, they noted in the Margin, using that which was more Intelligible.

III. Tho' many of the Hebrew Names were altered from the old Text, and restored to the true Writing, and first Original, yet in the usual Names, little was changed, for fear of troubling the simple Readers.

IV. Whereas the Necessity of the Sentence required any thing to be added, whether Verb, or some other Word, they put it in the Text with another kind of Letter, that it might easily be discerned from the common Letter of the Text.

V. As touching the Division of the Verses, they followed the Hebrew Examples, adding the Number to each Verse.

VI. The principal Matters were noted; and the Arguments both for each Book, and for each Chapter.

VII. They set over the Head of every Page, some notable Word or Sentence, for the help of Memory.

VIII. They set brief Annotations upon all the hard Places, as well for the understanding of obscure Words, as for Declaration of the Text. And for this purpose they diligently read the best Commentaries, and had much Conference with Godly and Learned Brethren.

IX. They set forth with Figures certain Places in the Books of Moses, of the Kings, and Ezekiel; which seemed so dark, that by no other Description they could be made easy to the Reader.

X. They added certain Maps of Cosmography, of divers Places and Countries, partly described, and partly by Occasion touched, both in the Old and New Testament.

XI. They adjoined two profitable Tables: The one of Interpretations of Hebrew Names, and the other containing all the chief and principal Matters of the whole Bible.

But this Year, 1565. the Bible was preparing for a Second Impression. So earnestly did the People of the Nation thirst, in those Days, after the Knowledge of the Scriptures, that that first Impression was soon sold off. As this Bible had been set forth before by a joint Company of Men, (the Name of one whereof, and I think the chief Undertaker, was \* John Bodleigh) so about the beginning of March they had finished a careful Review and Correction of this Translation, in order to the Reprinting it. Bodleigh had applied himself unto the Queen's Secretary Cecyl, for the renewing of his Privilege with longer Term of Years than was at first granted them, for the new Printing of this Bible, that had been by him and his Associates before published. But the Secretary suspended giving his Furtherance, until he had heard the Advice of the Archbishop, and Bishop of London. Where-

Intention of reprinting it. \* Who was one of those that upon the troubles that arose at Frankford upon the Geneva Discipline, went thence to Geneva.



Whereupon *Bodleigh* repaired unto them, and signified the Charge that he and the rest had been at, by the last Impression, and by the late Review, desiring their Letter to the Secretary. The Secretary, I suppose, might make some Scruple at the Encouragement of this new Impression, because the Bishops had intended themselves speedily to publish a fair and accurate *English* Translation. But both the Archbishop and Bishop willingly gave their Letters to the Secretary in *Bodleigh's* Behalf. Writing to him, 'That they thought so well of the first Impression, and the Review of those who had since travelled therein, that they wished it would please him to be a Means, that Twelve Years longer Term might be by special Privilege granted him, in Consideration of the Charges by him and his Associates in the first Impression, and the Review thence sustained. And that tho' one other special Bible for the Churches were meant by them to be set forth, as convenient Time and Leisure hereafter should permit; yet should it nothing hinder, but rather do much good, to have Diversity of Translations and Readings. And, that if the License hereafter to be made, went simply forth, without *Proviso* of their Oversight, as they thought it might so pass well enough; yet they told the Secretary, they would take such Order with the Party, in writing [under his Hand.] that no Impression should pass but by their Direction, Consent, and Advice. This was writ from *Lambeth*, signed by the Archbishop and Bishop of *London*, March 9th.

A N N O  
1565.

The ABp's  
Letter to the  
Secretary to  
further it.

I am not able to say, whether this Bible was soon after Reprinted, upon this Allowance and Recommendation of these Prelates. I am apt to think it was not. For I find the Author of the Treatise of the Troubles at *Frankford*, which was not published till Nine or Ten Years after this, makes this Complaint. "If that Bible be such, as no Enemy of God could justly find fault with, then may Men marvel, that such a Work being so profitable, should find so small Favour, as not to be Printed again. Whatever the Cause were, it was not surely from any Discouragement the Translation found from the Bishops. For they do, by the fore-quoted Letter under their Hands, like and approve it, and recommend the Undertakers to the Secretary, to procure for them the Queen's License to reprint it. Unless the Reason were, that the Undertakers were loth to subscribe to the Terms that were demanded by the Bishops, that the Impression should not pass without their Direction, Consent, and Advice. Yet in the Year 1576. I find it was Reprinted, and again three Years after, viz. 1579.

Yet not re-  
printed.

Viz. 1575.

From the former Letter it appears, that the Archbishop and Bishops had not yet prepared and published their Great Bible: Tho' the Bishop of *Sarum* supposed it came forth in the Year 1561. or soon after; because the Kalendar, prefixed for the Moveable Feasts, began with that Year. There was indeed a large Bible printed Anno 1562. but that was the old Translation by *Coverdale*; which having been printed in King *Edward's* Days, after his last Review, was printed again that Year. Out of which Translation, *Gregory Martin*, of the College at *Rheimes*, picked several Words, as he pretended, badly translated, to serve the Protestants own Ends: As instead of *Schism* and *Heresie*, that Translation read *Division* and *Seet*: Instead of *Heretick*, an *Author of Sects*. So they translated *Temple* instead of *Altar*, and *Congregation* instead of *Church*: And instead of [To the King, as Supreme Head] they read [To the King, as having Preeminence.] I leave the Reader to Dr. *Fulkes* Apology for those Readings, against the Exceptions of that Popish Writer. But those Readings are not found in that which was called the *Bishops Bible*, but *Schism*, and *Altar*; and *Church*, and *King as Supreme*.

The Bishop's  
Bible, when  
first printed.  
Hist. Reform.  
Part. II.  
p. 407.

So *Fulk* in his  
Defence of  
the *English*  
Translation  
Chap. I. Part  
16. 17. Edit.  
An. 1583.

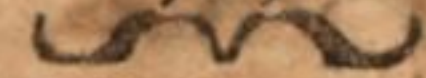
Whensoever this Bible was first printed, already many Hands were at work about it: Which I will proceed now to give some Account of. Among the noble Designs of this Archbishop, must be reckoned his Resolution to have the Holy Bible set forth well translated into the Vulgar Tongue, for Private Use, as well as for the Use of Churches; and to perform that, which his Predecessor, Archbishop *Cranmer*, endeavoured so much to bring to pass, but could not, (the Bishops in his Days being most of them utterly averse to any such thing) that is, that the Bishops should join together, and take their Parts and Portions in reviewing, amending, and setting forth the *English* Translation of those Holy Books. This our present Archbishop's Thoughts ran much upon. And he had about this time distributed the Bible divided into Parts, to divers his Learned Fellow Bishops,

The ABp.  
sets forward  
a new Tran-  
slation of the  
Bible.

and



A N N O  
1565.



The Bp. of  
Wigorn em-  
ployed there-  
in.

His Letter.  
MSS.C.C.C.C.

This Bp. ex-  
cites the ABp.  
in this Work.

Bp. Guest em-  
ployed in the  
Psalms. Epist.  
in Biblioth.  
C.C.C.C.

and to some other Divines that were about him : Who chearfully undertook the Work. As for the Bible commonly used, it was not only very ill Printed, but the Translation in many Places bad, and such as gave Offence ; and the Translator had followed *Munster*, who was very negligent, and mistook sometimes the *Hebrew*, as Bishop *Sandys* observed. The Archbishop took upon him the Labour to contrive, and set the whole Work a going in a proper Method, by sorting out the whole Bible into Parcels, as was said, and distributing those Parcels to able Bishops, and other Learned Men to peruse, and collate each, the Book or Books allotted them : Sending withal his Instructions for the Method they should observe ; and they to add some short Marginal Notes, for the Illustration or Correction of the Text. And all these Portions of the Bible being finished and sent back to the Archbishop, he was to add the last Hand to them, and so to take care for Printing and Publishing the Whole.

*Edwin* Bishop of *Worcester*, who, as he was an excellent Preacher, so a Man well skilled in the Original Languages, was one of the Bishops appointed to this Work. His Part being finished, he sent it back to the Archbishop, with his Letter dated from *Worcester*, *Febr. 6.* Which, because it may give us some Light into this good Design, I will here set down.

‘ My Duty remembred ; According to your Grace’s Letter of Instruction, I have perused the Book you sent me, and with good Diligence : Having also, in Conference with some other, considered of the same, in such sort, I trust, as your Grace will not mislike of. I have sent up with it my Clerk, whose Hand I used in writing forth the Corrections, and Marginal Notes. When it shall please your Grace to set over the Book to be viewed by some one of your Chaplains, My said Clerk shall attend a Day or two, to make it plain unto him, how my Notes are to be placed.

‘ In mine Opinion, your Grace shall do well to make the whole Bible to be diligently surveyed by some well Learned, before it be put to Print ; and also to have skilful and diligent Correctors at the Printing of it. That it may be done in such Perfection, that the Adversaries can have no occasion to quarrel with it. Which thing will require a time. *Sed sat citò, si sat benè.* The Setters forth of this our Common Translation followed *Munster* too much, who doubtless was a very negligent Man in his Doings, and often swerved very much from the *Hebrew*. Thus, trusting that your Grace will take in good part my Trifles, wherein wanted no Good Will, I commend the same to the Grace of Almighty God. From my House at *Worcester*.

Your Grace’s in Christ at Commandment,

*Ed. Wigorn.*

And in another Letter, the same Pious Bishop put the Archbishop in mind of this great Work, to proceed earnestly forward in it. “ Your Grace, said he, should much benefit the Church, in hastening forward the Bible which you have in hand : Those that we have, be not only false printed, but also give great Offence to many, by reason of the Depravity in Reading.

To *Guest*, Bishop of *Rochester*, the Archbishop sent the Book of *Psalms*, to revise. And he sent it back again with his Notes and Advertisements, as the Bishop of *Worcester* had done. In his Letter to the Archbishop, he said, “ He had not altered the Translation, but where it gave occasion of an Error. As at the first Psalm, at the beginning, I turn the *Preterperfectense* into the *Present Tense*. Because the Sense is too harsh in the *Preterperfectense*. Where in the New Testament one piece of a Psalm is reported, I translate it in the *Psalms* according to the Translation thereof in the New Testament, for the avoiding of the Offence that may rise to the People upon divers Translations. Where two great Letters be joined together, or where one great Letter is twice put, it signifieth, that both the Sentences or the Words be expounded together.

To



To *Parkhurst* Bishop of *Norwich*, the Archbishop sent another Part of the Bible, to make his Notes and Advertisements upon. Who wrote back to the Archbishop, that he would travail therein with such Diligence and Expedition as he might.

*Davies* Bishop of *St. David's* had another Portion. And he wrote to the Archbishop, that he was in hand with that Part of the Bible he sent him. And again not long after in the Year 1566, he wrote the Archbishop, that he would finish it with as much speed as he could; and that he bestowed, for his Performance of the same, all such Time as he could spare.

This Bishop was now very busie in Translating the Bible into *Welsh*, together with *William Salisbury*, Bishop of *Man*, a Man very learned in the *British* Antiquities.

This Business in correcting the former Translation of the Bible went forward along the next Year 1566. *Cox* Bishop of *Ely*, who seems to have had another part of the holy Scripture committed to him, in a Letter dated *May 3. 1566.* had these Words concerning this noble Work; 'I trust your Grace is well forward with the Bible by this time. I perceive the greatest Burden will lie upon your Neck, touching Care and Travail. I would wish that such usual Words as we *English* People be acquainted with might still remain in their Form and Sound, so far forth as the *Hebrew* will well bear; Inkhorn-Terms to be avoided. The Translation of the Verbs in the *Psalms* to be used uniformly in one Tense, &c. And if ye Translate *Bonitas* or *Misericordia*, to use it likewise in all places of the *Psalms*, &c. God send this good Travail a Blessed Success.

We shall hear more of Archbishop *Parker's* Care and Pains in this Translation under the Years 1568, 1569, and 1572, when it seems first to have been printed in the largest Folio, according to *Dr. Fulk*, in his Defence of the *English* Translations against *Gregory Martin*. Where he speaks of the Bible revised by divers Bishops to be first printed in the large Volume, and Authorized for the Churches, about Ten or Twelve Years before he wrote his Book; which fell in with, or about the said Year 1572. In which Year I have it very fairly printed by *Jugg*. But by other Authentic Notices it appears, that this *English* Bible was reviewed, and had an Edition or two before. Therefore I shall say no more of it here, till we come to the Years aforesaid.

A N N O  
1565.

Another Portion committed to Bp. *Parkhurst*. And another to Bp. *Davies*;

Who was translating also the Bible into *Welsh*. Bp. *Cox's* Advice for translating.

The ABp's Care about this Bible.

Answer to *Martin's* Preface. p. 66.

## CHAP. VII.

The Archbishop conversant about Antient Books. Correspondes with Bishop *Davies*, Mr. *Salisbury*, and Bishop *Scory*, about *British* Antiquities. A MS. in strange and unknown Characters.

OUR Archbishop notwithstanding his great public Labours in the Church, could not but shew his Propension to Antiquity, especially that Part of it relating to this Nation: And was desirous to enquire every where for *Saxon* and *British* Antiquities, for the better knowledge of the History of the ancient State of this Church and Nation. And to further these his commendable Enquiries, he sent to the *Welsh* Bishops especially, to gather up what ancient Writings they could possibly retrieve. When he wrote to *Davies*, Bishop of *St. Davids*, calling upon him to dispatch his Lot in the Bible, he also then sent to him a MS. of very great Antiquity, which seemed to have been in the old *Brittish* Language; but the Letters were not known; Praying him to try to read it, and to shew it to Mr. *Salisbury*, who sojourned then with the Bishop of *St. Davids*, and to confer with him about it, because he had heard he was a Searcher for Antiquities.

The ABp. enquires for Antiquities in *Wales*.



A N N O  
1565.

Some Ac-  
count there-  
of from Sa-  
lisbury.

Salisbury wrote to the Archbishop, that as for that Quire of Antiquity, it was characted with so strange Letters, that he might swear he knew not one. At last he selected about Four and Twenty Sundry Characters, both of the Capital and small Letters. And so met with the Words *Sion, Melchizedeck, Israel, &c.* And he found it was to be read from the left to the right hand. He acknowledged of himself, that he was, as the Archbishop had heard, a Searcher after Antiquities; but he told his Grace, that he could find rather obscure than any clear Monuments, and so unworthy of his Grace's Sight. He told him withal of one *H. Lloyd* of *Denbigh*, a Retainer to the Earl of *Arundel*; that he, *John Leland* and *John Bale*, of any in those Parts, were the most universally seen in History, and most singularly skilled in rare Subtilties. He told the Archbishop moreover, that in an old Pamphlet at *S. Asaph*, being a Register or Record, he found somewhat for the Mariage of Priests, meeting there with the Word *Clerico Uxorato*. But a Canonist told him, that there were some Named *Clerici*, that were no Priests. In fine, he said that as to that Book first mentioned, the Bishop of *S. David's* to whom the Archbishop sent it, could find neither *Welsh, English, Dutch, Hebrew,* nor *Greek* nor *Latin* in it.

And from Bp.  
Davies.

The Bishop of *S. David's* also wrote to the Archbishop, that as to that Book of strange Characters, both he and *Salisbury* despaired to do any thing therein. That for all such old Monuments as they had in their Cathedral or Library, which it seems had a fame for such things, he told the Archbishop, who had sent for them, that Mr. Secretary had them two Years ago. Some the said Secretary had of Mr. *Chanter*, and some of him the Bishop. But yet he sent the Archbishop a *Gyraldus Cambrensis*, a Chronicle of *England*, the Author unknown, and *Galfridus Monumetensis*. Out of which Chronicle he related to the Archbishop one notable Story, which was this: 'That after the Saxons conquered the Land, continual Wars remained between the Britains, then Inhabitants of the Realm, and the Saxons, the Britains being Christians, and the Saxons Pagans. As occasion served they sometime treated of Peace: and then met together, Communed together, and eat and drank together. But after that, by the means of *Austin*, the Saxons became Christians, in such sort as *Austin* had taught them, the Britains would after that, neither eat nor drink with them, nor yet salute them, because they corrupted, with Superstition and Idolatry, the true Religion of Christ, which the Britains had reserved pure among them from the time of King *Lucius*.

The ABp's.  
Answer to  
him.

This being writ in the latter end of 1565. the Archbishop made this Answer thereunto in the beginning of 1566. 'I pray you thank Mr. *Salisbury*, whose full Writing his Conjectures I like well. And as for deciphering my Quayr in such a strange Charact, it shall be reserved to some other Opportunity to be considered. As for these Characts wherein some of your Records of Donation be written, whereof I send a whole Line written, it was the Speech of the old Saxons; whereof I have divers Books and Works; and have in my House those that do well understand them.

The ABp.  
sends to the  
Bp. of Here-  
ford for MSS.

The Archbishop had sent also to *Scory*, Bishop of *Hereford*, in the Borders of *Wales* for Antique *British* MSS. or others, if any were in his Church. Which Bishop sent him three *Saxons* Books from the Dean there: But what they were, doth not appear.

CHAP.



A N N O

1565.

## C H A P. VIII.

*The Archbishop's Proceedings about the Habits: chiefly with the London Ministers. Lever's Letter to the Earl of Leicester, and Secretary Cecyl. The Archbishop endeavours to have his Book for Apparel allowed by Authority. Tender of Proceeding to Deprivation. The Queen's Proclamation for Conformity. The Archbishop's Care about the Spittle Preachers. How to proceed with the London Ministers.*

I Will now go on with some further History of the Habits, and shew as well as I can from the Records and Papers I have seen, (which have not been a few) what were the Proceedings herein afresh towards the Conclusion of this Year, and onward in the next.

Tho the Ecclesiastical Proceedings seemed to slacken for a while, yet now Uniformity began to be urged anew: soon after *Christmas* the Archbishop and Ecclesiastical Commissioners, exercising the Authority they had, as far as it would go, and moving the Council for their Countenance and Concurrence. Towards the middle of *January* the Archbishop intending to begin a Reformation in the Ministers of *London*, who generally as it seems forbore the Surplice and other Orders prescribed, sent to the Bishop of *London* to press Uniformity in the City, and to assist at a Sessions of the Commission on such a day prefixed. The Bishop *January 13.* returned his Answer, promising the Archbishop to be present at the Day, and wishing, that Bishop *Horne*, and Bishop *Cox*, Men of great Wisdom, Gravity and Learning, might be present also for the more effectual prosecuting of the Business. That indeed for his own part, the Matter was grown to that pass, that it was greater than he could remedy, and wanted his Grace's Advice; some of the Ministers being very factious. Which he would more at large declare at their next meeting. And then he thought it would be convenient for them to confer together of their Method of proceeding in this Work.

This, and some other Meetings seemed to be chiefly preparatory to the general Citation of the Clergy of *London* before them: Which happened not before *March 26.* But the Noise of this soon spread in the City, and many Preachers were now in danger of being put out of their Places. Upon this divers earnest Applications were made anew to the great Men of the Court, by those of the Dissenting Party, or by those, that tho' they conformed themselves, liked not the Imposition, and Compulsion. Among the rest, by *Thomas Lever*, Master of *Sherborn Hospital* near *Durham*. He was a Man of great Account for his Piety and Learning, and Abilities in preaching the Gospel, formerly Master of *St. John's College* in *Cambridge*, the chief Nursery in those times of the Favourers of true Religion, and solid Learning; and contemporary there with *Cheeke*, *Cecyl*, *Ascham*, *Pilkinton*, &c. In *K. Edward's* time he was reckoned one of the most eminent Preachers. Insomuch, that Bishop *Ridley*, in his Lamentation for the Change of Religion in *Queen Mary's* Days, mentioned four Preachers then, namely, *Latimer*, *Bradford Knox*, and *Lever*, to be famous for their plain and bold Preaching: Saying, 'That they ripped so deeply in the galled Backs of the great Men of the Court, to have purged them of the filthy Matter that was festred in ther Hearts, of insatiable Covetousness, filthy Carnality, and Voluptuousness, intolerable Ambition and Pride, and ungodly loathsomness to hear poor Men's Causes, and God's Word; that they of all other they could never abide. But in *Q. Maries* Reign, he lived an exile in *Zurick*. This is enough to Characterize the Man. In the Month of *February* he writ to the Earl of *Leicester*, and Sir *William Cecyl* the Secretary, that they would shew all the Favour, that could be, to such as being lawfully admitted to their Livings, had ever since diligently

The ABp: sends to the Bp. of *London* to look after *London*; for Uniformity.

Lever's Letter hereupon.

Feb. 24.



A N N O  
1565.

Notes the Evil of Impro-  
priations.

Numb.  
XLVII.  
Works of Le-  
ver printed.

The ABp.  
fends his  
Book of Ar-  
ticles again  
to the Secre-  
tary.

Why he stay-  
ed pressing  
Uniformity  
for a while.

preached; that they might not be ejected, only for refusing Prescription of Man in Apparel. In this Letter he took notice also, 'Of the decaying, sinking Con-  
' dition of all States in *England*: Assigning one cause thereof to be the Covetous  
' Spoils that were made of Impropropriations, Grammar Schools, and other Provi-  
' sions for the Poor. And concerning these Impropropriations he observed, that  
' the necessary Revenues of the Prince, the Bishops, other Estates, and the Uni-  
' versities, did rather sink into the Corruption, than stand upon the Profits of  
' Impropropriations. And then he assigned one Cause beside of the decaying Con-  
' dition of the Universities, *viz.* in that the Office and Living of a Minister was  
' taken from him, that once was lawfully admitted, and had ever since diligent-  
' ly preached, because he refused Prescription of Man in Apparel: And the Name,  
' Living, and Office of a Minister of God's Word allowed unto him that neither  
' could nor would Preach, except it were *pro forma tantum*. He said moreover,  
' that if in the Ministry, and Ministers of God's Word, the sharpness of Salt by  
' Doctrine to mortify Affections, be rejected, and ceremonial Service, with Flat-  
' tery to feed Affections retained; then doth Christ threaten such treading un-  
' der Foot as no Power nor Policy can withstand, or abide. In fine, that the  
' end of his writing to them was, that not any such Corruptions might be allow-  
' ed among Protestants, being God's Servants, as should make Papists to joy, and  
' hope for a day, being God's Enemies: But rather that there should be such a-  
' bolishing of inward Papistry, and other Monuments of the same, as should  
' cause Idolatrous Traitors to grieve, and faithful Subjects to be glad. The  
' whole Letter for the sake of the Author, and to shew the Arguments then in-  
' sisted upon, I have placed in the *Appendix*.

I will add here in Memory of this grave Man, what I find of his published to the World. There were three Sermons printed in the Year 1573. The first preached in the *Shrowds*, upon *Rom. xiii.* from Verse 1. to Verse 7. *Let every Soul be Subject to the higher Powers, &c.* The Second before *K. Edward*, upon *John vi.* Vers. 5. to the 14. *When Jesus then lift up his Eyes, and saw a great Company come unto him, he saith unto Philip, Whence shall we buy Bread, that these may eat, &c.* The third at *Paul's Cross*, upon *1 Cor. iv. 1.* *Let a Man so account of us, as of the Ministers of Christ, &c.* Another Book also composed by him was printed 1575, intituled, *The right Way from Danger of Sin and Vengeance in this wicked World, unto godly Wealth, and Salvation in Christ.*

The Archbishop, in the beginning of *March*, began again to try, if his Book of *Articles* for Ministers Apparel, would find any better Success at Court, than it had done the Year before: When tho the Queen's Majesties Letters to him had been very general for Uniformity, yet he and the rest in Commission, consulted and agreed upon some particularities in Apparel only. And because by Statute they were inhibited to set out any Constitution without License obtained of the Prince, he sent the *Articles* to the Secretary to be presented; as was said before. But they could not be then allowed: Of what meaning, the Archbishop said, he could not tell. Now he sent them again, together with a Letter to the Queen; praying the Secretary, that if not all, yet so many as might be thought good, might be returned with some Authority, at least for particular Apparel. Otherwise he told the Secretary, that he and the rest of the Ecclesiastical Commissioners, should not be able to do so much as the Queen's Majesty expected of them to be done. His Letter to the Queen he sent open, and inclosed in his to the Secretary, desiring him, if he thought it tolerable, to seal it up, and use his Opportunity to deliver it.

In his to the Secretary, dated *March* the 12th he told him, 'He had made a  
' stop for a while, in urging the Clergies Obedience to the Queen's Commands,  
' upon the Political Considerations, which they who were the Secret Friends to  
' Nonconformity urged. But that he did no ways approve of these Delays and  
' cold Doings. In so much that he said, he was much astonished, and in great  
' perplexity to think what Event this Cause would have, in the proceeding to an  
' end. And where he had endeavoured himself to enforce the Queen's Pleasure  
' upon all his Brethren, and had desired, that others would not hinder such Pro-  
' ceedings, by secret Aiding and Comfort, he saw, as he told the Secretary, his  
' Service but defeated: And then again otherwhiles dulled by various Considera-  
tions



tions of the State of Times, and of doubtfulness in discouraging some good Protestants, if this order should be vehemently prosecuted. Upon such Advertisements, he said, he stayed: But he alway perceived much hurt might come of such Tolerations. The Parties hardened in their Disobedience: And at the last the Queen's Displeasure incurred, to see how her Commandment took little effect.

There were at that very time Laws issued out for the regulation of the Apparel of the Laity, and for the abstaining from Flesh in *Lent*. And this gave much offence to many. To this the Archbishop compared what he was enjoyn- ing upon the Churchmen: 'Where order, saith he, for all other Men's Apparel, and Laws for Abstinence, so much forced and well set to, might induce an Obedience, however a great Number may be offended. And they who thought the disorder of the Ecclesiastical State might be as soon reformed, if the Bishops had the like helps, seemed to him to speak reasonably. And as there were some great Men, that secretly aided the *Puritans*, so there were others, that tho they favoured them not, yet now withdrew themselves, and declined, as much as they could, meddling any more in the Matter: Leaving an *Odium* upon those that honestly furthered the Queen's Commands: Two of the chief whereof was the Archbishop, and the Secretary. Which caused him to add these Words; 'If I draw forwards, said he, and others draw backwards, what shall it avail, but raise Exclamation, and privy Mutinyings against your Honour and against me, by whom they think these Matters be stirred. I see how other Men get their Heads out of the Collar, and convey the Envy elsewhere.

It was in the Power of the Archbishop and Commissioners, to deprive and imprison. Both which probably were threatned upon occasion. But there were some of these Men, that offered themselves to lose all; yea and their Bodies to Prison, rather than they would condescend. 'This wilfulness of theirs, he said, did move him the more, because he could not but think, that the Queen's Majesty was unworthily dealt with, thus to be resisted. But these rigorous Courses he thought not fit to attempt, having no more warrant and help; lest after much stirring, he might do little in the end, but hurt. All this he discoursed with the Secretary, to prepare him the better to further his Book of *Articles* with the Queen. As to the Penalty of Deprivation, he was tender of inflicting it, for that much depriving with *new Fruiting*, as he stiled it, (by which he meant paying first Fruits) would be taken in *malam partem*. As tho her Majesty drove at covetous By-ends to her self; by drawing Money by this means into her own Exchequer: And putting those to extraordinary charge, that were deprived; and afterwards were minded to comply, and so be presented again to their Livings. And that was the reason he gave the Secretary, why in the fourth Chapter of his Book of *Articles*, they made the Pain Sequestration, rather than Deprivation. He was shy also of depriving upon the Queen's Verbal Order, who had, it seems, commanded him to inflict that Punishment, where he should see Cause. For he had consulted with Lawyers, who were of Opinion, it was hard to proceed to deprive, having no more warrant, but the Queen's Majesties Word of Mouth only.

But notwithstanding the Queen's expresse Will and Pleasure, and our Archbishop's Endeavours, the Ministers refusing the Habits had such Countenance, that they were much put up to preach publick Sermons; and they would take the Confidence then, and that even before the Queen, to preach without their Habits. And it was taken great notice of, that some had preached before her Majesty without Tipplet, and had nothing said to them for it. Of which some had assured the Archbishop: which so moved him, that he thought good to tell the Secretary of it. The Persons also, that were prepared by the Lord Maior to preach the Solemn Sermons at the Spittal the *Easter* ensuing, were the Bishop of *Durham*, a Favourer of the Opposers of the Apparel, or in his Room Mr. *Beaumont*, Master of *Trinity College*, (how he stood affected may be seen before,) and the two others were Dr. *Cole*, and Mr. *Penne*, neither of them fully conformable. The Allowance of these publick Preachers lay in the Archbishop. These two last being named to him by certain Messengers sent from the Lord Maior, he said, he could not commend their Conformity, and so required others to be placed in their Rooms. Which then was promised him by another Message from the Maior.

Buc

A N N O

1565.

His Application of Apparel enjoined the Laity.

Tender of inflicting the Penalties of Deprivation.

And why.

Denies to allow the Refusers of the Habits, to preach the Spittle Sermons.



A N N O

1565.

The Preachers of the Spittle Sermons.

The City of London head the Dissenters.

The Queen issues out her Proclamation for Uniformity.

The Method of Proceeding here upon, with the London Ministers.

But the day after came the Chamberlain of the City, and another with him, to signify to his Grace, that it would be hard to get any other : And therefore they wisht to have these two, with the Bishop of *Durham*, or Mr. *Beaumont*. Upon which the Archbishop told them the Queen's Pleasure resolutely : And if they would seek to her Majesty to be dispensed with, that he could not assure them to speed ; and so left them to their Consultation : Charging them yet that they should not suffer the days to be unoccupied, so to derive an envy and mutinying against their Sovereign. All this happened about the beginning of *March*.

Nor was this Business adjusted till above a Month after, as I find by a signification given, *April* the 12th, by the Archbishop to the Secretary, for the Satisfaction of the Court, that was now inquisitive, what Preachers were put up for the Spittle this critical time. The Dean of *Exeter* was appointed for *Good Friday*. On *Monday* Dr. *Bemont*. For *Tuesday* Mr. *Young*, a Chaplain of the Bishops of *London*. And for the third day the Lord Maior had sent to the Archbishop to procure Mr. *Becon* (of whom honourable mention was made in *Cranmer's Memorials*, and now one of the Canons of *Canterbury*) who, they heard, should preach at the Cross. The Archbishop promised, that he would move him to satisfy their desires. And if he could not be obtained, the Day was like to be void. But rather than that should happen, for the preventing the raising of a Speech, he promised he would get Mr. *Bemont* to divide his *Mondays* Sermon, and to reserve half till *Wednesday*. This was his Care of those *Sermons of Solemnity* as he stiled them.

Such was the Favour and Esteem the Dissenters then had in the City of *London*. And this the Archbishop very well knew ; and had written, and written oft to Court, ' That a few in *London* ruled over this Matter ; and therefore he thought ' it advisable to begin there. For their Example the rest of the Nation were like to follow ; and they seemed the most averse of any Ministers in the Land to use the Habits, and observe the Rites.

But now at last upon the late Address of our Archbishop to the Queen, and Secretary, she forthwith issued out her Proclamation, publishing her Will and Pleasure in Print, peremptorily requiring Uniformity by virtue thereof. So that now the wearing of the Apparel, and Obedience to the Usages of the Church, became absolutely enjoined ; and that upon pain of Deprivation, and Prohibition of preaching : The Queen hereby by her own Authority confirming and ratifying that Book of *Articles*, that he had a little before sent to the Secretary, or at least so much of it as related to Apparel. The Secretary also signified now unto him, and the Bishop of *London*, that it was her Majesties Will, according as his Grace had suggested, that they should resolutely proceed with the *London* Ministers, and that she would send some Persons of Honour to join with them, the better to countenance their Doings in her Name. And withal the Secretary desired to understand after what manner and method they intended to proceed in this weighty Matter.

Whereupon *March* the 20th, he and the Bishop of *London* came to this Result, as to their Proceedings, after having conferred with Men learned in the Laws : Yet leaving all to the Allowance or Disallowance of the Secretary.

I. They meant to call all manner of Pastors and Curates within the City of *London*, to appear before them at *Lambeth* in the Chapel there : And to propound the Cause, and say something to move them to Conformity, with intimation of the Penalty which necessarily will ensue against the Recusants.

II. After the general Propositions made, as afore, to the whole Number, they intended particularly to examine every of them, whether they would promise Conformity in their Ministrations, and outward Apparel, established by Law and Injunction, and testify the same by Subscription of their Hands.

III. It was intended presently to suspend all such as refused to promise Conformity in the premises ; and also to pronounce Sequestration of their Ecclesiastical Livings from after the date of our *Lady* next, being then at hand. And after such Sequestration, if they were not reconciled within three Months, to proceed to Deprivation of their Livings by due form of Law.

IV. The fourth Article related to the Sarcenet Tippet ; that such should wear it as might by the A& of Parliament *Anno* 24. *Hen. VIII.* and none other.

The



The Archbishop and Bishop was well aware of what would follow. That is, they thought very many Churches would be destitute for Service the ensuing *Easter*, by reason of the Suspensions; and that many would forsake their Livings, and live at Printing, teaching Children, and otherwise as they could. And they left it to the Secretaries Wisdom, to consider what Tumults might follow, and Speeches and Talks were like to rise in the Realm, and presently in the whole City, by this doing of theirs. Now that the Clamour of this might not wholly light upon them, they told the Secretary, that they hoped the Queen, as was purposed, would send some Honourable Persons to join with them two. They prayed him also that he would consult with whom his Wisdom should think most meet, that they might be resolved. That so having summoned them on *Friday*, to appear before them on *Saturday*, order might be taken with them then, or at furthest a day or two after.

A N N O  
1565.

Desire some  
honourable  
Persons to  
countenance  
their Pro-  
ceedings, by  
their pre-  
sence.

## C H A P. IX.

*The Archbishop in Commission. His Proceedings with the London Clergy. The Book of Advertisements revived, and published. Dr. Humphrey's Letter to the Secretary thereupon.*

IN fine, the 26th day of *March* was the day appointed for the Ministers Appearance. And the Secretary gave the Archbishop notice, that according to his desire, and the Queen's promise, the Lord Keeper [*Bacon*] and the Lord Marquess [*of Northampton*] and himself intended to be present. But the Archbishop desiring to be certain, whether they would come or no, as laying great stress upon the presence of some Great Persons, sent a Message on purpose to the Secretary; minding, if they would come, to invite them to dinner. Or if they came not, he intended to have more Assistance with himself and the Bishop of *London*. And indeed they came not, detained either by weightier Matters, or their own unwillingness.

The Courtiers  
fail them.

The day being come, the Ministers, serving within the City, according to Command did appear. When by Persuasion several of them, backward before, did conform themselves; and those that would not from the 28th day of *March* were declared Suspended; and standing out three Months longer to be *ipso facto* deprived of all their Spiritual Promotions: and the Patrons might present and collate thereto. The Archbishop the same day gave the Secretary an Account what they had done in the Examination of them. Which was, that Sixty one of them had promised Conformity: Nine or Ten were absent: Thirty seven denied. Of which Number, as the Archbishop acknowledged, were the best, and some Preachers. Six or Seven convenient sober Men pretending a Conscience. Divers of them zealous, but of little Learning and Judgment. And in short, he and the rest in Commission with them, (whereof the Bishop of *London* was one,) did suspend them, and sequester their Fruits, and put them from all manner of Ministry; with signification, that if they would not reconcile themselves within three Months, then to be deprived. The Archbishop did expect hereupon, that their Behaviour would have been rough and clamorous, but, otherwise than he looked for, they shewed reasonable quietness and modesty.

An Account  
of the Pro-  
ceedings with  
the *London*  
Clergy.

Of them the Archbishop delivered his Judgment to the Secretary, *viz.* 'That some of them, he thought, would come in, when they should feel their wants; especially such, as by a *Spiced Fancy* held out. Some of them he doubted not were moved in a Conscience; which he laboured by some Advertisements to pacifie. But the Wood he said was yet green; and it was not felt, as he thought it

His Judg-  
ment of those  
that refused  
Conformity.



ANN O  
1565.

Fears the Bp.  
of London's  
mildness.

Confirmed  
by the Bp.  
of Ely.

Corrects the  
Advertisements.

Publishes  
them. And  
resolves to  
prosecute  
them.

His Letter to  
the Bishop of  
London there-  
upon;

Numb.  
XLVIII.  
And to his  
Deans.  
ABp. Park.  
Regist.

' it would be hereafter. Some of them at this time alledged they were in Fruits, [That is, were now in payment for their first Fruits, having not long been come in to their Livings,] and would have had some toleration or discharge of payment. Which indeed seemed to be reasonable, that if they were sequestred from the Benefit, they should not pay the first Fruits. But the Archbishop told them he could not so dispense, and left them to their own Suit.

Thus far the Bishop of London had gone along with him: But he seemed still, as he had been before, to be jealous of the too much Lenity of his Nature, and Tenderness towards these Men: Which might spoil this round beginning they had used with them. And therefore the Archbishop did intreat the Secretary, that he would move the Bishop to execute orders, fearing he might hereafter slacken in this Course that was now begun.

But the Archbishop was the more confirmed in these his Measures, that he was now taking, from the Judgment of another antient and experienced Prelate, to whose Wisdom great Deference was in those times given, viz. Cox, Bishop of Ely. Who had at this very Juncture writ to him concerning the London Ministers; viz. that if they were reformed, all the rest would soon follow. And this the Archbishop thought good to let the Secretary know, that he might see that he was not singular in his Judgment.

And to back this step to Uniformity already made, at the same time he revived the Book of Advertisements, but with some Amendments, and some omissions of things, that before had given offence, and were the Cause, at least pretended, of stopping it; as some Matters of Doctrine, this Book being only intended for Order: And the Articles of Religion, agreed upon in the Year 1562, being sufficient for that. And such Passages also were omitted, as might seem to render the Book contrary to the Laws of the Land. And so, with the Queens Letters to him, he had these corrected Advertisements printed. But not yet published, till he had sent a Copy thereof to the Secretary to peruse with his Pen, and to give him his Advice. Telling him in his Letter, dated March 28th, ' That he had weeded out of these Articles all such matters of Doctrine, &c. ' which peradventure stayed the Book before from the Queen's Majesties Appro- ' bation: And that he had put in but things advouchable, and as he took them, ' against no Law of the Realm. After the Secretary had done with them, he sent them to the Bishop of London, and so had them published. ' For he was ful- ' ly bent, he said, to prosecute that Order, and to delay no longer. And this ' he was the more resolute in, because the Queen's Highness would needs have ' him assay with his own Authority what he could do for Order. But he trusted, ' he said, he should not be stayed hereafter, [as he had been formerly,] and pray- ' ed the Secretary to have his Advise, to do that more prudently in the common ' Cause, which there was a necessity to be done.

The Archbishop, as was said before, sent the Book to the Bishop of London, March 28. Enjoining him to send and disperse Copies thereof to all the Bishops, with his Letter to them, to see them duly executed. Then, as for executing Punishment upon the Recusants in his Dioces, he earnestly required the said Bishop to be diligent therein; especially since by the Act of Parliament they had all Power and Authority, to reform and punish, by Censures of the Church, all that should offend. And out of his Obedience to Almighty God, Allegiance to his Prince, and sincere Zeal to the Church, he could do no less, than to require and charge him, as he would answer to God and her Majesty, to see her Laws and Injunctions duly performed within his Dioces. This Letter may be read at length in the Appendix, as I took it out of the Archbishop's Register.

The same 28th of March, the Archbishop sent these Books of Orders to the several Deans of his own peculiar Jurisdiction, with his Letter to this purport to the rest, as he wrote to the Dean of Bocking; ' That he had heard, that divers ' Parsons, Vicars, and Curates within his peculiar Jurisdiction of the Deanry of Bocking, had not conformed themselves to the Queens Injunctions, that he sent ' him a Book of certain Orders, agreed upon by him and his Brethren of the ' Province of Canterbury, and hitherto not published: Willing him to call before ' him, and to publish to them the said Orders prescribed in that Book, to move, ' perswade and command them as they would answer at their peril, duly to ob- ' serve



‘ serve her Majesties Laws in the Administration of publick Prayers and Sacra-  
 ‘ ments, and in their extern Apparel, and all the Orders sent to them there-  
 ‘ with. And upon obstinate Disobedience to suspend them from publick  
 ‘ Ministration, and also Sequester all the fruits of their Livings so long time as  
 ‘ they shall remain in Disobedience. And to signify to him the Names of all,  
 ‘ to the intent that he might take further Order with them: And to signify to  
 ‘ them, that if they continue so three Months they are to be deprived.

A like Letter was writ to Mr. Denne, Commissary of Canterbury; to the Bi-  
 shop of Chichester, Commissary of the Peculiar Jurisdiction of South Malling, Pag-  
 ham, and Terring; and to Mr. Dr. Weston, Dean of the Arches, Shorham and Croy-  
 den, with severall of the Books abovementioned enclosed therein.

These *Advertisements* came now abroad so well strengthened with Autho-  
 rity, and Menace of Animadversions upon Disobedience; and this with the fresh  
 Proceedings against the London Ministers; as did mightily awaken and terrify such  
 as would, or could not comply. As appeared by a Letter that Laurence Humfrey  
 wrote from Oxon in April, to the Secretary on this occasion, with his earnest de-  
 sire to him to procure the stopping the Execution, and laying aside the Book. ‘ I  
 ‘ am sorry, writes he, that the old Sore is broke out again, in such sort,  
 ‘ at such a Solemn time, in print, to the common Calamity of ma-  
 ‘ ny, and marvel and misery of all. The Cause is not so found in my poor Opi-  
 ‘ nion, as it is made. The trouble is greater than we think. The Inhibition of  
 ‘ preaching, strange and lamentable. The cry of a number is, and will be  
 ‘ pitiful in the Ears of God and Man. The Book of *Advertisements*, tho it con-  
 ‘ tain much, that is many ways of the Wise misliked, yet because it hath no de-  
 ‘ termination of time, nor of penalty, was better esteemed. The execution hither-  
 ‘ to vehemently urged marvellously moveth and marreth all. I am so highly bound  
 ‘ to God, that giveth me this bold access to your Honour, that I cannot for this his  
 ‘ goodness, yield to him condign thanks. Wherefore as I of these Proceedings  
 ‘ simply promote the Judgment of many; so I humbly request you to bear with  
 ‘ this my rude plainness, and to be a means to the Queen’s Majesty to stop the  
 ‘ Execution, and to suffer the Book to sleep in silence. These Days, these E-  
 ‘ vils, this People, this Age, require other Advertisements. The Queen’s Maje-  
 ‘ sty in the Preface seeketh Unity and Concord, this hath bred Variety and Dis-  
 ‘ cord, more than ever was. To your Wisdom, goodness and godliness I refer  
 ‘ all; as also the continuance of your prosperous State to the Almighty.

A N N O  
 1566.

These courses  
 grievously ta-  
 ken by the  
 Dissenters.

Apr. 23. 1566.  
 Humphrys  
 Discontent  
 hereupon.

## CHAP. X.

*Some are sequestred and silenced. Crowley, Minister of Crip-  
 plegate, one of them. The Stir made by him in his Church.  
 Sent for and Censured by the Archbishop. Some Account of  
 Crowley. The Archbishop clamoured against. His Prote-  
 station and Resolution.*

**B**UT let us turn our Eyes to these sequestred and silenced Ministers, and see  
 how they behaved themselves, and what Course they took. Some of these  
*seely Recusants*, (I use the very words of the Archbishop) said now, that they  
 thought not, that ever the matter, in such scarcity of Ministers, should have  
 been forced: And some began to repent. One of them was with the Archbishop  
 two days after to be admitted again to his Parish, and promised Conformity: But  
 he repelled him, till he had him bound with two good Sureties of his own Parish.  
 And so he was. The said Minister told the Archbishop, that there would more  
 come to that Point. And them also the Archbishop intended so to order. But

Some View  
 of these Se-  
 questred Mi-  
 nisters.



A N N O  
1566.

An Assault  
made upon  
some that  
wore the  
Surplice.

The Arch-  
bishop sum-  
mons those  
concerned in  
it.

Examines the  
chief Author,  
Crowley.

His Punish-  
ment, Con-  
finement.

The ABp's  
Chaplain  
preaches at  
his Church.

the most part of those Recusants he wished out of the Ministry, as being *mere ignorant and vain Heads*: As his Grace wrote to the Secretary.

And indeed the Archbishop reckoned, that by what he had done, and by making this Determination known abroad, the Speech raised would soon cease, and the Offence asswage, and more Peace and Order follow, as he signified to his Friend. But he was deceived. For but four or five days after, *viz. April 2.* one *Crowley*, Minister of the Parish of *St. Giles Cripplegate, London*, and one of those that had been suspended, this Person and his Curate gave a great occasion of much trouble in his Church. A certain Corps being to be buried in his Church, divers Clerks were in their Surplices attending, to sing as accustomably they used, and as my Lord of *London* before had prescribed, namely, To wear Surplices within the Churches. But *Crowley* quarrelled with them for their *Porters Coats*, as he called them, and said, he would shut the Doors against them. And one *Sayer* an Alderman's Deputy, also assisted *Crowley*, and used words likewise to that Purpose. He seemed to be an honest Man, but too much leaning from the Surplice. But the Singing Men on the other hand made resistance against *Crowley*, willing to go on with their Business: Insomuch that the Deputy threatned them to set them fast by the Feet, if they should break the Peace. These things caused a great uproar. At length the singing Men shrunk away; and they then had some quietness, tho with shrewd Stomachs. But the noise of this coming to the Ears of the Archbishop, and the other Commissioners; and complaint being made hereof by the Lord Maior to him, desiring him to examine the Cause; he summoned *Crowley* and others to appear before them *April* the 4th to hear the Cause. Resolving to execute Punishment, if he found the *Deserts* of them to be such, as that they gave such occasion of Tumult among the People so gathered together. And that the rather, considering the time, being now just upon enjoining the wearing of that Garment. Signifying withal to the Secretary, that he trusted, that neither the Queens Majesty, nor her Council would charge their doings herein, as guilty of any Severity, or lack of Prudence. Which charges, it seems, some of the Court had been wont before to cast in their Teeth.

At the Examination was present, with the Archbishop, the Bishop of *London*. They found that *Crowley* quarrelled first with the Singing Men. In their Examination of him, there fell from him several fond Paradoxes, that tended to Anabaptistical Opinions. As, to have a Motion in Conscience to preach in the Church (being not deprived) without extern Vocation: And saying, as Pastor, he would resist the Wolf, meaning the Surplice Men. The Commissioners asked him, if he would resist a Minister, so sent to them. He said, that till he was discharged, meaning from his Living by deprivation, his Conscience would so move him. And thereupon desired to be discharged. The Archbishop seeing his Desire, did presently without any more ado, discharge him of his Flock and Parish. Then he fled to this, that he would be deprived by order of Law. Which the Archbishop told him, was to say, he would be deprived, and yet not be deprived. Then he seemed to be desirous to have the Glory to be committed to Prison, rather than he would grant to suffer such a Wolf to come to his Flock. But the Archbishop, as he told the Secretary, dulled his Glory. And yet for some severity, being in Suspense, they charged him to keep his House, and remain under Confinement at home. That so they might stay his Resistance of any, that should come to officiate at his Church with the Surplice. As for the Deputy, they bound him in an Hundred Pounds to be ready at calling, when the Queen's Council should call for either of them, to judge of their doings. And so he and the Bishop of *London* dismiss them all, advertising them to be obedient. So gentle was our Archbishop in his Censure of so great a Fault as quarrelling, (and it may be coming to strokes) in God's House. But he reckoned the Suspension and secret Prison would be some Terror. He imagined, that the Secretary might think that they had done too little, and he doubted not but that that Side would think it too much.

How long he was confined I know not, only I find him remaining imprisoned in his own House. *April* 12th. When the Archbishop gave the Secretary a further Account of the matter; which was, that he could do no less, considering his Behaviour, and Speech, that *he would not suffer the Wolf to come*



come to his Flock. And therefore to prevent his Resistance they committed him. And the next Sunday he sent Mr. Bickley, his Chaplain, to preach in his Parish: Whom they heard quietly. And a Minister, thither sent, was received with his Surplice.

This Crowley was once a Stationer, but bred at the University of Oxford, and for his Parts and good Disposition to Religion, was under King Edward ordained a Minister by Ridley Bishop of London; and in Queen Maries Days was an Exile in Frankford. He was a Man of Note among the Dissenters long after this. For I find him and Field, and Charke, and one Hern, in the Year 1582, very diligent in visiting and disputing with certain Priests in the Tower. And Crowley particularly took a great deal of Pains with one of them named Kirby: endeavouring to bring him off from his Opinion of the Lawfulness of deposing Princes by the Pope. Crowley also was one of those, that attended them to execution. There he laboured to convince Kirby of the falseness of his Principle, that he was going to Death for. And that from Rom. xiii. and the beginning; and from the Words of Christ to Pilate, Joh. xix. 10, 11. Urging thence, that Princes, having their Authority from God alone, could not be deposed by any, but God alone. But while Crowley was discoursing this to Kirby, he demanded of him, whether if a Prince were guilty of Turcism, Atheism, or Infidelity, he might not be lawfully deposed, (which Question he had asked him before in the Tower.) To which Crowley and the rest of the Preachers answered Learnedly, and in the Negative. Whereat Kirby cried out, O Mr. Crowley, Mr. Crowley! and there paused, as if, saith the Historian, that Mr. Crowley had agreed with him in this Point, in his Conference with him in the Tower. So that Crowley was fain to justify himself there, saying to one standing by, That when Kirby had propounded this Question to him in the Tower, his Answer was, 'That if any Prince fell into any such kind of Error, that Prince were indeed corrigible. But of whom? Not of any other earthly Prince, but of that heavenly Prince, who gave him his Authority; who seeing him abuse it in any way, corrects him in his Justice. And thus much for Crowley; only further that he wrote divers Books; and died 1588, and was buried in the Chancel of his Parish Church of Cripplegate.

The Dissenters, upon this round dealing of the Archbishop with them, and expecting no favour to be obtained from him under any less Condition, than plain Submission and Conformity, conceived a great ill will against him: and derived the blame from the Queen, from the Secretary, and every Body else, upon him alone. The Talk now much increased, and the Archbishop alone, they said, was in Fault. He indeed, in his expostulation with many of them, signified to them their disobedience to the Queen. Wherein because they saw the danger, if they should lay the blame upon her, they ceased to impute it to the Queen: Saying, that were it not for the Archbishop's calling on her, she was indifferent. And most of them likewise dared not name the Secretary in this Tragedy, because many of them were to have his help in their Suits. They said, My Lord of London was their own, and was but brought in against his Will: And that he, the Archbishop alone, was the stirrer and incenser. And that my Lord of Durham would be against them all: And would give over his Bishoprick, rather than it should take place in his Dioces. They said also, that my Lord of Leicester should move and obtain the Queen; and that this was now done in his Absence. That Mr. Cole, probably Leicester's Chaplain, or belonging to some other great Courtier, was then at Court in his Hat and short Cloak; who would overthrow all their Attempts, [to enjoin the using of the Apparel.]

So that now, as we may collect hence, their recourse was altogether to the Court, where they had so well sped before: And very industrious were there Practices there to get this Enterprize overthrown: And great their Hopes thereof.

The Archbishop signified all this to the Secretary, April the 7th; wishing to understand from him, what likelihood there might be of this great expectation. As for his own part he professed, 'That whatsoever he had done, and did, was *bonâ conscientiâ*, that he regarded God's Honour, and the publick quiet. That he wished Obedience to the Queen's Highness, and her Laws. Which was the greatest Estimation her Highness could have among her People. And that if this mat-

A N N O  
1566.

A Conference  
between  
Crowley,  
and some Po-  
pish Priests  
in the Tower;

Hollingshead.

The Archbi-  
shop greatly  
clamoured  
upon by the  
Dissenters.

Their Appli-  
cation to the  
Court.

The ABp's  
Protestation,  
concerning  
his Actions.



A N N O  
1566.

ter should be overturned, according to all these great hopes, he said, He was at a point to be used, and abused. *Nam scio nos Episcopos in hunc usum positos esse*: As he added. We be the Stiles, over which Men will soonest leap. And if we be thus backed, [meaning, thus slenderly backed, or rather not backed at all,] there will be fewer *Winchesters*, as is desired. For that was one of the odious Phrases these Men bestowed upon the Bishops, that urged Uniformity, calling them *Winchesters*; pointing to Stephen Gardiner, that bloody persecuting Bishop of *Winchester* in Queen *Maries* Reign. But when he told the Secretary, there would be fewer *Winchesters*, if they were no better backed, he intimated that he saw that the Favour shewed to these Men tended to the overthrow of all Bishops, and that he feared it would end there. But for my part, as he proceeded, so that my Prince may win Honour either by standing or relenting, I will be very gladly *Lapis offensionis*. *Sed interim cum Dominus sit mihi adjutor, non timebo quid mihi faciat homo*. But he was not, he said, amused, or danked, *Fremat mundus, ruat cælum*.

## CHAP. XI.

*Endeavour to concern the Parliament in these Contests. Books published for, and against Conformity. The Privy Council's Order against Seditious Books. The Archbishop to Dr. Haddon about these Matters. Some under Restraint. John Fox peaceable; In this Juncture writes to the Ecclesiastical Commissioners.*

The Parliament moved for the Puritans.

MSS. Foxit.

Books set forth by the Puritans:

And answered.

*A Brief and Lamentable Consideration, &c.*

Their Answer to the

The Archbishop's Protestation concerning the Actions

A Parliament was now sitting, and the Dissenting Party had used their utmost with their Friends, both Bishops, Noblemen and others, in the Houses, to obtain some Favour there, and that some Expedient might be brought about for Dispensation to be granted in these Ecclesiastical Matters, for sober and useful Ministers. *Humfrey*, who was now at Oxford, writ earnestly to his Friend *John Fox* about it on that remarkable day, *March 28*. When so many had been suspended. *Commendo precibus tuis* (so ran a part of his Letter) *& Curæ tuæ propagationem Religionis, Reformationemq; Ecclesiæ in his Comitibus. Ut agas & peragas, ope, opera, gratia, & modis omnibus, ut Principes Regni & Proceres Cleri moveant aliquid Salutare, & promoveant*. But notwithstanding all Endeavours, this Parliament brake up without interposing in this Affair.

Nor did the Press lie still all this while. For the Non-compliers wrote Books and printed them; confuting the Arguments (the best they could) which the Bishops had brought to perswade them to Uniformity. But they were written with so much Confidence and Sharpness, that the Archbishop and the State thought fit to have them considered and answered. Which was done with brevity; a little in his Judgment being enough to satisfy Wise and Learned Men in this Controversy.

One of these short Books now writ (of which I think by the Stile Bishop *Cox* or *Jewel*, was Author) bore this Title, *A Brief and Lamentable Consideration of the Apparel now used by the Clergy; set out for the Instruction of the weak, by a faithful Servant of God*. In the Book as well the Reasons of the Refusers of the Apparel were weighed, as other Reasons cursorily suggested in the behalf of it. The Reasons urged commonly against the Habits were, First, In general, that they did not edify; and because they hindred the Simple, made the Papists obstinate, and were Monuments of Idolatry. Also, that they were Precepts of Men, and that they gave Offence. Secondly, In particular, that Ministring Garments were taken from the *Jews* and *Gentiles*; that *Samuel* was not known to *Saul*. Which was a Sign his Garments were not different from other Mens. And that *Peter* was known by his Speech. Therefore we ought not to be known by our Attire. After the Author had briefly answered these Reasons, he subjoined his own Reasons, why Submission ought to be given to these Orders for Apparel. Which were, that it could not be shewn out of the Word of God, that any Form of Apparel, except that which was Pompous, was exprelly forbidden. Nor could it be proved, that Uniformity



formity in Attire among Spiritual Persons was not meet. Nor could any declare by unwrested Places of Scripture, that any supreme Magistrate might not enjoin his Clergy a certain Form of Apparel: Or if such a Form of Apparel had been abused, that it was not from thenceforth to be used. Nay, that in Case Apparel had been offered unto Idols, yet a Christian were not absolutely forbid to wear it.

After this he made, by way of Conclusion, a Compassionate Address to the Dissenting People and Ministers. To the People, in this Tenor; 'Have you Churches, and yet will you flock into the Fields? Have you Places appointed for Prayers, and yet will you appoint you private Assemblies? Have you the Gospel of Christ sincerely preached among you? Why are you then offended? Have you the Sacred Scriptures read unto you, and at your Will to be perused? Why are you displeased? Idolatry is reprov'd, Papistry overthrown. Why are you not contented? He added, That they which now wore the Apparel were such as had been banished for the Profession of the Gospel, and lost their Goods, and that willingly. For Preaching and Writing, who did it more painfully and effectually than they? And who watched more dutifully, that the Gospel might have its full Course. That others talked for Reformation, they did it indeed. To the Dissenting Ministers at last he spake, Begging them in the Name of *Dear Brethren*, to join hands, to help forward the Lord's Building. That whereas they had among them proud Loiterers, too many, he wished they themselves might be faithful Labourers. He exhorted them, if they loved Christ, to feed his Sheep, not to brawl in his Vineyard, to love the Brethren, and not to disturb their Quietness; And every one of them to help the others Burthens, &c. See the whole Tract, whereof this is the Summary, in the *Appendix*.

On the behalf of the Ecclesiastical Laws, a Book came forth about this Time, I suppose by the Archbishop's Order, printed by Jugg, which urged the Sin of disobeying Lawful Authority in indifferent things. It was intitled thus, *Whether it be Mortal Sin to transgress the Civil Laws, which be the Commandments of Civil Magistrates*. The Judgment of Philip Melancthon in the Epitome of Moral Philosophy, The Resolution of H. Bullinger, Dr. Rodolph Gualter, D. Martin Bucer, and Dr. Peter Martyr, concerning the Apparel of Ministers, and other indifferent things. The Dissenting Ministers also on the other hand put forth in Print a Declaration in the Name and Defence of certain Ministers in London, that refused the Apparel prescribed. But this was answered in a Book in Quarto, called *A brief Examination of that Declaration*. And at the end was reported the Judgment of Bucer and Martyr concerning this Controversy. Which Book was composed by the Archbishop's peculiar Direction, and 'tis very probable, in his House.

Care was not only taken for answering of these disaffected Persons Books, but for preventing of the Writing such for the Future. For it was not thought convenient by any means, that the Queen's Injunctions, and other Laws and Ordinances made for the Regular and Uniform Worship of God, should be thus openly impugned. These Books were printed both here in the Realm, and abroad, and privily brought in and divulged: And so, being got into the Hands of many, tended to the keeping open or widening the Differences that were now distracting the Church. For preventing therefore the publishing of these Books, the Archbishop, and other the Ecclesiastical Commissioners, recommended several Articles to the Lords of the Privy Council. Which gave occasion to these Ordinances, decreed for the Reformation of divers disorders in Printing, and uttering of Books, dated from the Star-chamber in the Month of June.

I. That no Person should Print, or cause to be Printed. or bring or procure to be brought into the Realm printed, any Book against the Force and Meaning of any Ordinance, Prohibition or Commandment, contained or to be contained in any the Statutes or Laws of this Realm, or in any Injunctions, Letters Patents or Ordinances past or set forth, or to be past or set forth, by the Queen's Grant, Commission or Authority.

II. That whosoever should offend against the said Ordinances should forfeit all such Books and Copies: And from thenceforth should never use or exercise, or take benefit by any using or exercising the Fear of Printing; and to sustain three Months Imprisonment without Bail or Mainprize.

III. That

A N N O  
1566.

Nu. XLIX.  
Other Books  
for and a-  
gainst Con-  
formity.

Orders of  
Council con-  
cerning  
Printing Se-  
ditionous Books.

The Ar-  
chbishop's  
Order for  
the Reformation  
of the Printing  
Trade.

Printed by  
J. Jugg, at the  
Star-chamber.



A N N O  
1566.

III. That no Person should Sell, or put to Sale, Bind, Stitch, or Sow any such Books or Copies, upon pain to forfeit all such Books and Copies, and for every Book 20 s.

IV. That all Books so forfeited should be brought into *Stationers Hall*. And there one Moiety of the Money forfeited, to be reserved to the Queen's use, and the other Moiety to be delivered to him or them that should first seize the Books, or make Complaint thereof to the Warden of the said Company. And all the Books so to be forfeited, to be destroyed, or made wast Paper.

V. That it should be lawful for the Wardens of the Company for the time being, or any two of the said Company thereto deputed by the said Wardens, as well in any Ports, or other suspected Places, to open and view all Packs, Dry-fats, Maunds, and other things, wherein Books or Paper shall be contained brought into this Realm, and make Search in all Workhouses, Shops, Warehouses and other Places of Printers, Booksellers, and such as bring Books into the Realm to be sold, or where they have reasonable Cause of Suspicion. And all Books to be found against the said Ordinances, to seize and carry to the Hall to the Uses abovesaid; and to bring the Persons offending before the Queen's Commissioners in Causes Ecclesiastical.

VI. Every Stationer, Printer, Bookseller, Merchant, using any Trade of Book-printing, Binding, Selling or bringing into the Realm, should before the Commissioners, or before any other Persons, thereto to be assigned by the Queen's Privy Council, enter into several Recognizances of reasonable Sums of Money to her Majesty, with Sureties or without, as to the Commissioners should be thought expedient; that he should truly observe all the said Ordinances, well and truly yield and pay all such Forfeitures, and in no point be resisting, but in all things aiding to the said Wardens and their Deputies, for the true execution of the Premises.

And this was thus subscribed: " Upon the Consideration before expressed and upon the Motion of the Commissioners, We of the Privy Council have agreed this to be observed and kept upon the Pains therein contained. At the Star-chamber the 29 June Ann. 1566. and the Eighth Year of the Queens Majesties Reign;

N. Bacon, C. S. Winchester, R. Leicester, E. Clynton.  
E. Rogers, F. Knollys, Ambr. Cave, W. Cecyl.

To which the Commissioners also underwrit, ' We underwrit think these Ordinances meet and necessary to be decreed and observed.

Matthue Cantuar. Ambr. Cave. Tho. Tale.  
Edm. London. David Lewis. Rob. Weston.  
T. Huycke.

The ABps  
sends Dr.

Haddon a Letter about his Proceedings.

Great was the Friendship between our Archbishop and Dr. Haddon, of whom we have had occasion to speak before. He being now the Queen's Ambassador at Bruges, the Archbishop in the midst of these his Turmoils wrote him a Letter, shewing him how they had proceeded in these Matters, and withal sent him inclosed the Opinion of Bucer and Martyr, concerning the Habits. To whom the Civilian from Bruges made him Answer; and concerning the Solid Judgment of those two Learned Foreigners thus he wrote:

Haddon's  
Judgment of  
the Dissenters.  
MSS.C.C.C.C.  
Inter Epist.

*Quorum Autoritas, licet sola plebeiorum istorum & Novitiorum Commenta frangere posset, tamen perfectissimi Theologi tam graviter in his Causis argumentati sunt, ut ipsis Rationum momentis omnibus satisfieri possit, qui secum aures sinceras, & nullis errorum praejudiciis occupatas, asserre volunt. Quapropter in Doctrina satis arbitror esse processum, in Disciplina reliquum esse debet, ut illorum importunitas pœnâ devinciatur, qui contra Principis Edictum, & publicas Ecclesiae Constitutiones in rebus Arbitrariis vociferantur.*

This



This was the Judgment of this grave and Learned Man ; To this Tenor in English: ' Whose Authority alone [namely of *Bucer* and *Martyr*] was enough to overthrow the Fancies of those vulgar Men, and mere Novices; much more when those most accomplished Divines argued so solidly in these Causes, that their weighty Reasons might satisfy all that brought sincere minds, and not forestalled with Error. Wherefore I think we have proceeded far enough in Doctrine, the remainder ought to concern Discipline, that so their Importunity might be restrained by Punishment, that make such a Clamour in Arbitrary Matters against the Princes Decree, and the publick Constitutions of the Church.

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In the Course of the Correspondence between these two, the Archbishop, in his Answer to the abovementioned, communicated some further News of the Puritans and their Friends and Books. An Answer to one of them he now also sent him. And this following was the Tenor of his Letter.

The ABp. to  
Haddon concerning the  
Puritans.  
MS. G. P.  
Armig.

' I have received your Letters, wherein *Et amice & graviter*, you do both Comfort my Travail-taking in the establishing of Order, and Concord in our Church, as ye do godly admonish me, to go on to mine Office, and to refer the Success thereof to God. As I am always perswaded to [set a value] upon Letters elegantly written, which come from your Pen, so I rejoyce to see in you so much grave Christian Philosophy. Ye may well marvel of the boldness of these Men Ecclesiastical, advancing themselves so far, to insult against the Prince, and publick Authority of Laws, &c. And not to be ashamed to put their Fancies in publick Print. Lamentable it is, that some of these light Heads be much comforted of such, whose Authority should be bent to repress them. The Boldness of their Books imprinted caused some Examination to be set forth, which here I send you to expend. Indeed all things be not so answered, as their writing deserved, but yet more was considered what became such which hath taken in hand to answer, than what they deserved. And I am deceived if a little be not enough to satisfy Wise and Learned Men in this Controversy. And thus signify to you, that with the Assistance of the Queens Majesties Council we have dispersed a few of the Heads of them, some to the Bishop of Winchester, some to Ely, and some to Norwich, to School them, or else at the least to have them out of London, till we see Cause to restore them their Liberty. I commend you to God, with my Commendations to my Lord Mountagu, to Mr. Dene, and to Dr.

At Croyden.

Gentleness, as appeares hence, was used towards these Ministers that stood out, and so were deprived. Some of them by order of the Council, with the Advice of the Ecclesiastical Commissioners, were taken up and put under easy Restraints with some of the Bishops, being sent down some to Ely, some to Norwich, and some to the Bishop of Winton; partly to have the Benefit of their Instructions, and partly to rid London of them. But it was not long that they remained so, but were restored to their Liberties; and had leave, or at least Connivence, to preach. So did Sampson and Lever, who tho they wore not the Habits, yet had Places and preached. For when some, who were brought before the Lord Mayor and the Bishop of London in the Year 1567, for holding private Conventicles, had urged in their own Vindication, that none might preach or minister, except he used the Apparel; the Bishop answered, No? How say you to Sampson and Lever and others? Do not they Preach? And that, tho the Laws stand in force against them.

Many deprived, under restraint for a time.

Part of a Register.

How John Fox behaved himself in these Commotions about Uniformity, when several Ministers were forbid Preaching for their Non-compliance, may be understood by what I am going to relate concerning him. He, having no Living was not taken notice of, or summoned before the Commissioners, tho he was no Approver of the Habits; and it was well enough known, he was not. But his Temper was mild, and his Principles peaceable; and he carried himself as a Promoter of Quiet on both Sides; being one that declared a great dislike of

John Fox's Behaviour peaceable.



A N N O  
1566.

of all Separations and Schisms among Protestants. But to give a taste of *Fox's* Spirit. There was one *West*, whom the Ecclesiastical Commissioners, in or near this Year, had laid in Prison for uttering something against the Superiour Powers, going probably upon the Principles of *Goodman's* Book. *Fox* having been *West's* School-fellow and Collegian and Friend, writ to the Commissioners an elegant Letter; Not justifying *West*, but concluding him blame worthy. And hence descending to Lament the Differences in the Church of *England*, and shewing in what an ill State of Looseness and Wickedness the Nation then stood; Which he said ought chiefly to be ordered, and that many Matters were to be reformed, but no Schism by any means to be made; He had moreover these Expressions in his said Letter. 'That the more earnestly he favoured the Peace and Tranquility of the Church, 'the more did these intestine Differences of Opinions, and Controversies (whence 'arisen he could not tell) torture his Mind. Yet had they sprung from neces- 'sary Causes, they had less troubled him. But while from light Matters they 'drew occasions for grievous Contentions, and tossed about unnecessary Questi- 'ons, the Fruit of Brotherly Communion was not only lost, but the Adversa- 'ries Forces, got Strength against them. To whom they afforded a very joyful 'Spectacle in these their Quarrels. Bus how much better were it, said he, with 'united Strength to do Christ's Work, and to diffuse his Faith in the Minds of the 'Godly, as far as possible, and to fight against the sworn Enemies of our Salvati- 'on, rather than against the Friends of the Faith. He knew much was yet 'wanting to a perfect Church. But prudent Physicians should here be imita- 'ted, whose first Care is wont to be, that the Body live, and then that it flourish, 'and be in good health. But we, said he, by a preposterous Solitude, while 'we strive to bring the Church to a most perfect Rule of Reformation, do in 'effect by this Strife bring to pass, that we see no Church at all, or one very de- 'formed. For what Church is to be seen there, where we have Peace neither 'with our Friends nor Enemies? Nay, what Peace have we with God, when 'Atheism Reigns, Lust goes without Punishment, Covetousness robs and spoils, 'Benefices are bought and sold, Priests grow cold? And would they were cold in- 'deed. But now many are neither cold nor hot. The Pulpits are silenced; 'Christ's Sheepfold is fleeced, not fed; the Harvest is despised. And since it is 'thus, what can we do better, than to shew our selves good Divines, by minding 'the greater Matters of Christian Religion? And then to build on that, what con- 'cerns the external Reformation, if we may. But if we may not, by no means 'to move any Schism. This Letter, containing this pious Admonition to the  
Numb. L. Clergy, may be found in the *Appendix*.

## C H A P. XII.

*Continuation of the History of the London Ministers, suspended.  
Supply of the vacant Churches. The Archbishop vindicates  
himself. His earnest Letter for more Countenance from the Court.  
Becon's Postills.*

Care taken  
for the sup-  
ply of the va-  
cant Church-  
es.

**B**UT to continue our Story of the *London* Ministers suspended, or deprived. It may be asked, whether upon the suspending of so many Ministers the Church Doors of their respective Parishes were shut up, and no Divine Service nor Sermons there performed. But to this I answer; the Archbishop and Bishop of *London* took care by their Chaplains to provide for the vacant Churches, as well as they could. But they could not supply all, being opposed by the suspended Incumbents. 'Some whereof were peevish, [they are the Archbishop's own Words] 'and some froward, and some fearful, and some would fain step in [to their 'Churches



‘ Churches again] with Honesty. To whom they [the Commissioners] used  
 ‘ such Affability, as they might. Yet not suffering their Authority and Con-  
 ‘ stancy to seem to fear, or to be more desirous of them, than they moved them  
 ‘ to their own Commodity, but especially to the Peoples Quiet, and to the O-  
 ‘ bedience of Laws; as the Archbishop himself gave the Account to his Friend  
 ‘ and Correspondent the Secretary.

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But the *Puritans* took great Advantage at this present necessity, of leav-  
 ing divers Churches unsupplied, by reason of this late Censure inflicted up-  
 on the Ministers: And they took Care to get the Court acquainted with  
 the great Inconvenience thereof: Noising it abroad, that now against *Easter*  
 there were none to officiate, and administer the Sacrament: And that  
 there were on *Palm Sunday*, Six Hundred Persons, ready to receive the Com-  
 munion, and came to Church for that purpose, and found the Doors shut.  
 These Reports brought to the Court, and cherished there by some about the  
 Queen, caused the Secretary to write unto the Archbishop concerning them:  
 And concerning the Imprisonment of some: Of which severe handling great  
 Complaints were made. And finally advising him to continue his Care of  
*London*.

The great  
 clamour a-  
 gainst the  
 Suspensions.

Concerning these Matters, the Archbishop, *April 12.* being *Good Friday*, now  
 indisposed in his Bed, wrote by another Hand unto the Secretary, That all this  
 was no more, than he foresaw before he began: And that when the Queen  
 put him upon doing what he had done, he told her at his first Speech with  
 her the Second *Sunday* in *Lent*; That these precise Folks would offer their  
 Goods, and Bodies to Prison, rather than they would relent. And her High-  
 ness then willed him to imprison them. And in a Letter, that he afterwards  
 wrote the Queen, he signified this to her, and likewise the vacancy of several  
 Churches. And in a joint Letter of his and of the Bishop of *London* to the Se-  
 cretary, they said, there would be many Parishes unserved, and many Speeches  
 would arise, and much resistance there would be. And therefore nothing more  
 than what was expected. As for the Disappointment of those well disposed  
 People, that came to receive the Sacrament, he said, in general, That these  
 Reporters made *ex musca Elephantem*: And that my Lord of *London*, being that  
 very Day, *viz. Good Friday*, to preach at Court, and so present there, was able  
 to give the truest Account of Matters in his own Jurisdiction. But that he could  
 say, that whereas he had sent divers Days Three or Four of his Chaplains, to  
 serve in the greatest Parishes, what for lack of Surplice and Wafer Bread, they  
 did mostly but preach. And one of his Chaplains serving *Palm Sunday*, and be-  
 ing informed, that divers Communicants would have received, the Table made  
 ready accordingly, while he was reading the Passion, one Man of the Parish  
 drew from the Table both Cup and Wafer Bread, because the Bread was not  
 common: And so the Minister was derided, and the People disappointed. And  
 divers Churchwardens, to make a trouble and a difficulty, would provide neither  
 Surplice nor Bread. All this the Archbishop signified to the Secretary. He cal-  
 led upon the Bishop of *London* also to do his part, to supply some of the Va-  
 cancies by his Chaplains. Who sent him word, that there needed only Preach-  
 ers; for others might be appointed to serve the Cures. He added moreover,  
 that it was no great Inconvenience, tho some Parishes wanted in *London*,  
 saying, that *London* was no Grange, and that they might go elsewhere. But  
 these precise Men, said he, for all their Brags of Six Hundred Commn-  
 nicants, did promise openly, that they would neither communicate, nor come to  
 Church, where either the Surplice or the Cap is. And so he knew it was  
 practised.

The ABp's  
 Vindication  
 himself.

The Insolent-  
 cies of the  
 Dissenters.

I meet with a Paper without date, probably to come in at this time. Wherein one  
 Minister was appointed to serve Two Churches in *London*. And it contained the  
 Order how this should be performed. Which ran thus: ‘ Those Ministers which in  
 ‘ this time of necessity are commanded and appointed to serve another Church be-  
 ‘ side their own, shall on *Sundays* and *Holidays* at the one Church begin Morning  
 ‘ Prayer at Seven of the Clock, or soon after; and reading only one Lesson which  
 ‘ shall be the Lesson of the New Testament, shall afterwards say the Litany:

Orders how  
 one Minister  
 should serve  
 Two Pa-  
 rishes.

G g

And



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1566.



And that ended, which may be done by Eight of the Clock, shall go to the other Church appointed unto him, and there say the Morning Prayer in like Form with the Litany; and after a Sermon made, or Homily read, shall minister the whole Communion, when any just Number of Communicants shall be disposed to receive. And likewise, preventing the accustomed Hour for Evening Prayer at the one Church, shall afterwards serve the other. *Item*, the said Ministers shall use this Order at the said Churches *alternis vicibus*: So that in the Church, where he beginneth one Sunday at Seven, he shall begin the next Sunday at Eight. And so in Course continually, till other Provision can be made. *Item*, The said Ministers shall use the same Order for the Prayers appointed on *Wednesdays* and *Fridays* before Noon, and *Saturdays* afternoon.

His Care of  
London.

Concerning the last particular in the Secretaries Letter, which related to his Care of *London*, the Archbishop signified back, that for his own Peculiars, Fourteen or Fifteen were all in good Order. Some had refused, but now they were induced; and they were shortly learned with the best of them. Among whom was one Cole of *Bow Church*, and one Beddel of *Pancrase*. He complained, that the Charge of another should be thus devolved upon him: Secretly pointing to the Remissness of the Bishop of *London*. He said, that for his part he could do no more, nor promise any more: That his Age would not suffer him to peruse all the Parishes; and that he had called on the Bishop of *London*, who was younger and nearer them, and had vacant Priests in his Church. And that that Bishop sent him word, that there needed Preachers only, having sufficient to supply the Cures. He desired the Secretary, that he might be spoken to, to see to his Charge. Which might be done seasonably that day, being *Good Friday*, when he preached at Court. He told the Secretary moreover, that he had talked with new come Preachers to *London*, who had moved to Sedition, and that he had charged them to silence. And some he had in Prison, which in that Quarrel fell to open Blows in the Church. On *Maunday Thursday*, he had many of the Bishop of *London's* Parishes, Churchwardens and others, before him, sitting in Commission with Dr. Lewis, Mr. Osborn, and Mr. Drury: And so he had done all the Week, till he was fully tired. For some Ministers would not obey their Suspensions: And some Churchwardens would not provide Surplices, and Wafer Bread for the Communion, and others opposed and disturbed those that were sent by the Archbishop and Bishop to officiate in the prescribed Apparel. All which Misdemeanors created him work and trouble enough.

Complains,  
that the  
Charge of  
*London* lay so  
hard upon  
him.

Which made him in conclusion to complain, 'That he must do all things alone: That he was not able, and must refuse to promise to do what he could not, and was another Man's Charge [meaning *London*]. He marvelled that he must be charged to see and judge of all Parishes in *London*, and the Care be committed unto him only: As tho the Burden should be laid on his Neck, and other Men draw backward. All other Men, said he, must win Honour and Defence, and I only Shame, to be so vilely reported. And yet I am not weary to bear to do Service to God, and my Prince. But an Ox can draw no more than he can.

Is discoura-  
ged, and  
makes some  
stop.

But all this Pains and Labour had not a Success answerable. The Queen had followed the Archbishop with repeated Commands, to press the Ecclesiastical Orders. And she was in such good earnest to have them observed all her Kingdom over, that she had now willed the Archbishop of *York*, to declare in his Province also her Pleasure determinately to have them take place there. But her Majesties Council was backward to empower and countenance our Archbishop in his Endeavours for that purpose. This, with the clamour and rage of the Dissenting Clergy, and their Adherents, and the hard Names they gave him, quite discouraged the good Man. He liked not the Work, especially being accompanied with so much Severity; but it was out of Obedience to the Queen, who was continually calling upon him, and ordering the Secretary to write to him, to quicken him. But finding his own Inability to do her that Service she required of him, he very often and earnestly sent to the Secretary, that the Queen's Council might stand by him with their Authority. But he could not obtain his Desire. Whereupon he made a stop in his Proceedings, and grew more languid in



in them. But withal he wondred at the great neglect that the Queen's Counsellors shewed to her therein.

These his Dealings must not be interpreted, as tho he had any overfondness to the Cap and Surplice, and the Wafer Bread for the Communion, and such like Injunctions. For it would have pleased him well enough, if some Toleration had been given in these Matters, as he often declared. But being the chief Supervisor of the Church, he laboured to bring in an uniform Method in the publick Service of God, as tending so much to Unity and Peace. And when the Queen's absolute Command was, to have these things observed by Church-Men, it was his Care of his Prince's Honour, that made him so sedulous that her Will and Pleasure should take place. And this was the Conclusion of this Effort against the Puritans at this time.

To illustrate all this the more, I will here present the Copy of a Letter he wrote to the Secretary, wherein he resolved to surcease any further to pursue that Matter, with the Reasons of that Resolution: dated April 28.

" Sir, The Queen's Majesty willed my Lord of York to declare hir pleasure determinately, to have the Order to go forward. I trust hir Highness hath devised how it maye be performed. I utterly despaire therein as of my self: And therefore must set still, as I have nowe done, always wayting eyther hir toleration, or ellis further Ayde. Mr. Secretary, can it be thought, that I alone, having Sun and Moon agaynst me, can compass this Difficultye? Yf youe, of hir Majesties Counsaile, provide no otherwise for this Matter, than as it appearith openly, what the Sequel wil be, *horresco vel reminiscendo cogitare*. In King Edward's Dayes the holl Bodye of the Counsaile traveled in Hoopers Attempt. My Predecessor Dr. Cranmer, labouring in vayne with B. Ferrer, the Counsaile took it in honde. And shal I hope to do that the Queen's Majesty wil have done? What I here and see; what Complayntes be brought on to me, I shal not report. How I am used, of many mennys Honds. I commyt all to God. If I dye in the Cause (Malice so far prevayling) I shal commyt my Soul to God in a good Conscience. Yf the Quenes Majesty be no more considered, I shal not mervel what be said or done to me. Yf you heare and see so manifestly as maye be sene, and will not consult in tyme to prevent so many Myseries, &c. I have, and do by this presence discharge my Allegiance, Dutye and Conscience to youe, in such place as ye be. I can promyse to do nothing, but hold me in silence within myne own Conscience, and make my Complaynts to God, *ut exurgat Deus, & judicet causam istam: ille, ille, qui comprehendit Sapientes in astutia ipsorum*. Thus God be with your Honor. Almyghti God preserve the Quenes Majestie: This XXVIII of April 1566.

Your Honours in Christ,

Matth. Cant.

From which Letter permit me to make Two or Three Remarks. One is, The great Inconveniences, Dangers and Confusions, that the Archbishop apprehended would ensue from this Licentiousness and Disobedience. And that he gathered from what he had already seen; Such as fighting in the Church: Sacrilegious taking away the Elements prepared for the holy Communion, even when the piously disposed were ready to receive: And that for no other reason but because the Bread was Wafer, and not common Bread: Taking Clerks, that were celebrating the holy Offices, and turning them by violence out of the Church, only because they wore Surplices: Making a Sinner do Penance publicly in a Square Cap; And such like things. Which exorbitant Practices could portend nothing but Evil to follow. Again, we may observe, that it was not

A N N O  
1566.

His Grounds  
that moved  
him to what  
he did.

His Letter to  
that purpose.

Remarks up-  
on the above  
Letter.



A N N O  
1566.

Becon's new  
Postil for the  
use of Cu-  
rates.

without Precedent what his Grace required of the Council, namely, upon great Occasions to aid and countenance with their Authority the Bishops, in the execution of some weighty Ecclesiastical Affairs: As the Council had done to Archbishop *Cranmer*, and Bishop *Hooper*. We observe moreover, that the Archbishop by what he had already done, had raised so much Malice against himself, that he seemed to be in some hazard of his Life. And lastly, how strong the Party of the Disaffected were even thus early in the *English Church*.

While these Matters were thus carrying on, *Thomas Becon*, a famed Preacher, and Writer, living at *Canterbury*, where he had a Prebend, was employed in a very useful Work at this Season, namely, in providing the Church with a Postil, containing honest, plain Sermons for all the *Sundays* in the Year, upon the Gospels, beginning with the first *Sunday* in *Advent*, to be read by the Curate to his Congregation. They seem to be only a Translation either out of *Latin* or *Dutch*. To which the said *Becon* added a large Preface, *To his Fellow Labourers in the Lord's Harvest, the Ministers and Preachers of God's most holy Word*. Wherein he earnestly exhorted them to the discharge of their weighty Duty: Written from *Canterbury* July 16. 1566. To which Postil are two Prayers added, either of them to be said before Sermon, a longer and a shorter, according to the Ministers discretion: And another Prayer, or Thanksgiving to be said after Sermon. These Prayers and these Sermons were framed for Ministers of less Ability to invent and compose Prayers and Sermons themselves: That the People might be instructed in sound and wholesome Doctrine, whatsoever the Abilities of the Ministers were under whom they happened to live. And this accorded with the Queen's Injunctions. The Title the Book bore was, *A new Postil, containing most Godly and Learned Sermons, to be read in the Church throughout the Year. Lately set forth unto the great Profit, not only of all Curates and Spiritual Ministers, but also of all Godly and Faithful Readers. Perused and allowed according to the Queens Majesties Injunctions.*

### C H A P. XIII.

*The Judgments of Bishop Cox, in a Letter to the Archbishop; and of Bishop Grindal; Concerning these Controversies. The Bishops Arguments with the Dissenters. Their Practices. A Letter to the Bishops from the Church of Scotland. The Deprived Ministers remitted their First Fruits. A Dominican pretends himself a Puritan. Examined by the Archbishop.*

The Bishops  
disliked the  
Dissenters  
disobedience.  
And why.

THE Bishops, (for the Archbishop's Mind we have seen already) how little stress soever they laid upon these Observances, and how willing soever they were to have them removed by Authority; yet were not at all pleased to see the Oppositions and the Refractoriness of many against them, when they were once by Law enacted, and by the Queen's determinate Will and Pleasure enjoined. Cox Bishop of *Ely* wrote thus in *May* to the Archbishop.

Bishop Cox to  
the ABp.  
MSS.C.C.C.C.  
Epist.

' *Salutem in Christo*. I thank your Grace for your sundry Letters. Your Grace  
' last I received by *Jug*, one of the Queen's Majesties Printers. Wherein I  
' perceive your Travail and Zeal, and some Grievs that things procede not  
' rightly; which is too too much to be lamented, for such respects as your Grace  
' with others consider rightly. *Quod Dominus dixit Josue, hoc tibi dictum puta;*  
*Confortare*



Confortare & esto robustus. Noli metuere, & noli timere, quum tecum est Dominus Deus tuus, &c. Time and Truth shall put Folly to Flight. Interim modis omnibus enitendum, ne nostra Heroïna frangatur animo, aut offendatur ad verrucas paucorum, ac interea ad multorum tubera conniveat. Maleficus est nostrorum zelus, at Papistarum deliria quavis Peste nocentiora. — Et Dom. Jesus Pietatem tuam nobis diutissime servet incolumem. From Somersham 3 Maii 1566. A N N O  
1566.

Your Graces assured,

Richarde Ely.

By which Letter it appears, that the great Fears among the wise and good Men were, that the Queen, taking Offence at these Differences among her Protestant Subjects, should incline the more to her Popish Subjects. And upon that Account Bp. Cox reckoned the Puritans the more to be blamed; as endangering even the Gospel it self by their stubborn incompliances. For that this Reverend Father seems to mean by those Expressions: ' In the mean time we must take Care, and endeavour by all means lest our Royal Mistress be discouraged, or offended with the little warts of a Few, and wink at the greater Sores of many. Ours are guilty of a wild Zeal, but the madness of Papists do more harm than any Plague.

And Grindal Bishop of London, a Wise and Learned Man, but reputed to be not vigorous enough in these Matters, was often upon the Bench in the Commission at Lambeth, in order to the Reproof and Restraint of these Men. For he saw now these Contentions about indifferent things did not edify, but divide the Churches, and sow Discord among Brethren. And therefore, as a Means to allay them, caused to be printed in Latin and English the Judgment of Bullinger, which he sent over hither to Grindal, Horn, and Parkhurst, concerning the Habits and the Lawfulness of wearing them; but drawn up for the Satisfaction of Sampson and Humfrey. Which had so good an Effect, that many who had resolved to leave their Ministry, rather than put them on, took now other Resolutions; and the common People came to soberer thoughts of these Habits, by reading that learned Foreigners Writing hereupon: Who tho he used them not himself, yet condemned them not of any Impiety; which none should ever have perswaded them to believe, before the publishing of this Writing.

Bullinger's  
Judgment  
printed by  
Bp. Grindal.

All this I collect from a Letter of Grindal to Bullinger wrote in August this Year.

Vid. Life of  
Grind. p. 105.

The Bishops indeed did endeavour to bring in these Dissenters, not only by Authority, as Ecclesiastical Commissioners, but by the milder Course of Argument and Persuasion. In a Paper near about this time, as I guess, I find these Syllogisms propounded to them.

Arguments  
used to the  
Dissenters.

I. No Faithful Minister ought once to seem to condemn his faithful Fellow Ministers, Fathers and Bishops, which are yet living, or such as are departed this Life by Martyrdom, in the true Confession of Christian Faith. But so straitly to refuse such Priestly Apparel as they did use, seemeth to condemn them. Ergo, No faithful Minister ought so straitly to refuse such Priestly Apparel.

Foxii MSS.

II. In things indifferent the Prince may command; and we ought to obey. But this Priestly Apparel is a thing indifferent. Ergo, in this Priestly Apparel the Prince may command, and we ought to obey. But these and such like Arguments were usually replied unto again.

In the mean time the Puritans were not wanting to themselves, by all means labouring for a Toleration in the neglect of these humane Constitutions. And as they got an Interest with some great Men in the Court at home, so they made their

Their Endeavours.



A N N O  
1566.

The Church  
of Scotland  
write to the  
Bishops.

Part of a Re-  
gister p. 125.

Numb. LI.

Ministers de-  
prived par-  
doned their  
First Fruits.

Pap. Office.

Num. LII.

One of these  
Dissenters  
proves a Do-  
minican  
Friar.

Foxes & Firebr.

their Complaints to the Reformed Churches abroad : And by Writings and Books Printed, endeavoured to justify their Incompliances. And they sent their Case to the Churches of *Geneva* and of *Zurick*, as was shewed before.

They sent also their Messengers and Letters to the Church of *Scotland*, setting forth how they were deprived ; many whereof, as they gave out, of the greatest Learning within the Realms ; because their Conscience would not suffer them, at the command of Authority, to wear such Garments as Idolaters used in their Idolatry : And that they were hindred by the Bishops from promoting the Kingdom of Jesus Christ. Whereat that Church, in the Month of *December* this Year 1566, sent an earnest Letter to the Bishops in their behalf. Wherein, ' They, upon a misinformation no doubt, spake of many Thousands, both ' Godly and Learned, that refused the Habits, (for as yet the Church was not so ' well replenished.) They argued, that the Surplice, Cornered Cap and Tippet ' had been Badges of Idolatry in the very Act of Idolatry, and that they were the ' Dregs of the *Romish* Beast. That the Scruplers of these things did not damn, ' nor molest the Bishops, that used such vain Trifles ; and therefore the Bishops ' should not trouble them. That they should walk more circumspectly, than ' for such Vanities to trouble the Godly. That they, the Bishops, should boldly ' oppose themselves against the Authority, that urged the Consciences of their ' Brethren further than God burthened them. That tho there appeared no great ' Worldly Pomp in them, [the *Scotch* Ministers and Pastors,] yet, they supposed, ' the Bishops would not despise them, but esteem them to be of the Number of ' those that fought against the *Romish* Antichrist. And so concluded, craving Fa- ' vour for the Dissenters. This was dated from the General Assembly at *Edinburgh*. ' The whole Letter may be read in the *Appendix*. But surely this was somewhat rough treating their Brethren, the *English* Bishops.

But as for those that stood out the Three Months Suspension, and so were deprived, the hardship of paying their First Fruits (which they had compounded for) was mollified : Their compounding for which, and their Obligations, some of them had complained of to the Archbishop, as we heard before. He in all probability, as he had acquainted the Secretary with it, so he moved him to obtain Favour for them of the Queen in this behalf. And accordingly I meet with a formal Warrant drawn up to discharge them. The Draught whereof will be seen in the *Appendix*. It was directed to the Treasurer and Barons of her Exchequer, letting them understand, that of her Grace and mere Motion, she had clearly remitted and forgiven unto those Persons that were deprived and amoved from their Promotions and Dignities Spiritual, for not obeying certain Ecclesiastical Rites and Ceremonies, by her Laws and Injunctions appointed, such Sums of Money as were or should be due from them by their Writings obligatory, for the First Fruits of the same. And therefore commanding them, that upon the Sight of these her Letters, and Proof had of their Deprivations by Certificate of the Ordinaries under their Hands and Seals to them directed, or by any other due means, to cancel and make void the said Specialities and Writings obligatory.

In this Year came one of these Dissenting Preachers (in appearance, but in truth a *Dominican* Friar) to *Maidstone* to the *Maiden Head* Inn there, with divers others his Followers. Where as Guests they bespake a Dinner. Divers others resorted hither, enquiring for this Man, whose Name was *Faithful Cummin*. These were his Congregation. Being thus met, in the Room they had taken up, *Cummin* exercised extemporary Prayer for about Two Hours, groaning and weeping much. The Exercise being over, most of the Company departed ; some few tarried and partook with the Exerciser of the Dinner provided. Of this Meeting, *John Clarkson*, the Archbishop's Chaplain being informed, acquainted his Grace, and he the Queen and Council. Before whom at length this Man was convented the next Year, as a Sower of Sedition among the Queen's Subjects. Here the Archbishop examined him. He acknowledged, he was ordained by *Cardinal Pole* ; but said, that he was fallen off from *Rome* : And that he was a Preacher of the Gospel. But that he had no License to preach from any of



of the Bishops, since the Reformation. And when the Archbishop asked him if he had no such License, how any could be assured, that he was not of the *Romish* Church; He would prove that by his Prayers and Sermons, wherein he had spoken against *Rome* and the Pope, as much as any of the Clergy. And he pretended, that it was License enough to preach, to have the Spirit. Which he said, he had. When the Archbishop again demanded, whether that could be the Spirit, that complied not with the Orders of the Church, lately purged and cleansed from Idolatry; He replied, he endeavoured to make the Church purer than it was. This Man had a Congregation that followed him, which he termed *Men of tender Consciences*: And with them he prayed and preached, and administered the Sacrament. When he preached in publick, he would be absent till the Divine Service were over, (for the *English* Liturgy he could not away with) and then he would come into the Church and Preach.

A N N O  
1566.

After his former Examination, and giving Bail for a further Appearance he found Opportunity to escape beyond Sea: Telling his Congregation, that he was warned of God to travel abroad, to instruct Protestants in other parts of the World; and would come again to them: Leaving these as his last Words to them: That Spiritual Prayer was the chief Testimony of a true Protestant: And that the Set Form of Prayer was but the Mass translated; and so praying with them, and getting Money from them to bear his Expences, in many Tears he parted from them.

Departs beyond Sea.

This Matter and the Issue of it shall be related more at large under the next Year.

I relate this only as a memorable Matter, not to be omitted by an Ecclesiastical Historian, without making any Observation; only noting, how diligent Papists have been from the first times of our Reformation, to cherish Divisions among Protestants: And whether it were the Hand of Papists, that made this unhappy Separation so early in our Church, it is uncertain; to be sure, they presently took hold of these Misunderstandings, to continue and blow them up, and to embitter the Spirits of well-meaning Men against the Reformed Religion, so well established.



A N N O

1566.

## C H A P. XIV.

*The Archbishop makes Enquiry into the Clergy of his Province. Appoints publick Prayers against the Turk. Robinson Consecrated Bishop of Bangor. His Sermon. The Archbishop receives Information where Cranmer's and Ridley's Disputations at Oxford were. Desires of Grafton a sight of certain Antient Authors used in his Chronicle. This Historian's Condition. The Archbishop informed of the Misbehaviour of one Day Curate of Maidston. The Earl of Oxford holds in Knights Service of the Archbishop.*

The ABp.  
enquires into  
the State of  
his Province.

ABp. Park.  
Regist.

Sets forth a  
Form of  
Prayers a-  
gainst the  
Turk.

**B**UT now to return to our Archbishop again, and to make some further discovery of his extraordinary Diligence and Care in his Office. To know the true State of his Province, and what kind of Clergy for Learning and Abilities, and what Numbers to supply the Cures, and what Parishes void there now were, and especially, how the Cathedrals were supplied, that he might the better take Order in the Church, and see what Proficiency it had made in Seven or Eight Years; he sent a Letter to the Bishop of London, (and the like I suppose he did to the rest of the Bishops,) to certify him on this Side *Michaelmas* of these things *viz.* Of the Names, Surnames, Degrees, and reputed Age of all Deans, Archdeacons, Dignitaries and Prebendaries within his Cathedral Church, and of all others any ways Beneficed, or having any Spiritual Promotion within his Dioceses. And how many of them be resident; and where and in what Place and Calling the Absents do live; And how many of all such be Ministers or Deacons. And how many no Priests nor Deacons? And how many be Learned and able to Preach; and how many be Licensed, and by whom they be so? And how many of them do keep Hospitality upon their Benefices; with a Note of all vacant Benefices, and the Names of such as do receive the Fruits thereof. The Archbishop undoubtedly had great Ends in this Enquiry; as to know in what better State the Church now was, as to the Number and Improvements of the Clergy, and also to stop the Mouths of Papists or other Enemies of the Church, who failed not to make Representations bad enough of them: And where there were Defects, by knowledge thereof to be the better able to redress them.

The *Turks* were now very unquiet in the Parts next their Dominions, and poor *Hungary* was in danger of being overrun by them. Our most Reverend Father now, to shew himself a truly Catholick Bishop, that had a tender Concern for the Welfare of all Christians, wheresoever dispersed, ordered a Form of Prayer to be used every *Sunday, Wednesday, and Friday* throughout the whole Realm, to excite and stir up all godly People to pray unto God, for the preservation of those Christians and their Countries, that were then invaded by the *Turks* in *Hungary*, or elsewhere. This Form was printed, and set forth by the most Reverend Father in God *Matthew* Archbishop of *Canterbury*. The Preface to which shewed, ' That whereas the *Turks* the last Year most fiercely assailing the Isle of *Malta*, with a great Army and Navy, by the Grace and Assistance of Almighty God, were from thence expelled and driven with their great Loss, Shame and Confusion; they, being inflamed with Malice and desire of Revenge, did now by Land invade the Kingdom of *Hungary*, (which had been of long time a most strong Wall and Defence to all *Christendom*) far more terribly



ribly and dreadfully, and with greater Force and Violence, than they did either the last Year, or at any time within the remembrance of Man. That it was therefore our Parts, which for distance of place cannot succour them with Temporal Aid of Men, to assist them at least with Spiritual Aid: That is to say, with earnest Hearts, and fervent Prayers; and that the Emperor as God's principal Minister might repress the Rage and Violence of these Infidels: Who by all Tyranny and Cruelty labour heartily to root out not only true Religion, but also the Name and Members of Christ, and all Christianity. And for so much as, if the Infidels, who have already a great part of that most Goodly and Strong Kingdom in their Possession, should prevail wholly against the same, all the rest of *Christendom* should lie as it were naked and open to their Incursions and Invasions, to the most dreadful danger of whole *Christendom*. There was one Prayer to be used for the Morning and another for the Evening. That for the Evening was to this Tenor:

A N N O  
1566.

Oh! God of Hosts, most righteous Judge, and most merciful Father. The dreadful Dangers and Distresses, wherein other Christian Men our Brethren and Neighbours do now stand, by reason of the terrible Invasion of most Cruel and Deadly Enemies, the *Turks*, Infidels and Miscreants, do set before our Eyes a terrible Example of our own worthy Deserts by our continual Sinning, and offending against thy great Majesty, and most severe Justice, and do also put us in remembrance here in this our Realm of *England*, of our most deserved Thanks for our great Tranquility, Peace and Quietness, which we by thy high benefit, and preservation of our peaceable Prince, whom thou hast given us, do enjoy, while others in the like or less Offences than ours are against thy Majesty, are by thy Righteous Judgments so terribly scourged. This thy Fatherly Mercies do set forth thy unspeakable Patience, which thou usest towards us thy ingrate Children, as well in the same thy gracious Benefits of such our Peace and Tranquility, as in thy wholesome Warnings of us, by thy just Punishments of others less Offenders than we be.

The Prayer.

For the which thy great Benefits bestowed upon us without our deserving, as we praise thy Fatherly Goodness towards us, so being stricken in our Minds with great dread of thy just Vengeance, for that we do so little regard the great Riches of thy Fatherly Goodness and Patience towards us, we most humbly beseech thee to grant us thy Heavenly Grace, that we continue no longer in the taking thy manifold Graces and Goodness in vain. And upon deep Compassion of the dreadful Distresses of our Brethren and Neighbours, the *CHRISTIANS*, by the cruel and most terrible Invasion of these most deadly Enemies, the *Turks*, we do make and offer up our most humble and hearty Prayers before the Throne of thy Grace, for the mitigation of thy Wrath, and purchase of thy Pity and Fatherly Favour towards them: And not only towards them, but to us also by them. For so much as our Danger or Safety doth follow upon Success of them. Grant them and us thy Grace, oh! most merciful Father, that we may rightly understand, and unfeignedly confess our Sins against thy Majesty, to be the very Causes of this thy Scourge and our Misery. Grant us true and hearty Repentance of all our Sins against thee; that the Causes of thy just Offence being removed, the Effects of these our deserved Miseries may withal be taken away. Give to thy poor *CHRISTIANS*, Oh Lord God of Hosts, Strength from Heaven, that they neither respecting their own Weakness and Paucity, nor fearing the Multitude and Fierceness of their Enemies, or their dreadful Cruelty, but setting their Eyes and only Hope and Trust upon thee, and calling upon thy Name, who art the Giver of all Victory, may by thy Power obtain Victory against the infinite Multitudes, and fierceness of thine Enemies. That all Men, understanding the same to be the Act of thy Grace, and not the Deed of Man's Might and Power, may give unto thee all the Praise and Glory: And especially, thy poor Christians by thy strong

H h

Hand



A N N O  
1566.

Hand being delivered out of the Hand of their Enemies, we, for their and our safety with them, may yield and render unto thee all Lauds, Praises and and Thanks, through thy Son our Saviour Jesus Christ. To whom with thee and the Holy Ghost, one eternal God of most Sacred Majesty, be all Praise, Honour and Glory, World without end, *Amen*.

Robinson con-  
secrated Bp.  
of Bangor.

Now at length was Consecrated *Nic. Robynson*, D. D. Bishop of *Bangor*, a *Welsh* Man, of the University of *Cambridge*, spoken of under the last Year, succeeding in the Room of *Merick* deceased. This *Robinson* was the Archbishop's Chaplain, Eloquent in the *English* and *Latin* Tongues, well furnished with humane Learning and Divinity, and in *Q. Maries* Reign had suffered much from the Papists in the foresaid University, where he seemed then to reside. Among the Archbishop's Papers there is a Sermon, known to be this Mans, by what the Archbishop by his own Hand noted upon it, *viz. Concio N. Robinson*: It was preached near this time before some great Audience either at Court or *St. Paul's Cross*, by the Archbishop's Order. By which may be perceived his great Ability in Preaching, and what sort of Preaching there was even in those first Times of *Queen Elizabeth*: And what Sins prevailed. I will give some few Lines of it therefore in this place.

A Specimen  
of a Sermon  
of his.  
MSS.C.C.C.C.

' It is a pitiful Case to see abroad in Country and Town, (and we may see it daily, if we shut not our Eyes) Godly Preaching heard without remorse or Repentance; lawful Prayers frequented without any Devotion, Fastings kept without Affliction, Holy days kept without any Godliness, Almsgiving without Compassion, *Lent* openly holden without any Discipline. And what Fruit of Life may be looked for, upon so simple a Seed sowing? — He will not come to Church, but that the Law compelleth him: He will never be partaker of the most Reverend Mysteries, if he might otherwise avoid Shame: He heareth the Chapters, to jeer at them afterwards: He cometh to the Sermon for Fashion sake only. He makes himself Minister to get a piece of a Living. He sings stoutly for the Stipend only. — *Chrysostom* eloquently lamenting the corrupt Manners of his Days, universally throughout all Estates, High and Low, Rich and Poor, Man and Wife, Master and Servant, judgeth all at length to spring of this Root, that things in the Church were done *ὡς κατὰ συνθήκην*, as it were for fashion sake only, as Church Prayer, God's Word, Sacraments, Service, &c. And alas! Among us for Fashion sake, Men of Worship have Chaplains, peradventure to say Service. For Fashion sake simple Men are presented to Cures, and have the Name of *Parsons*. For Fashion sake some hear the Scripture, to laugh at the Folly thereof. For Fashion sake Merchant Men have Bibles, which they never peruse. For Fashion sake some Women buy Scripture Books, that they may be thought to be well disposed: Yea, for Fashion sake many good Laws are lightly put in execution, and so forth. And many carry Death on their Fingers, [a Ring with a Deaths Head] when he is never nigh their Hearts. He abhorreth Superstition, because he would live as he list: He is a Protestant, because of his Lands: I warrant you, he hateth the Pope, because he is married: He must needs be a Favourer of Religion, because of his Promotions. From all these Fashions what ill Fashions in Manners and Life must spring, we may easily conjecture. — I fear me, (and pray God from my Heart it be not so) many deal now with God's sincere Religion publickly professed, (for the which the Lord's Name be blessed) as *Dionysius* the younger in his Time did with Philosophy: Who indeed, tho he maintained many Philosophers at his House right well, and sometime reasoned of the Divinity, and conferred with them; yet in his Heart, as he said, he neither regarded nor esteemed them a haw; saving, that by that means he might be thought of many a Philosopher or a Favourer of Wisdom. Many think it enough to be thought Protestants. Here I forgot the Example of *Saul*; *Honora me coram populo*.



At or near this time I find Two learned Historians applying to the Archbishop. The one was *John Fox*, who by his Letter, signified to his Grace and the Bishop of *London*, that he had found in a Register of a certain Church in *London* (as he was a curious Seacher into Registers and Records) that the famous Disputations of Dr. *Cranmer*, Dr. *Ridley*, and Dr. *Latimer* with the *Oxford* Divines, were under the Seal of the University, and the Subscription of Notaries exhibited into the House of Convocation by *Hugh Weston* (the chief Moderator of those Disputes) and some Lawyers: Which was celebrated in the first of Queen *Mary*, *Boner* being Bishop of *London*: And that there were contained under the same Seal other things perhaps not unworthy Knowledge. That he had endeavoured to search them out; but when his pains succeeded not, he was compelled to desire the Assistance of some that belonged to the Convocation House. Dr. *Incent*, that was Actuary, told him, that these Papers were either in *Boners* Hands, or in the Custody of the Archbishop of *Canterbury*, and that he had them not. And having given this Information to the said Archbishop and Bishop, *Fox* left it to them to consult as they thought good for the finding of these Writings. Which no question set the Archbishop on Work, who was an elaborate Collector and Retriever of such things.

A N N O  
1566.

Pursuit after  
*Cranmer's* Disputations.  
MSS.C.C.C.C.

The other Historian was *Richard Grafton*. The Archbishop was an earnest Student in the Antient History of this his Native Country, and more especially of the Ecclesiastical History thereof. And reading *Grafton's* History, he met with the mention of two things relating to Antiquity, that he was desirous to make more diligent Enquiry into. The one was a Book of *Guido* [he surnamed *De Columna* perhaps] which *Grafton* had mentioned to be in his Possession. This the Archbishop did desire of him a sight of. The other was a Passage concerning King *Lucius* the first Christian King of *Britain*, and concerning two Men named *Elvanus* and *Medwinus*, whom *Eleutherius* Bishop of *Rome* had sent to this King to convert the Inhabitants to the Faith, and concerning the Conversion of them. The Archbishop's Request was to know whence he had those Names and the rest of the Story. This probably the Archbishop was the more desirous to be informed in, because he intended to make some use of the History of this Conversion in his Preface to the great *English Bible*; and in his *Antiquitates Britannicæ*; both which he had now under his Hand: In the former whereof I remember he makes mention thereof. *Grafton* accordingly gave the Archbishop a Letter, wherein he certified his Grace, that concerning the Book of *Guido*, he had sought for it, but could not find it. But to his remembrance he had delivered it to Mr. *Keyes*, [Caius the Antiquarian I suppose] and that he would send for it, and then his Grace should see it. And that as for the Matter of *Lucy*, [Lucius] he added, that *Eleutherius* sent *Elvanus* and *Medwinus* unto him, that the *Britains* might receive the Faith of Christ: That their two Names were added by Mr. *Keyes*, [who as it seems had a great hand in *Grafton's* History:] but where he found them he knew not. But he would learn of him and certify his Grace: And finally, that the rest of the Story of *Lucy* was in *Fabian*, [a Chronicler in the time of *Henry VII.*] in the third Book, Fol. 59.

Certain Enquiries of the  
ABp. to  
*Grafton* the  
Historian.

The mention of *Grafton* here gives me occasion to say somewhat more of that Eminent Printer, and Confessor too. For he suffered Imprisonment under Queen *Mary*; the Popish Party having a Mortal Hatred against the Man, who has the first that printed the *English Bible*. He wrote also, or published, a very good Chronicle, as was hinted above. King *Edward VI.* ought him 300 l. I suppose the Debt was chiefly for an Edition of the Bible in his Days. Under Queen *Elizabeth* he fell down Stairs and brake his Leg in two Places; which made him lame to the Day of his Death. And by this and other Mischances he was reduced in his last Age to Poverty. So that I find in Fifteen Hundred Seventy and odd, he petitioned the Queen for the Benefit of a Penal Statute made in the Eighth of her Reign, for the setting a Work the greater number of Cloth-workers. Which Statute was, That whosoever should after the making of that Act be licensed to carry Cloth out of the Realm undressed, should for every nine Cloths undressed carry also one Cloth of like goodness dressed within the Realm, upon pain of the Forfeiture, for every nine Cloths so carried, of Ten Pounds,

*Grafton's* Condition under  
Q. *Elizabeth*.



A  
N N O  
1566.

Day a scandalous Curate of Maidstone.

The ABp. informed of him.

one Moiety to the Queen, and the other to the Master and Wardens of the Cloth-Workers. But the Cloth Workers, being now most of them Merchants, were Offenders against this Statute themselves, and would not punish any Offenders or Offence. Now *Grafton* desired that the Queen would grant to him, and his Assigns, Authority in her Name to put in Suit the Offenders against the said Statute; and for his pains to grant him the half of what he should recover in the Queen's Name, in any of her Majesties Courts of Record, to her use. And this Suit he besought the Lord Treasurer to Countenance, and got his old Friend Dr. *Wylson*, to sollicite it before his Lordship.

A Complaint this Year came before the Archbishop against one *John Day*, Curate of *Maidstone*. Both the Parish and Country laid to his Charge, that he was a Person of a most scandalous Life, frequenting Alehouses, retreating thither ordinarily from the Church, and a common Player at Cards and Dice. This Man held this Curacy from the first Year of Queen *Mary*, to this Year 1566. And when Seven Holy Men and Women were burnt as Hereticks in the same Town of *Maidstone*, in a Place called *The Kings Meadow*, he preached at their Burning; and said to the People, 'That they should not pray for them, and that as they should see their Bodies Burn with material Fire, so their damned Souls should burn in the unquenchable Fire of Hell.' And this and the like he said of them the next Lord's Day in his Pulpit. When in the beginning of Queen *Elizabeth* some of the Friends and Relations of these Martyrs had required him to Recant what he then said, he answered, he would do so. But then, before the publick Audience, instead of Recanting, he both belied himself and them. For he said, That it was now out of his Mind, what he then said concerning those Persons that were burnt, and whether he said they were Hereticks or no; but, he added, he knew some of them denied the Humane Nature of Christ, and the Equality of the three Persons in the Trinity, and so he was sure in that respect they were Hereticks. Which, as soon as he came out of the Pulpit when some had confuted to his Face, and told him, that he had lied in so saying; he said, that there were none of them but had been guilty of telling Lies at some time or other, or else they were not Men, but Justifiers of themselves and Hypocrites, and so flung away to the Alehouse, his common Retreat. Of this, *John Hall* one of these Men that conferred with the said *Day*, and an Inhabitant of *Maidstone*, gave Mr. *Fox* information by way of Letter.

A Letter to *Fox* concerning him.  
MSS. *Foxii*.

Which Letter began in this Tenor, 'May it please you to understand, that one *John Day*, the Curate of *Maidstone* from the first Year of Queen *Mary* unto this present Year 1566. (of whom we beseech God for his Mercy to deliver us,) sheweth himself still, not to have any Fear of God at all before his Eyes. In Queen *Mary's* Days, he was defamed greatly for Whoredom, besides his abominable Blasphemy of God's Truth, and detestable Papistry. And one most execrable Example thereof above all other is to be had in perpetual memory. And then the Writer proceeds to tell at length that most uncharitable and unchristian Censure he gave of the pious Christians at the Stake, as they were burning, being on *Wednesday* the 16th of *June* 1557. Who, besides his damning them to Hell, relates what Discourse this Popish Curate had first with them; telling them, 'That they were Hereticks most damnable; and that by their Heresie, they had separated themselves from the Holy Church, as he called that of *Rome*, terming it the Spouse of Christ, and Christ's Mystical Body. And therefore, said he, ye have no part in him. But when he saw, that they were builded upon the unmoveable Rock of Christ his Word, and that at that Hour comfortably put their whole Trust in their Saviour, and cried out to him, *Away, Satan, Away, with thy Doctrine and thy Blasphemy*; then in great Hast and Fury, he turned both his Face and Talk to the People standing by, and spake concerning them as was mentioned before. This Man being thus put to it; viz. now to revoke in the same Pulpit, what he had said so maliciously before, (which was that these Pious Martyrs were Hereticks and Damned) the better to bring himself off, charged them with *Anabaptism*, and *Arianism*: Asserting, that he knew some of them denied the Humanity of Christ, and the Equality of the Trinity: And that none doubted, that such were Hereticks, and that therefore he might be bold to say, that without the great Mercy of God and Repentance they were damned. Where-

as,



as in truth, they were known to hold no such Errors, and much abhorred all such Heresies to the Death.

Which most vile and false Imputation, that he had the Confidence in so publick a manner to lay to their Charge, and to defame the Memories of such holy Persons, that had laid down their Lives for true Religion, stirred therefore the Zeal of the good Men, their former Friends and Acquaintance, who knew them well to be none such as he had represented them. Insomuch, that standing where he should pass, they demanded of him, which of these Martyrs it was that he asserted these things of. Whereat he was so surprized with his own guilty Conscience, that he stood mute for a while, as it were astonished, and at last confessed, that none of them that were burnt at *Maidstone*, held such Opinions. Then they roundly charged him for his abominable Lying: And asked him, whether the Pulpit was made to utter Lies and Blasphemies in? Whereupon he made that poor Plea for himself, as is above said. For this Tergiversation towards true Religion now professed, accompanied with the Looseness and Immoralities of his Life, the Parishioners drew up a Supplication, wherein what is related before, and the rest of his Crimes were set forth; which they presented to the Archbishop, as it seems, sitting in Commission Ecclesiastical. A Copy whereof the aforesaid *Hall* promised to send to Mr. Fox: wherein he should more at large understand the Life and Behaviour of this *Monster*, as he called him.

A N N O  
1566.  
His Slander  
of certain  
Martyrs.

This Year was the Decision of a famous Suit prosecuted by the Archbishop in right of his See. It was held before Sir *William Cecil*, Master of the Wards and Liveries, against *Edward* Earl of *Oxon* a Minor, for the Manor of *Fleet* in *Kent*, which that Earl held in Knight Service of the Archbishops of *Canterbury*. In his own behalf he produced antient Instruments and Monuments, and shewed how it had been adjudged in behalf of the Archbishops in the times of King *Henry VI.* and King *Henry VIII.* concerning Lands of the Lords *Rosse*, *Conyers* and *Darcy*, which were held in Knights Service, of the Archbishops of *Canterbury*. In *July*, the Eighth of Queen *Elizabeth*, it was decreed by the said Master of Wards and Liveries, with the Consent of the King's Attorney, and others of the Council present, that the Profits and Emoluments of the Manor of *Fleet*, the Earl being under Age, did pertain unto the Archbishop; and that all whatsoever had hitherto been received thence for the Queen's use, before the Archbishop had made his own Right appear, should be restored to him.

A Decree in  
the Court of  
Wards and  
Liveries in  
behalf of the  
Archbishop:  
*Antiq. Brit.*  
p. 27.

## CHAP. XV.

*A Saxon Homily, with two Epistles of Ælfric, set forth by the Archbishop; And a Learned Preface. The Great Bible reprinted again. Convocation adjourned to Lambeth. A Suffragan of Nottingham.*

AMONG the Antient Books and Treatises, which our Prelate, greatly studious of Antiquity, occasionally set forth, I make little doubt to add that *Saxon Sermon* (which as near as I can guess about this Year appeared abroad) of the Paschal Lamb, and of the Sacramental Body and Blood of Christ, written in the old *Saxon* Tongue before the Conquest, and appointed in the Reign of the Saxons to be pronounced to the People, before they should receive the Communion on *Easter Day*. Which Sermon speaks of that Sacrament plainly and evidently contrary to the Novel Doctrine of the Papal Transubstantiation. The Book is intituled, *A Testimony of Antiquity, shewing the Antient Faith of the Church of England, touching the Sacrament of the Body and Blood of the Lord, here publicly preached, and also received, in the Saxons Time, above 700 Years ago.* It was first Printed

The ABp.  
sets forth a  
*Saxon Homily*:



A N N O Printed by *John Day* in *Octavo* ; and reprinted at *Oxford* by *Leon. Litchfield* 1675.  
1566.

A Passage  
therein a-  
gainst Tran-  
substantiation

In this Sermon are these Expressions,

‘ Some have often searched, how Bread that is gathered of Corn, and through  
‘ Fires heat baked, may be turned to Christ’s Body ; and how Wine, that is pres-  
‘ sed out of many Grapes, is turned through one Blessing to the Lord’s Blood.  
‘ Now say we to such Men, that some things be spoken of Christ by Significati-  
‘ on ; some things by things certain. True thing is and certain, that Christ was  
‘ born of a Maid, and suffered Death of his own Accord, and was buried, and  
‘ on this Day rose from Death. He is said to be Bread by Signification, and a  
‘ Lamb and a Lion, and somewhere otherwise. He is called Bread, because he  
‘ is our Life and Angels Life. He is said to be a Lamb for his Innocency ; a Li-  
‘ on for Strength, wherewith he overcame the Strong Devil. But Christ is not  
‘ so notwithstanding after true Nature, neither Bread, nor a Lamb, nor a Lion.  
‘ Why is then the Holy Housel called Christ’s Body or his Blood, if it be not  
‘ truly that it is called ? Truly, the Bread and Wine which by the Mass of the  
‘ Priest is hallowed, shew one thing without to humane Understanding, and a-  
‘ nother thing they call within to believing Minds. Without, they be seen Bread  
‘ and Wine both in Figure and Taste. And they be truly after their hallowing,  
‘ Christ’s Body and his Blood through Ghostly Mystery, &c.

The Preface  
to this Homi-  
ly.

The Preface to this Homily, which without doubt was of the most Reverend  
Publisher’s Writing, is both large and learned, and sheweth first how great Con-  
tentions had then been of long time about the most comfortable Sacrament of the  
Body and Blood of Christ our Saviour. In the Inquisition and Determination where-  
of, many had been charged and condemned of Heresy, and reproved as Bringers  
up of new Doctrine, not known of old in the Church before *Berengarius* his time ;  
who taught in *France* in the Days when *William* the *Norman* was by Conquest  
King of *England*, and *Hildebrand*, otherwise called *Gregory VII.* was Pope of *Rome*.  
But that the Reader might know, how this was advouched more boldly than truly,  
in special of some certain Men, which were more ready to maintain their old  
Judgment than of Humility to submit themselves into a Truth ; here was set forth  
a Testimony of very ancient time ; wherein was plainly shewed what was the  
Judgment of the Learned Men in this Matter in the Days of the *Saxons*, before the  
Conquest. It was further shewed, that the Sermon before mentioned was found  
among many other Sermons in the said old *Saxon* Speech, made for other Festi-  
val Days and *Sundays* of the Year ; and used to be spoken orderly, according to  
those Days, unto the People, as by the Books themselves it did appear. That  
many Books of such Sermons, were then to be seen : Some remaining in private  
Men’s Hands, having been taken out of Monasteries at their Dissolution : And  
some yet reserved in the Libraries of Cathedral Churches, as of *Worcester*, *Here-*  
*ford*, and *Exeter*. That from these Places many had been delivered into the hand  
of this our Archbishop of *Canterbury*. By means of whose diligent Search for such  
Writings of History and other Monuments of Antiquity, as might reveal unto  
us what had been the State of the Church in *England* from time to time, the  
things here made known to the Reader came to light. That one of these anti-  
ent Books thus retrieved and falling into the Archbishop’s Hands was a *Saxon*  
Book of LX Sermons. About the middle of which was this Sermon against the  
Bodily Presence. That this Sermon among others was translated out of *Latin* in-  
to *Saxon* by *Ælfric* a learned Abbot, first of *Malmesbury*, and afterwards of *St.*  
*Albans*.

He publishes  
two Epistles  
of *Ælfric*.

The Archbishop also did, at the same time and in the same Book, (together  
with the aforesaid Sermon) put forth two Epistles of the same *Ælfric*. The for-  
mer indeed was but Part of an Epistle to *Wolfsbane* Bishop of *Seyrburn* ; where he  
finding Fault with an Abuse of his Time, which was that Priests on *Easter* Day  
filled their Housel Box, and so kept the Bread a whole Year for sick Men, [as if that  
Bread were Holier than the Bread of other Sacraments] took occasion to speak  
against the Bodily Presence of Christ in the Sacrament : ‘ So Holy is the Housel,  
‘ said he, which to day is hallowed, as that which on *Easter* Day was hallowed :  
‘ That Housel was Christ’s Body, not BODILY but GHOSTLY. The other  
Epistle was addressed to *Wolfsbane* Archbishop of *York* : Where speaking again of  
this overlong reserving of the Housel, addeth Words more at large against the  
same



same Bodily Presence. This latter Epistle the Archbishop thought good to set forth in the Words of the *Latin* Epistle, as well as the *English* Translation of it, Which *Latin* happened to be recorded, and still extant, in Books fairly written in the Cathedral Churches of *Worcester* and *Exeter*: Where it is remarkable, there be these Words, *Non sit tamen hoc Sacrificium Corpus ejus in quo passus est pro nobis, neq; Sanguis ejus, quem pro nobis effudit; sed SPIRITUALITER Corpus ejus efficitur & Sanguis; sicut Manna quod de caelo pluit, & Aqua quæ de Petra fluxit.* Which Sentence, it must be noted, was razed by some hand out of the Copy at *Worcester*, but by good hap remained in that of *Exeter*: Whereby it was restored again, as is signified in the Margin of the Printed Book.

Finally, our Archbishop shewed learnedly in his said Preface, out of Antiquity, first that *Elfrick* was but the Translator of the foresaid Sermon, as of other Sermons contained in two Boks: And that therefore they were Sermons before his time: And the Doctrines contained in them were more anciently embraced in the *English* Church: And next, that it was not hard to know not only what *Elfrick's* Judgment was in this Controversy of Transubstantiation, but also, (what was more) what was the common received Doctrine of this Church herein, as well when *Elfrick* himself lived, as before his Time, and also after his Time, even from him to the Conquest, when *Berengarius* lived. Indeed (as our Archbishop confessed) the Church then was in divers Points of Religion full of Blindness and Ignorance, full of Childish Servitude to Ceremonies, as it was long before and after; and too much given to the love of Monkerie; which now at this time unreasonably took root, and grew excessively. But yet to speak what the Adversaries of the Truth (he meant those of the Church of *Rome*) have judged of this Time, most certain it was, that there was no Age of the Church of *England*, that they more revered, and thought more holy than this. And that the Archbishop proved from the Multitude of Saints that they Canonized; as *Odo* Archbishop of *Canterbury*, and *K. Edgar*, and *K. Edward* the Martyr, and many more, both Men and Women, which our Archbishop reckoneth up. And all of them in this Age wherein *Elfrick* lived in great Fame and Credit.

The ABp's Conclusion hence of the ancient Doctrine of this Church.

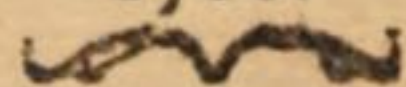
And then our most Reverend concludes, 'How some now a days, not only dissented in Doctrine from their own Church, which they have thought most holy, and judged a most excellent Pattern to be followed. Wherefore what might we now think, (as he added) of that great Consent, whereof the *Romanists* had long made vaunt; to wit, their Doctrine to have continued many hundred Years, as it were linked together with a continued Chain, whereof had been no Breach at any time? That this their so great Affirmation had uttered unto us no Truth, as the Reader might well judge by truly weighing of this that had been spoken, and by reading of the abovementioned Sermon and Epistles. And so trusting, that after the Reader had well weighed this Matter of such manner of the being of Christ's Body in the Sacrament, as this Testimony shewed, no Untruth or Dishonour should need to be attributed to Christ's Loving Words pronounced at his last Supper among his Apostles: No Derogation to his most Sacred Institution: No diminishing of any Comfort to Christian Mens Souls in the Use of this reverend Sacrament, [Matters urged by the Adversaries for the Corporeal Presence] But all things to stand right up, most agreeably to the Verity of Christ's infallible Words, and to the right Nature, Congruence and Efficacies of so holy a Sacrament: And finally, most comfortable to the Conscience of Man, for his spiritual uniting and Incorporation with Christ's Blessed Body and Blood to Immortality, and for the sure Gage of his Resurrection. These are the weighty Words of our Archbishop, both in managing of the Argument taken from the Doctrine of our *Saxon* Ancestors, against the Popish Doctrine of the Sacrament, and in his full and comprehensive expressing of the true Virtue and Efficacy of it unto all pious Christians.

Now that this Homily, and these Two Epistles before mentioned were faithfully and exactly published from the old Manuscript Books, (of which there were divers, some in *Latin* and some in *Saxon*) the Archbishop procured the Subscription of Fourteen Bishops, (besides his own) who had carefully perused and compared the same, testifying that they were truly put forth in Print, without adding

or



A N N O  
1566.



or withdrawing any thing ; together with divers other Personages of Honour and Credit subscribing their Names. The Original whereof remained in the Hands of the Archbishop. But the Transcript of the said Subscriptions the Archbishop caused to be printed in the said Book at the end thereof. The Bishops that subscribed were besides *Matthew* our Archbishop, *Thomas* Archbishop of *York*, *Edmond* London, *James* Durham, *Robert* Winton, *William* Chichester, *John* Hereford, *Richard* Ely, *Edwin* Wigorn, *Nicolas* Lincoln, *Richard* S. Davids, *Thomas* Coventry and Litchfield, *John* Norwich, *John* Carlisle, *Nicolas* Bangor.

After which Names is underwritten, 'The Record hereof remains in the Hands of the most Reverend Father *MATTHEW* Archbishop of *Canterbury*.

The Bible  
reprinted,

This Year the great Bible was printed again, for the Use of Churches, being nothing but the Old Translation of *Coverdale*, not yet corrected. For tho the Archbishop had much in his Thoughts a careful Review of that Translation, and seems already to set about it together with the Assistance of other Bishops and Divines, yet it being not yet ready, for the present Necessity the old *English* Bible was now *Anno* MDLXVI. printed again.

*Barnes* made  
Suffragan of  
*Nottingham*  
Regist. Ec-  
cles. *Ebor.*

This Year, *March* the 9. *Richard Barnes*, S. T. P. Chancellor of *York*, was Consecrated Suffragan Bishop of *Nottingham*, in the Church of *S. Peters, York*, by Archbishop *Long*, *James* Bishop of *Durham* and *William* Bishop of *Chester*, assisting. For the Dioces of *York*, being destitute of a Suffragan, that might be Assistant to the Archbishop in his See, being Aged and Sickly, he presented two of his Clergy to the Queen ; of whom She, being to chuse one to some See within the Province or Dioces of *York*, nominated the said *Barnes* to the Stile, Title and Dignity of the said See of *Nottingham*, according to the Manner and Force of the Statute of Parliament 26. *Henry* 8. He was afterwards Bishop of *Carlisle* and *Durham* successively.

*Rogers* made  
Suffragan of  
*Dover*.

And so our Archbishop also three Years afterwards, viz. *Ann.* 1569. (for the better supply of his absence from his Dioces) Consecrated *Richard Rogers* S. T. B. of an ancient Family in *Wales*, a Prebendary of his Church, Bishop Suffragan of *Dover*: Archbishop *Parker* having hitherto declined to have any Suffragan ! Tho Cardinal *Pole*, his immediate Predecessor had two ; namely *Richard Thornden*, sometimes written *Thornton*) once a *Benidictine Monk* ; and upon his Death, *Anno* 1557. one *Thomas Chetham*, Titular Bishop of *Sidon*. So that that See was without a Suffragan twelve Years. *Rogers* held that Dignity 28 Years : And became also Dean of *Canterbury* *Anno* 1584. and died in the Year 1597. and was buried in the Cathedral there : Where he hath still a Monument remaining.

The ABP's  
Proxies.

I shall add nothing more under this Year concerning our Archbishop but this : That while the Parliament was sitting this Eighth Year of the Queen, he was under great Weakness and Indisposition of Health ; So that being compelled to be absent he appointed the Bishops of *London* and *Ely* to be his Proxies. As he certified in his Letter of Proxy, *Omnibus, &c. Noveritis me præfatum Matthæum, ratione adversæ valetudinis, quâ in præsentiarum maxime laboro, quominus præsentî hac Sessione Parliamenti interresse valeam, &c.* It was dated *Nov. 1.* with his Hand and Seal.

Convocation  
at *Lambeth*.

And on the same Account the Convocation was adjourned to *Lambeth*, to the Archbishop's Palace there, *November* the 22. Where a Subsidy was granted by the Clergy. And on the 7th of *December*, the Archbishop was well enough, with the Bishops of *London*, *Chichester*, *Ely* and *Lincoln*, to repair to *Westminster*, and there to present her Majesty with the Instrument of the said Subsidy, At whose Hands she received it pleasingly and thankfully.



A N N O

1567.

## C H A P. XVI.

*Many separate and withdraw Communion. They use the English Geneva Book. Some are taken at a private Meeting in London. The Council's Orders concerning them. The learned sort will not separate. Beza's Advice to wear the Habits. Papists against the English Liturgy. The Imposture of a Friar, pretending himself a Puritan Minister. Brought before the Council. Examined by the Archbishop.*

WE come now again to pursue the History of Non-conformity. Upon the late Proceedings with the Refusers of the Habits, by the Archbishop and Ecclesiastical Commissioners, many of them withdrew from the National Church, and the religious Communion of the rest of Christians, and set up separate Assemblies; where casting away wholly the Book appointed for the publick and common Service of God; they served him according to Ways and Platforms of their own, and used Prayers and Preaching, and Administring of the Sacraments by themselves. The Reason of their withdrawing was, because "The Ceremonies of Antichrist were tied to the Service of God, as one of them told the Bishop of London; so that no Man might Preach and Administer the Sacraments without them. And that it was compelling these things by Law that made them Separate. The Book they used in these their private Meetings, was, for the most part, the Book of Service made and used by the English at Geneva. Which was most what taken out of the French Book of Calvin.

The Refusers  
withdraw  
Communion.

This Book I have seen in the most copious and complete Library, of the Right Reverend Father, Dr. John Moor, now Bishop of Ely, together with several other Offices and Confessions, which were afterwards added to it, and printed with it, Anno 1584. It is a small thick Volume, and intituled, *The Form of Prayers and Administration of the Sacraments used in the English Church at Geneva: Approved and received by the Church of Scotland. Whereunto, besides that which was in the former Books, are also added sundry other Prayers.* The Contents of this Book, are,

The English  
Geneva Book.

I. The Order of Excommunication, and of publick Repentance in the Church of Scotland, and commanded to be printed by the general Assembly of the same, in the Month of June, 1571.

II. The Form and Order of the Election of Ministers at *Edenburgh*, the 9th of March, 1560, John Knox being Minister.

III. The Confession of the Christian Faith, used in the English Congregation at Geneva; Received and approved by the Church of Scotland; beginning, *I believe and confess my Lord God eternal, infinite, &c.*

IV. Of the Ministers and their Election.

V. Another Confession of Prayer, commonly used in the Church of *Edenburgh*, on the day of Common Prayers: And many other things, as Offices for the Sacraments, for Mariage, for Visitation of the Sick, for Burial, for Ecclesiastical Discipline, &c. But to return to our Story.

This was a most unhappy Event of this Controversy; whereby People of the same Country, of the same Religion, and of the same Judgment too, concerning the Errors of Popery, and the Evangelical Doctrine, parted Communion, and went aside into Secret Houses and Chambers, to serve God by themselves; which Separation begat Estrangements between Neighbours, Christians and Protestants.

Separation, an unhappy  
Event.

After the Deprivation of some London Ministers, in this, or rather the last Year, for not wearing the Habits, nor observing the other Usages; for Seven or Eight Weeks, their Hearers either came to the Churches, and heard the Conformable Preachers, or went no whither. Many of them then ran after Father Coverdale, who

How the Separation was  
first set up.



A N N O  
1567.

They hear  
Coverdale.

Part of a Re-  
gister.

Some taken  
at a Meeting  
in Plumm-  
ers-Hall.

The Bishop  
of London's  
Speech to  
them.

Foreign Re-  
formed  
Churches  
urged against  
them.

They dislike  
Wafer-bread.

took that occasion to preach the more constantly: But yet with much Fear, so that he would not be known where he preached, tho' many came to his House, to ask where he would Preach the next Lords-day. This, 'tis likely he did, because he did not care for tumultuous Meetings, lest he might give Offence to the Government. But in the space of these Seven or Eight Weeks, they be- thought what was best to do, seeing they could not have the Word freely preached, and the Sacraments Administred, without *Idolatrous Geare*, as they termed it. And they remembred, that there was a Congregation of them in Queen Mary's Days, in London, and a Congregation at Geneva, which used a Book and Order of Preaching, Ministring Sacraments and Discipline: Which Book Calvin had allowed of. And, in short, concluded to break off from the publick Churches, and separate into private Houses. And so they did, and used that Book, as was mentioned before. But however, of these Dissenters, many of their Ministers disliked of this Separation altogether, and would not join with them. And so the Bishop of London told some of them, *They will not be Preachers, nor meddle with you.*

The State began now to be very jealous of this Novelty; and the Ecclesiastical Commissioners thought it concerned them to look after these private Meetings, knowing how contrary it was to the Laws. The 19th of June, there were about an Hundred got together in Plumm-ers Hall, which they hired under pre- tence of a Wedding: and so one of them told the Sheriff. But here they were feazed, and about Fourteen or Fifteen sent to Prison. The next day Seven of them were brought to Examination, whose Names were, *Smith, Nixon, Wh. Ireland, Hawkins, Rowland, Morecraft*; and some of them, I suppose Ministers. They were convented before Sir Roger Martin, the Lord Mayor, the Bishop of London, the Dean of Westminster, Dr. Watts, and other Commissioners. Then it was told them, their Fault was, That they, contrary to the Act of Parliament, met together, using Prayers and Preaching, and Administring the Sacraments among them- selves. And for withdrawing themselves from the Parish Churches.

The Queen and Council hearing of these Meetings, had sent a Letter to the Bishop of London, the Sum whereof was, to require such as frequented them, to be Conformable by Gentleness; or, if not, that they should first be punished with the Loss of their Freedoms of the City, and afterwards abide other Penalties. This the Bishop opened at this Examination, June 20, and offered to shew it them, with the Names of the Counsellors Hands thereto subscribed. The Bishop more- over mildly told them, "That in this severing of themselves from the Society of other Christians, they condemned not only them, but all the whole State of the Church Reformed in King Edward's Days; which, he said, was well reformed according to the Word of God, and that many good Men had shed their Blood for the same: Which, he said, their Doings condemned. He asked them, if they had not the Gospel truly preached, and the Sacraments ministrred accordingly, and good Order kept, altho' they differed from other Churches in Ceremonies, and indifferent things, which laid in the Princes Power to Command, for Orders sake."

The Dean of Westminster told them, because they seemed to value themselves for following the Foreign Reformed Churches, That all the Learned Men in Europe were against them. The Bp. of London added, That the Learned in Geneva, were against them; and then produced the very Letter that came from Geneva, and read therein these Words, *That they should exercise their Office against the Will of the Prince and the Bishops, we do so much the more tremble at.* Tho. Hawkins would have would have made the meaning of *Beza*, by those Words, to have been, that they trembled at the Princes Case, and the Bishops; because they, by such Ex- tremity should drive them against their Wills to that, which of itself was plain enough [Popish] tho' they would not utter it.

In this Conference there happened some Discourse about the Bread used in the Sacrament, which gave these Men Dislike, because it was Wafer Bread, re- sembling the Bread used in the Sacrament by the Papists. But the Bishop of London told them, that the Church of Geneva, by whose Pattern they chiefly guided themselves, communicated in Wafer Cakes. But one of them answered, that the English Congregation that were there [in the time of the Exile] did com-



communicate in Loaf Bread. He that is minded to have an account of this whole Conference, may find it in a Book called *Part of a Register*. After this Conference with them, and Exhortation to them, to forbear these Meetings, and no Promise given that they would forbear, but rather a steady Resolution appeared in them, to hold in the same Judgment, they were, at least, some of them, sent to Prison again. But after some time were released.

But many of the Graver and more learned Men, however they disallowed the Ceremonies, and would not be brought to use them, and so underwent Ecclesiastical Censures, did utterly disapprove of these Practices of Separation, nor would by any means be brought to join with those that did, or meet among them, or Preach to them. Among these were *Sampson* and *Lever*, and others, as the Bishop of *London* told those Persons above-mentioned. Tho' some other Ministers there were, that would by no means come to that mind, neither would Communicate with the Church that served God after the Laws established. And one of them said, That he had rather be torn in an hundred pieces than Communicate with them; as *Hawkins* told the Bishop of *London*, and the rest. But as for the peaceable Non-Conformists, and particularly *Sampson* and *Lever*, to whom I might add *Coverdale*, *Fox*, and *Humphry*, and some more, as *Wiburn*, *Johnson* and *Penny*; they were dealt gently with, and had, if not Licence, yet Connivence to preach in publick, and hold Preferments.

Whereas the Dean of *Westminster* had told the Separatists aforesaid, that all the Churches were against their Practices, as before we saw the Judgment of the Church of *Zurick*, so I shall now produce that of *Geneva*, which these Men supposed to be most of their side. The Dissenters had sent to *Beza* the chief Minister there, to advise them what they should do, when these things were so imposed, that they must either leave their Ministry, or use them. Tho' he disliked these Habits, as being polluted with Superstitions, and that in his Judgment they deserved very ill of the Church of God, and must answer it another Day, who were Authors thereof; yet he declared himself for the Compliance of the Ministers, rather than to leave their Ministry. *Et si nostro quidem judicio non recte revehunter in Ecclesiam, tamen quàm non sint ex earum rerum genere, quæ per se impie sunt, non videri nobis illas tanti momenti, ut propterea vel Pastoribus deferendum sit potius Ministerium, quàm ut vestes illas assumant, vel Gregibus omittendum publicum pabulum, potius quàm ita Vestitos Pastores audiant, &c.* That is, "Altho' in our Judgment, it was not well done to bring these Habits again into the Church, yet since they are not of the nature of those Things, which are of themselves ungodly, we think them not of so great Moment, that therefore, either the Pastors should leave their Ministry, rather than assume those Garments, or that the Flock should neglect their publick Food, rather than to hear Pastors so habited. Only he advised the Pastors to free their Consciences by an open and modest Protestation against them, before the Queen and Bishops, and their Congregations. But yet he dissuaded them from subscribing to these things as right, or from allowing them to be so by their Silence. But he exhorted all the Brethren, even with Tears, that laying aside all bitterness of Mind, and keeping Truth of Doctrine, and a good Conscience, they would patiently bear with one another, obey from their Heart the Queen and all her Bishops, and resist *Satan*, seeking all occasions of Tumults and Calamities; and agree together in the Lord, tho' in some things they had not at present the same Thoughts. This *Beza* wrote in the Month of *October*.

Where we may observe by the Way, that as the Reverend *Beza* exhorted them to submit to the Habits, so also to the Bishops. For, tho' he were an earnest Patron of the Presbyterian Discipline, and came far short of *Calvin's* Moderation in that Behalf; yet in one of his Discourses, he spake thus, *Quod si nunc Anglicanæ Ecclesiæ, &c. i. e.* But, if now the reformed *English* Churches did persist, being upheld by the Authority of their Bishops, and Archbishops, (as this hath happened to them in our Memory, that they have had Men of that Order, not only Famous Martyrs of God, but also most worthy Pastors, and Doctors) let *England* surely enjoy that singular Blessing of God; which I pray God, may be perpetual unto it. This Passage is quoted by *Dr. George Dow-*

A N N O  
1567.

The learned  
Nonconformists will not  
separate.

*Beza's* Judgment to wear  
the Habits;

Epist. 12. p. 98.

And submit  
to the Bishops.

De Minister.  
Evangel. cap.  
18.



A N N O name, in his Sermon at the Consecration of *Mountague*, Bishop of *Bath and Wells*,  
1567. Anno. 1608.

Papists de-  
clame against  
the Liturgy.

Sir *Jam. Ware*.

The Impo-  
sture of one  
*Cummin*, a  
Dominican.

Examined by  
the Archbi-  
shop.

The Causes  
why he was  
suspected.

Pretends to  
the Spirit.

Upon these Domestick Broils among Protestants, the Papists, under Disguise, fell foul upon the *English* Liturgy, and combined with the *Puritans*, in defacing the Common Service used in our Churches. Sir *William Cecyl*, the wise Secretary of State, kept a Memorial Book, or Journal, wherein he writ Matters that occurred. Thence Sir *James Ware*, the Antiquarian, extracted these Words: "In these Days [Anno 1567.] Men began to speak against the reformed Prayers, Established first by King *Edward VI.* and his Parliament; and since by her Majesty, and her Parliament. Upon which Account, divers Papists Disguisedly spoke as bitterly against the reformed Prayers of the Church, as those then called *Puritans*, did. And with this Preface, he ushered in the Story of *Faithful Cummin*, a *Dominican* Friar, a Person generally reputed a Zealous Protestant, and much admired, and followed, by the People, for his seeming Piety, and for speaking against *Pius V.* then Pope. He was accused by *John Clarkson*, Chaplain to the Archbishop of *Canterbury*, *Nicolas Draper*, and *Mary Dean*: Who being sworn upon the Holy Evangelists before her Majesty, and the Lords of the Council, deposed, that the said *Cummin*, was no true Protestant, but a false Impostor, and a fower of Sedition among Her Majesty's Loyal Subjects. Upon which Monday, 5th of April, the said *Faithful Cummin* was brought before her Majesty, and the Honourable Lords of the Privy Council, and there examined by his Grace, the Archbishop; who when he had asked him of what Order he was, *Cummin* answered, Of *Christ's Order*. And when he asked him again, what Order that was, he said, A Preacher of the Holy Gospel. And being demanded again, under what Power, he owned to hold that Gospel, he answered, Under *Christ*, and his Saints. The Archbishop asked him again, whether he acknowledged any other Power, save *Christ*, to be on Earth, he acknowledged, He did; namely, the Holy Catholick Church. But the Archbishop, willing to know what Allegiance he would confess to the Queen, demanded, if he did not acknowledge a Defender of the Holy Catholick Church: To which he replied, That God was the only Defender. Whereupon the Archbishop addressing himself to the Queen, said, "Your Gracious Majesty may perceive, that either this Man hath been instructed what to say, or otherwise he must be by his Answers, a Man of Craft, to which the Queen reply'd, She supposed so.

Then *Clerkson*, who had known him a Year, or more, being called in, the Queen asked him what he had to say against this Man, that he was suspected to be an Impostor. He replied, three Things; First, That he be required to prove his Orders. Secondly, Why he never came to the Prayers of the Church of *England*, but started up, and preached to the People, not coming into the Church, till the Prayers were finished. Thirdly, To prove that ever he received the Sacrament according to the Church of *England*, from any of the Orthodox Clergymen. Accordingly, when the Archbishop first inquired of *Cummin* concerning his Orders, he said, He was Ordained of the Cardinal, meaning *Pole*; [but *Pole* never Ordained any, for ought appears in his Register.] And he acknowledged he had no Certificate, or Licence, to Preach, under any other Bishops Hand. Which made the Archbishop ask him, How they might then be assured that he was not of the *Romish* Church? To which he answered, That several that had heard his Prayers, and Sermons, could testify, that he had spoke against *Rome*, and her Pope, as much as any of the Clergy had. The Archbishop then said, that he perceived, that he would have any one Preach, so he spake but against the Pope in his Sermons. *Cummin* answered, Not every one, but he, whose Function it was, and who had the Spirit. But because that was a dubious Expression; when the Archbishop asked him, What Spirit, he replied, The Spirit of Grace and Truth. Then his Lordship asked him, whether that Spirit in him was the Spirit of Grace, or Truth, that did not comply with the Orders of the Church, lately purged, and cleansed from Schism and Idolatry? But *Cummin* said, He endeavoured to make it purer. The Archbishop went on to demand of him, How he endeavoured to make the Church purer, when he would not Communicate with her in the Sacrament, nor in Prayer. He said, he



he endeavoured it, when he prayed to God, that he would open the Eyes of Men, to see their Errors: And that many had joined with him in his Prayers. And as for the Sacrament, he had, he said, both given, and taken, the Body of Christ, among those of *tender Consciences*, who had assembled with him in the Fear of the Lord. And withal acknowledged, that he had a Congregation that followed him.

Draper, another Witness against Cummin, was a Cook, at the Maidenhead in Maidstone. He testified, that Cummin, and his Company, came to his House, and bespake a Dinner: And by chance, going up Stairs, he heard one Grone and Weep; and upon this, going into the Room where they were, he was startled, but they told him, they were all at Prayers. And the Queen asking how long they were at Prayer, he said, about Two Hours. Mary Dean, a Servant in the Family, said, she saw this Cummin at Prayers, and thought he was distracted. But the People said he was an *Heavenly Man*, and that God's Spirit made him weep, for the Sins of the People.

In fine, the Queen required him, either to receive Orders, and become of the Church of *England*, to qualify him to Preach, and Pray, amongst her Subjects; or else commanded him to be committed to close Prison, unless some would be bound for his Appearance. So one Bland, his half Brother, gave Bond for his Appearance on the 12th of April following, on which Day he appeared. But other Business in the Council intervening, he was ordered the next Day to appear. But Cummin thought it his best way now to be gone. So he came to his Followers, told them, 'That the Queen and Council had acquitted him; That he was warned of God to go beyond Seas, to instruct the Protestants there, and would return to them again. He told them, moreover, that *Spiritual Prayer* was the chief Testimony of a true Protestant, and that the Set Form of Prayer in *England*, was but the Mass Translated. And then praying *Extempore* with them, shed many false Tears, which, it seems, he had at command. Then telling his People, he had not a Farthing to support him in his Journey, yet being God's Cause, he would undertake it out of Charity, being assured, that the Lord would raise him up Friends: They fell a weeping, and Collected for him Thirty Pounds before his Escape. And so he got away. And tho' Search was made for him in London, and Kent, and among his Followers, (many of whom were examined before the Council,) yet he could not be heard of.

Till September following, one John Baker, Master of a Ship, called the *Swan* of London, arriving at Portsmouth, said, he had seen Faithful Cummin in the Low Countries. Which coming to the Queen's Ears, she sent for the said Baker to the Council-board, where he gave the said Relation of his having seen him in the said Countries: And added moreover, that occasionally speaking of him to one Martin Van Duval, a Merchant in Amsterdam; he told him, that this Cummin had been lately at Rome, and that Pius Quintus had put him in Prison: But he writing to the said Pope, that he had somewhat of Importance to communicate to him, the Pope sent for him the next Day, and said to him "Sir, I have heard, how you have set forth me, and my Predecessors, among your Heretics of *England*, by reviling my Person, and railing at my Church. To whom Cummin replied, "That with his Lips he had uttered that, which his Heart never thought; and that his Holiness little thought that he had done him a considerable Service, notwithstanding he spoke so much against him. When the Pope asked How? He said, he had preached against Set Forms of Prayer, and that he called the *English Prayers English Mass*, and had persuaded several to pray Spiritually, and *Extempore*. And that this had so much taken with the People, that the Church of *England* was become as odious to that sort of People, whom he instructed, as Mass was to the Church of *England*. And that this would be a Stumbling-block to that Church, while it was a Church. And upon this the Pope commended him, and gave him a Reward of Two Thousand Ducats.

The Queen wrote over to her Agent beyond Sea, if possible, to take Cummin, and send him into *England*. But the thing took Air, and some of his Friends gave him Advertisement of his Danger: Whereupon he quitted the Low Countries, and retired into the *Romish Territories*. All this I have taken out of a Book

ANN O  
1567.

Cummin and  
his Company  
met at an  
Inn.

He is bound  
to appear a-  
gain.

But escapes.

Goes to Rome.

And is re-  
warded by  
the Pope.

The Queen  
sends abroad  
to take him.



**A N N O** 1567. a Book, called, *Foxes and Firebrands*; and have laid it at this Length, that it may be the better observed, what Arts the Papists have used to undermine this Church.

## C H A P. XVII.

*The Archbishop visits Norwich Dioces. His Commissions, and Articles of Enquiry. The Disorders there. The Archbishop's Endeavours to rectify them. Blames the Bishop of Norwich. The Archbishop will not Dispense with an Order for Three Priests in Merton College. A Conspiracy in that College, against the Archbishop, dispersed. He Founds Scholarships in Norwich: And Sermons anniversary. His Ordinances for them.*

The Bishop  
Visits the Di-  
oces of Nor-  
wich.

**N**OW did the Archbishop intend to Visit the Dioces of *Norwich*, where he had understood many Things to have been out of Order, and the Bishop himself, not without his Imperfections. For which Place he had a more special Love, and tender Concern, being Born and Bred there, mentioning this in his Commission, to have been a particular Cause of his Visitation. In order to this, *May 8.* he issued out an Inhibition to *John*, Bishop of *Norwich*, from visiting the Church, City, and Dioces. And a Mandate came forth, Dated *May the 16th*, from him to the said Bishop, for his Summoning all Persons concerned, to appear at the said Visitation, having this Preamble. *Viz.*

Mandate  
from the Bi-  
shop to the  
Bishop of  
*Norwich*.

*Mss. T. Baker,  
D. Johan. Coll.  
Cantab. Soc.*

**MATTHEUS** *permissione Divina Cantuarien. Archiepisc. totius Angliæ Primas & Metropolitanus, Venerabili Confratri nostro Dno. Johann. ead. permissione Norwicen. Episc. Saltem. & fraternam in Dom. Charitatem. Suscepti Cura Regiminis, &c. i. e.* 'The Care of Government undertaken by us, compels us, that by rooting out Vices, and planting Virtues, we endeavour to fulfil the Duty of our Office, as much as with God's Help we may. Hence it is, that we purpose and intend, e'er long, God assisting, to Visit your Cathedral Church, and City, and Dioces of *Norwich*, of our Province of *Canterbury*; as well in the Head, as in the Members; and the Clergy and People living and residing in the same, by our Metropolitan Right, and to correct the Defects found there, lacking necessary Correction, and Reformation; and, according to our Power, to restore them to their due State.

'Wherefore he [the Archbishop] committed to, and commanded his Brotherhood [the Bishop of *Norwich*] to take Order, that the Dean and Chapter of the Cathedral Church, and all and singular Archdeacons, Canons Choral, Choristers and other Ministers of the said Church; and all and singular Rectors, Proprietaries, Vicars, &c. And all others exercising any Ecclesiastical Function; appear before him, or his Vicar General in Spirituals, or his Commissary, the Days, Hours and Places, that should be appointed and specified in a Scedule annexed to these Presents; and humbly to undergo his Metropolitan Visitation, to be exercised in that behalf: And further to do, receive, and hear such things, as on his part were to be declared and ministred to them: Premonishing the Dean and Chapter, Archdeacons, Canons, &c. of the said Cathedral Church, to exhibit and produce their Foundations, Dotations, Charters, Grants, Statutes, Ordinances, and all other their Muniments, &c. And to cause all Executors of the deceased, and the Widows and Kindred of such as are departed Intestate, living within the City and Dioces of *Norwich*, to appear, and produce the Testaments and Last Wills of the said Defuncts. He also cited the Bishop of *Norwich* himself to appear, by his Proctor lawfully constituted



constituted, before him or his Vicar General in Spirituals, on the 18th Day of *July*, in the Chapter-House of his Cathedral of *Norwich*, between the Hours of Eight and Ten in the Morning: Then and there to undergo this Metropolitcal Visitation: And to do and receive that which the Nature and Quality of the same his Visitation did of it self exact and require: And what he should do, or cause to be done in the Premises, to certify by his Letters Patents: And by a Scedule to notify all the Names and Surnames of all and singular so cited and summoned; and the Names of their Benefices and Promotions.

Dated as above from his Manor of *Lamehitb.*

*Jo. Jucent*, Register.

The Archbishop also sent Articles to be enquired of in this Cathedral Church, being the same for all the rest of the Cathedral and Collegiate Churches in his Provinces; and were Nine in Number. The *First* concerned the Residence and Behaviour of the Dean, Archdeacons and Dignitaries of the Church. The *Second* concerning the Prebendaries, and their Residence; their Livings; their Apparel; their Preaching. The *Third*, concerning the Using of Divine Service and Sacraments in their Church, according to the Queen's Laws and Injunctions; and concerning Communicating thrice a Year. The *Fourth*, concerning the well ordering of their Grammar School and the Children in it; and concerning the keeping of the Statutes and Ordinances of it. The *Fifth* concerned all their other Ministers and Officers, doing their Duties in all Points obediently; and concerning Stewards and Receivers, making a true Account. The *Sixth* was concerning the Doctrine and Judgment of the Head and Members of their Church; and concerning any of them preaching unwholsome, erroneous Doctrine, or moving any not to conform to the Orders of Religion reformed and restored. Particularly, if any affirmed the Queen not to be Head and Chief Governor of her People or Church of *England*; or that it is not lawful for a particular Church to alter its Rites and Ceremonies for better Edification; or to affirm that any Man might by his private Authority do the same; or that such are to be born with that extol Superstitious Religion, Reliques, Pilgrimages, Lighting of Candles, &c. Ducking to Images, Praying in a Tongue Unknown, &c. Or other *Anabaptistical* Errors, [which it seems were already crept into this Church] As maintaining that Infants should not be baptized: that every Article in the Creed was not to be believed of Necessity: or that mortal Sins committed after Baptism were not remissible: or that Man, after he have received the Holy Ghost, cannot Sin: or that afterwards he cannot rise again to Repentance: or that any liveth without Sin: or that it is not lawful to swear in some Cases: or that the Civil Magistrate cannot punish a Man with Death: or that any Man may take upon him any Ministry in Christ's Church: or that the Word of God did condemn the Government of Women, &c. The *Seventh* was concerning the Names and Surnames of all and singular the Members of the said Church: and of any of them attaining their Places by Simony, and whether any of them were Swearers, Adulterers, Fornicators, &c. The *Eighth* was concerning having necessary Ornaments and Books for the Church; and concerning the Reparation of it. The *Ninth*, to present whatsoever they should think necessary and profitable for the Church.

To these Articles of Enquiry were distinct Answers made by *George Gardiner* one of the Prebendaries. Which with the Articles at large may be read in the *Appendix*. Some Particulars whereof were, that one *Wenden* one of the Archdeacons and a Prebendary did not reside, and went not in priestly Apparel, but in a Cloke with a *Spanish* Cape, and a Rapier by his Side; was no Priest, and lived at *Lovain*. That *Smith*, another of their Prebendaries kept at *Swineshead* in *Lincolnshire*, and was neither Priest nor Preacher. That there were but Two Preachers among the Prebendaries. That the Communion was ministred in a Chalice contrary to the Queen's *Advertisements*. That they had no Grammar School, but they allowed Twenty Marks a Year to one that Taught a Grammar School in the City; and he received such Scholars as they sent him. To the Article concerning preaching or holding Errors, the Answer only was, That he knew no Offender, because he knew no Man's Conscience, and openly he

A N N O  
1567.

Articles of  
Enquiry,  
MSS. ut supra.

Answers to  
the Enqui-  
ries.

Numb.  
LIII. LIV.



**A N N O** 1567. could accuse no Man. The Master of the Choristers suspected, for carrying Tales between Gentlemen, and by that means caused Unquietness. Toller, one of the Canons, was a great Brawler, and kept another Man's Wife. To the last Article, That he desired Service might be sung more deliberately, with Psalms at the beginning and end of the Service, according to the *Injunctions*. That the Chalice might be turned into a decent Communion Cup. That a Divinity Lecture might be read according to their Foundation. That their Prebendaries might be all Priests and Resident. And some Provision might be made against spoiling their Woods.

Commission  
to Dr. *Rale*,  
&c. to Visit.

Regist. Parker.

The Bishop  
of *Norwich*  
writes to the  
Visitors;

But now to go a little back, and to give some Particulars of this Visitation. June the 28th, a Commission was signed to Dr. *Rale*, the Archbishop's Officer, Dr. *Thomas Godwin* Dean of *Christ's Church Canterbury*, and Dr. *Drury*, Advocate of his Court of Arches, and Commissary of his Faculties, *James Gervis*, an Advocate of the said Court, and *Thomas Bickley*, B. D. his Chaplain, to Visit the said Church, City and Dioces. The Archbishop began his Commission with these Words, *Suscepti muneris Sollicitudo & Cura nos imprimis movet, movere & potest natalis Patriæ charitas, excitat Officium, ut in Civitate & Dioc. Norwicen. unde orti & nutriti sumus, juxta Apostoli præscriptum, &c.*

*Norwich* was a large Dioces, and the Report was come to the Archbishop's Ears, that it was greatly gone into Disorder, partly by *Papists*, and partly by *Puritans*; by Livings also simonically disposed of, and many unsupplied. And that which contributed to these Irregularities was, that the Bishop had not visited in Seven Years, according to an evil Custom, which prevailed in that Dioces, which that Bishop himself complained of, but could not help; and his late Chancellor Dr. *Gascoin* had greatly neglected his Duty. So that the Bishop was very glad of this Archiepiscopal Visitation; but yet believed it would not be found so bad as was reported, as he signified to the Archbishop. Towards the latter end of July the said Bishop of *Norwich* wrote to the Archbishop's Commissioners, who had now made a good Progress in their Visitation, "Rendring unto them his hearty Thanks for their painful Diligence taken about the Reformation of his Dioces. Wherein as they had supplied, as he said, the Defaults of his Officers, upon whom he might justly lay the Burden of such Things as were amiss, so his Trust was, there should follow thereupon such speedy Redress as he had always desired.—— He gave them again his Thanks for their Pains, and wished unto them all as well as to himself, and so concluded his Letter, dated from *Ludham*, July 27.

The Bishop also wrote now an Account of the State of his Dioces, which with his Letter to the Archbishop, he prayed the Commissioners to deliver to his Grace. His Letter was as followeth:

And to the  
Archbishop  
E. Billioth.  
R. P. Joh. Ep.  
Elyen.

"MY Duty in humble wise remembred. These are to render Thanks to  
"your good Grace, that it hath pleased you to have so fatherly a Care  
"of the State of this Dioces, as to appoint such grave and learned Persons to  
"Visit the same, for the Reformation of such Things as are amiss. I have as  
"my Duty is, received them. And my Trust is, there shall not appear unto  
"them so many Disorders, as unto your Grace hath been reported. And yet  
"such as shall be found, I may in part excuse me of, for that I can Visit but  
"once in Seven Years, (as the Custom hath been) but I see no Reason thereto,  
"and being now almost Seven Years, since I did last Visit with an unexpert  
"Chancellor. Since which Time committing the Order and Reformation of  
"such Cases unto my late Chancellor Dr. *Gascoin*, and my other Officers, they  
"have not in all parts so trustily behaved themselves as my Desire and their Duties required. Which as your Grace in some part can witness with me, so  
"my Trust is you will consider thereof accordingly.  
"I signified unto your Grace a Year past of one *Leonard Elston*, a School-Master of *Worsted*, procured thither by Dr. *Gascoin*; who having written a fond  
"Work against the State of true Religion, now used, and sending the same to  
"a Friend of his, I chanced in the way to light upon that Book, which as at  
"that Time I thought not meet to trouble your Grace withal, being in every  
"part



“ part unworthy the Reading; so now hearing him to be apprehended, and in  
 “ the Gatehouse at *Westminster*, I think it not amiss, together with these Letters,  
 “ to send the same unto your Grace; that having sufficiently wherewith to  
 “ charge him, he may have that to him belongeth; and others by his Example  
 “ warned not to offend in the like, &c.

A N N O  
 1567.

Your, &c. *Joh. Norwic.*

The good Archbishop's Reason therefore for this Visitation appears to have been certain scandalous Doings here. Which I will set down from a Letter by him wrot to the Lady *Bacon* not long after, in the Month of *February*, chusing rather to use his Words than my own.

The Reason  
 of this Visi-  
 tation;

“ OF late I sent my Visitors to *Norwich* Dioces; His [the Lord *Bacon's*]  
 “ Country and mine, to set Order, and know the State of the Country.  
 “ Whereof I hear in that Country, that *Quid vultis mihi dare* had so much pre-  
 “ vailed there among the *Simoneans*, that now to sell and to buy Benefices, to  
 “ fleece Parsonages and Vicarages [was come to pass] that *Omnia erant Venalia*.  
 “ And I am informed, the best of the Country, not under the Degree of  
 “ Knights, were infected with this Sore: So far, that some one Knight had  
 “ Four or Five, others Seven or Eight Benefices clouted together; fleecing them,  
 “ and defrauding the Queen's Subjects of their Duty of Prayers. Some were for  
 “ setting Boys and Servingmen; to bear the Names of such Livings. Under-  
 “ standing this Enormity, how the Gospel was thus pinched, to the discoura-  
 “ ging of all good Labourers in God's Harvest, I mean to enquire of it. In  
 “ such Inquisition was presented at *Norwich*, that my Lord [Bishop of *Norwich*]  
 “ hath set a Servingman, not ordered, a mere Laybody, in the face of the  
 “ whole City, to be a Prebendary of his Church there. And that he had at home  
 “ at his House another Prebendary. And bearing them great under my Lord's  
 “ Authority, despised mine, to be at the Churches Visitation. This Matter had  
 “ been long tossed among the People, of the two Places thus used. Whom I  
 “ knew not of, till my Visitors came home again.

Shewed in  
 his Letter to  
 the Lady *Ba-*  
*con*.  
 MSS. G. P.  
 Arm.

Lay Gentry  
 fleece the  
 Benefices.

Servingmen  
 enjoy Pre-  
 bends.

The good Archbishop when his Visitors came home, enquiring of them first of the Cathedral Church, was informed of this by them. He at his next opportunity told the Bishop of *Norwich* of it, and what was talked; but the Bishop seeming not to remember their Names, the Archbishop ceased further talk of it then. But the Archbishop seemed not well content, that they should have neglected to do their Duties to his Commissioners, in not appearing upon Summons. But the said Commissioners for this Absence had charged the Dean and Chapter, unknown to the Archbishop, to pay them no Rent of their Prebends, till they had shewed good cause to the Archbishop of their Non-appearance. One of them, whose Name was *Smith*, came thither soon after for his Money, and was denied it. And after he resorted to the Archbishop for a Letter of Release, whereby he might have the Archbishop's Allowance to receive his Money. When his Grace perceived what he was, and withal, that he had honest Learning, moved him to enter into Orders, to avoid the Speech of the World, and not to live so contrary to Laws, and so to Honest, as he said, that small Number of the Church besides, being but Six Prebendaries, who though they were all at home, one could hardly be spared, as they might be in Churches, where were Forty or Fifty Prebends. But this Man, after many Words, answered the Archbishop, that though he had been brought up in some profane Learning, yet in Scripture he had no knowledge, and therefore he would not enter into the Ministry. And then he further asked the Archbishop's Counsil. Who told him he thought it best for him, for the necessity of Life, after his Service spent with my Lord [Bishop of *Norwich*] reserving some Pension, to resign the the Prebend to such an one as were able to do good Service in that Church. He told the Archbishop, That there were some that had offered him well, but he liked not their Judgments; and in fine, he thought good to gratify the whole City [of *Norwich*] to resign it to one Mr. *Walker*, who was desired for the Gift of his Preaching to continue there. And so to be out of the Danger of

The Arch-  
 bishop's deal-  
 ing with  
 them.

Perswaded  
 one of them  
 to resign.



A N N O

1567.

Which the

Bishop of  
Norwich hin-  
dered.Blamed  
therefore by  
the Arch-  
bishop.The Arch-  
bishop denies  
a Suit of the  
Attorney-  
General, and  
why.

Non-residency from a little Benefice he had in the Country, whether he must be fain else to go, and leave the City destitute of his Labours. The Archbishop for the compassing so good a Design, gave *Smith* his Letters of Release to the Dean, to receive his Payment, after what time he should Resign his Prebend upon a Pension of Five Pounds assured by the Church. Upon this supposed Vacation, the Duke of *Norfolk* [a Personage very well disposed to Religion, and out of his Kindness to the City of *Norwich*, and being, as it is like, moved thereto by the Archbishop] writ to the Bishop of *Norwich*, (now as it seems, at *London*) in the aforefaid *Walker*'s Behalf, [who came up with these Letters to the Bishop]. But notwithstanding *Walker* could not be admitted. And the cause was, That *Smith* was bound to the Bishop of *Norwich* to pay Five Pounds Pension out of his Prebend, to a Sister's Son of the Bishops, studying at *Cambridge*. And this was the Answer the Bishop himself gave *Walker*. Which when he had told the Archbishop, he was sorry to hear it of him, *Qui fœnum habet in Cornu*, as he expressed himself [meaning I suppose, being so well to pass in Wealth.] As he thought it would be in the *Green-yard*, a Common place where Sermons were made. But the Archbishop excused it as well as he could to *Walker*. Who told his Grace, That this kind of doing was common in all the Country, and he marvelled that they which favoured the Gospel should so practice, with divers Words to that effect. Whereby the Archbishop, as he said, gathered the Sequel, what was like to follow this Repulse; [namely, the Scandal and Reproach of it to light upon the Bishop.]

And immediately in that very Article of Time, while he retained *Walker* at Dinner in his House on purpose, the Archbishop writ to the Bishop, to put the Matter to his Wisdom and Consideration, without mentioning any of the hard Circumstances of the Cause, how it was like to be taken. But he signified what a pleasure it would have been to my Lord of *Norfolk*, who he was sure would have taken it thankfully, to have sped; and so being made known among his Friends in the City, would have, he doubted not, promoted the Credit of the Gospel, for his Grace to be the Mover, and Bringer into the Church, and into the City, such a Preacher, had *Walker* sped at the said Duke's Request. This was the Contents of the Archbishop's Letter to the Bishop of *Norwich*. But it would not serve for *Walker*, who was the Messenger that carried it. This Five Pound Pension was the Stop and Lett. But the Answer he sent to the Duke's Grace, was, That *Walker*, for whom he requested, should be sure of the next vacant Room, when it chanced there. Which being told the Archbishop, he made this Reflection, "I pray God send my Lord many joyful Years to continue both in Life and in Office till that Day and Time; but I think this Offer would have been taken in time. And I wish I had born this Five Pound Pension of my own Purse, that the common slanderous Speech might have been stayed, where I fear it will by this doing be farther wondered at. But it may be said, Let such as Talk of it, remedy it, if they can. O! Madam, God is the Rewarder of all good Doings, and Reformer of all Disorders. I see this Country so much without Remorse of Conscience in this Outrage, [of robbing Ministers of what is allotted to them] that the Stones will speak of it, if it be not reformed. Such was the Zeal and Honesty of this good Overseer of the Church against these Abuses and Wrongs done to the Clergy, and through them unto all the People, by putting their Revenues into the Hands of Laymen, that did nothing for it.

He was in the Month of *June* at *Croydon*, labouring under a severe Fit of the Stone, to which Disease he was very Subject. Hither the Queens Attorney writ to him for a Favour towards *Merton College*, (Man the Warden being now Ambassador in *Spain*) but the Archbishop granted not his Suit; yet gave him so good a Reason for his denial, that he could not take it amiss. In a former Visitation of that College, the Archbishop had among other *Injunctions*, enjoined, that there should be Three Priests at least in the College. But the young Men of the House were so addicted to Pleasure and Sloth, that this Injunction was too hard for them, and they obtained of Mr. Attorney, to desire the Archbishop to Dispenſe with it. But one of the wise and godly Archbishops main Maxims for the Churches good, was herein so much opposed, namely, the furnishing the Church



Church with Ministers and Preachers, which it then much wanted, that he would, by no means comply with a request of that Nature. But take the Reason of the Archbishop's denial from his own Letter, to the said Attorney.

A N N O  
1567.

" I Marvail much that the Fellows of *Merton* College should be so much  
" "grieved, with one Order we made for three only Priests to be within the  
" College: Whereunto they be all Sworn by Statute: And among the number of  
" Twenty of them, that not Three are disposed to serve the Realm in the holy  
" Ministry, but would in idle pleasure wear out their Lives. I cannot of Con-  
" science favour them therein. And of late hearing of a By-Statute they had,  
" that none of the Younger Fellows might be Priests, I dispensed with them in  
" that Statute, whereby they might the better come to the number of Three.  
" They ought all to be — And so the nigher to be Divines. There is one  
" Physician among them, tolerated for the Reading of *Linacres* Lesson within  
" their House; which else would be to the more shame of the House, if out-  
" ward Students should read it. I am sorry that *Latham* should deceive mine  
" Expectation, to abhor the Ministry, being one of the Antients to give good  
" Example to the House. But because I hear their Warden shall shortly come  
" home, he shall take Order among them. — And I am sorry, that this  
" matter being of this Congruence, I cannot pleasure your Request, as else I  
" would. Surely, Mr. Attorney, if there be no Preachers to maintain Christs  
" Religion, to move the Subjects Hearts, in Persuasion of Obedience to the  
" Prince, and the Tenants to their Landlords, neither *Westminster Hall* will long  
" continue, nor outward Force will rule the Matter. In which consideration,  
" methinks their Founders have bestowed their Cost to bring them up that way,  
" to deceive God and the World, I think it not reasonable. And thus pinched  
" at this time with a shrewd Fit of Stone, I wish you God's Grace and Health,  
" as to myself.

His Letter to  
the Attorney  
concerning  
*Merton Col-*  
*lege.*  
MSS. C. C. C.  
Epist.

From my House at *Croydon*, June 21.

Your Loving Friend.

Matt. Cant.

This College, as the Archbishop had once, at lest before Visited it, so now again in *August*, he issued out Orders, " For the appeasing, (as the Words in  
" the Register ran) of certain Controversies lately risen in *Marten* College in  
" *Oxford*, between the Fellows of the same College, about the Calling of certain  
" Bachelor Fellows of the said College to the Degree of Masters of Art. First,  
" it was ordered by the said most Reverend Father, that before *Saturday* next  
" coming, or at the furthest, at the first coming home of the Vice-Warden of  
" the said College; the said Vice-Warden shall call the Company of the Fellows  
" and Scholars of the said College together, and before the same Company so  
" gathered, shall open and declare the calling of *Sir Tatam*, and *Sir Borne*, to  
" to the Degree of Masters, made by the Vice-Warden, and the consent of the  
" Five Seniors, to be orderly and lawfully done, and so to be reputed and taken.  
Some other Orders followed, which I shall not here insert, being of no great  
Concern.

Certain Con-  
troversies in  
the said Col-  
lege decided  
by the Arch-  
bishop.  
Regist. Park.

But it was not long after, the Archbishop had much more trouble with this turbulent College. For some of the Fellows, namely, *Wanton*, *Fletcher*, and *Row*, entred into a Conspiracy, written by the hand of one of them, and secretly devised by the Oath of the said Parties, (as they themselves confessed) to wage Law against the Archbishop for his Patronage and Jurisdiction of the said College: as also for borrowing of Money, and for the Lease and Sale of *Ibston*-wood; to maintain their Quarrel against his Grace; and also for the maintaining of their Expulsion of *R. Latham*, whom the Archbishop had restored, and for restoring to their Fellowships such Persons as the Archbishop had expelled or suspended; and also for the Satisfaction of the Losses of the said Parties so suspended by the Archbishop. These had got several others of the same College to their Party, namely, *J. H. F. W. E. F. C. A.* and others.

A Conspiracy  
of some Fel-  
lows of *Merton*  
against the  
Archbishop.  
Park. Reg.



A N N O  
1567.His kindness  
notwith-  
standing to  
them.The Combi-  
nation.

The Archbishop was so tender of the Reputation of these hot-headed Blades, notwithstanding their Malice against him, that he would not have their Names written at length in his Register. For so it is inserted in the Margin of the Register. *The Archbishop gave Order, that in the Register their Names should be spared by reason of Danger and Slander.*

The Combination was this, to which they subscribed their Names:

“ **W** Hereas doubtful things ask Judgment to discern, and weighty Matters  
“ strength to wield their sway; We, and every of us, the sooner to  
“ avoid the doubtful danger whereunto we are brought, and the better to wield  
“ the weighty Affairs we presently take in hand, do our Power, Strength,  
“ Policy and Wit, to the uttermost we may do them; That is to wit, concerning  
“ *Jus Patronatus*, *Lathams* Expulsion, *Wantons* and *Jessops* Admission; the redu-  
“ cing of them with Mr. *Heming*, to their full and former State in their Fellow-  
“ ships. For that it toucheth us, and every of us, our Estate, Assurance, Li-  
“ berty and Authority for our being in the House, to do so far for them, both  
“ jointly and severally, every one, whose Names be here subscribed, as Right  
“ and Honesty may require, or Law and Reason can permit; to our Comfort  
“ in Trouble, and in Quietness, to our Joy, and to all our Profits, if we prevail.

*God send the Ship full safe to Lay,  
That bears his Sails full low.*

*John Heminge,  
Tho. Wanton,  
James Whitehead,  
Robert Fletcher.  
Will. Row,*

*Christopher Atkinson,  
Henry Savyl,  
John Whetcomb,  
John Wintley.*

This Business  
dispersed,  
and Decrees  
made.

This dangerous and bold Attempt, after it was discovered, was examined and sifted, and finally dispersed, by the Prudence and Care of the Archbishop and others, by vertue either of the Ecclesiastical, or some special Commission. Some of the Decrees were these: “ That Two of them should remain in the City of  
“ *London*, for this Lent, and not return back to the College. That Mr. H.  
“ having the Words of the said purposed Conspiracy written in a Paper, and in  
“ Presence of Four Fellows of the College, whose Names are there, shall sub-  
“ scribe his Hand to this Recognition, saying thus, *I N. do utterly Renounce this*  
“ *Seditious Conspiracy, tending to the Subversion of the Estate of the College, whereof I*  
“ *am Fellow: And promise, by this my Writing and Subscription, never hereafter to*  
“ *attempt the like. And also, I promise from henceforth, to be faithful to the Wealth*  
“ *and Worship of my said College, to my uttermost Powers by the Grace of God. And*  
“ he ordained, that the Three chief Conspirators, and for Contempt, should  
“ within Ten Days, remove themselves out of the Company and Circuit of the  
“ same College, and so remain until the Day of *S. John Baptist* next following,  
“ except upon the Repentance and unfeigned Submission of them, or any of  
“ them, it shall be thought meet by the Commissioners to release, or obviate  
“ any of the Orders concerning any of the Persons afore-named. But one was  
“ ordained to be actually expelled. That whereas the Founder decreed, that  
“ there should be in the College always Three at least, in order of Priesthood,  
“ and none, not one now was; he decreed that henceforth there should be al-  
“ ways Three at the least in holy Orders. And that within this Day, and the  
“ day of *St. John Baptist*, they dispose themselves to be within the same Orders  
“ according to their Oath. That the Three Senior Residents shall take Orders,  
“ or else to avoid their Fellowships. And then the next Three Seniors to take  
“ Orders, except some of the Juniors will take the same. That the Vice-Warden  
“ for the time being, and the Seven Seniors with him, shall not at any time, in  
“ the Absence of the Warden, or without his Consent, suffer any thing to pass  
“ by their Common Seal, either Lease for term of Years, either Advowson,  
“ Annuity, &c. that may tend to the hurt of the Possessions of the College; and  
“ before that, the Archbishop of *Canterbury*, for the time being, be enformed by  
“ them



“ them thereof, to expend how reasonable it may be. That neither the Sub-  
 “ Warden, nor any of the Fellowship shall hereafter attempt to alienate or spoil  
 “ the Lands, the moveable Goods or Woods of the same College, of their pri-  
 “ vate Authority, during the time that their Warden, Mr. *John Man*, abideth  
 “ Ambassador to the Queens Majesty in *Spain*, nor shall do any thing contrary  
 “ to the Right and Interest of the same College. That *Latham* be reputed and  
 “ taken in all Constructions to enjoy his Fellowship and Right of the same, as  
 “ he hath enjoyed it in Times past. And that the late Sentence unjustly past  
 “ against him, be revoked, and utterly frustrated, being contrary to Law and  
 “ good Conscience, as by the Judgment of certain learned Men appeared, with  
 “ the Subscription of their Hands.

A N N O  
1567.

These and other Decrees, dated *March 8.* were made and subscribed by the  
 Archbishop of *Canterbury*, Bishop of *London*, Sir *Gilb. Gerard*, the Queens Attor-  
 ney General, Dr. *Tho. Yale*, and Dr. *Will. Drury*. And so this Storm was allayed  
 for this time.

At this time, did the good Archbishop express also his kindness and peculiar  
 Lovetowards the City of *Norwich*, together with some other neighbouring Places in  
 that County, by founding Three Scholars to be sent thence to *Benet* College, and  
 for Preaching certain Sermons. For by an Indenture, dated the 24th of *June*,  
 in the 9th of the Queen, he gave 200 l. to that City. For which they were to  
 grant an Annuity of 10 l. to the said College: And the Master and Fellows  
 thereof were to bestow 8 l. of the said 10 l. to these Uses, and none other; that  
 is, towards the Use and Exhibition of Three Grammar Scholars, to be found  
 within the said College: to be from time to time nominated and appointed by  
 the Maior and his Successors, with the Assent of the most part of the Aldermen,  
 out of the Schools at, or in the City of *Norwich*, or *Alesham* in *Norfolk*. And  
 the Maior of the City, and his Successors, to employ the Forty Shillings parcel  
 of the said Annuity, after this manner, that is to say, to a Preacher to be sent, or  
 appointed by the said Master and Fellows of *Benet* College, to preach or declare one  
 Sermon at the Town of *Thetford* in *Norfolk*, 6 s. 8 d. Also, to a Preacher that shall  
 preach a Sermon at *Windham* in the said County, 6 s. 8 d. And for a Sermon to  
 be preached in the *Greenyard* of the City of *Norwich*, 6 s. 8 s. And for a Sermon  
 in the Parish Church of *St. Clement*, by *Fribrig*, [where the Archbishop was born]  
 10 s. And the 10 s. remaining to the Persons and Officers under named: To  
 the Maior, being at the Sermon at the Parish Church of *St. Clements*, 12 d. To  
 the Two Sheriffs, being at the Sermon, 16 d. To the Parson or Curate of the  
 Parish of *St. Clement*, present at the Sermon 8 d. To the Town Clark, being at  
 the same Sermon 6 d. To the Sword-bearer of the same City, being at the Ser-  
 mon, 6 d. To Four of the Maiors Officers, or Sergeants at the Mace being pre-  
 sent 16 d. To the Clark of the Parish-Church 4 d. And to the same Clark  
 yearly, for overseeing the Tomb of *William Parker*, and *Alice* his Wife, set with-  
 in the Church-yard of the Parish of *St. Clement*, that it be not misused to the  
 Decay thereof, 12 d. To the Poor of that Parish 20 d. To the Prisoners of the  
 Goal of the City 20 d. And the Portion of such Persons afore-mentioned, as  
 should be absent from the Sermon in *St. Clements* Parish Church, to be distri-  
 buted to, and among the Poor of the said Parish, and the Prisoners. And as  
 often as the said 10 l. or any part Part thereof, shall be behind and unpaid, or  
 not distributed, so often the said Maior, and Sheriffs shall pay unto the Master  
 and Fellows of *Benet* College 4 l. of good *English* Money, in the Name of a *Paine*:  
 and then it shall be lawful for the said College to enter and distrain.

Found three  
Scholarships  
for *Norwich*;  
MSS. Joh. D.  
Ep. Elien.  
No. 757.

And Four  
Sermons to  
be preached.

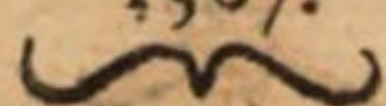
The Lands out of which this Annuity was to be paid, was the Manor and  
 Farm of *Hetbeilde*, with the Appurtenances in the County of *Norfolk*.

The Archbishop also made Ordinances for these his Three Scholars, abovesaid,  
 and for the said Sermons. Which were, That the Scholars were to be sent to the  
 College from the Maior and Aldermen of *Norwich*. That without all Favour  
 and Affection and Partiality, as they would answer to Almighty God, for doing  
 the contrary; they should name, and appoint for Scholars, such as should be born  
 within the City, and being between the Age of 14, and 20, well instructed in  
 their Grammar, able to Write and Sing, and, if it might be, to make a Verse;  
 and

His Ordinances  
for the  
Scholars;



ANNO  
1567.



And Ser-  
mons.

The first  
Preachers.

and such as should be of honest Parents, and brought up in the Fear of God, and disposed to enter by God's Grace, in time to come, into the Ministry, and in that Vocation, to serve God and his Church. And that the said Scholars, for the time being, should direct their Studies to that End and Effect. And that if after the Term of Three Years Continuance in their Studies, the Master and Fellows should perceive by sufficient Proof, that the said Scholars, or any of them, were not disposed that way, then they should give Notice thereof to the Maior and Aldermen, to provide some other to supply the room of such indisposed Persons, as also of such others as should depart out of this present Life in the time of their Exhibition. The Scholars to have the said Exhibition continued for Six Years, from the first day of their Admission. No Scholars room to be longer vacant than Six Weeks. No Scholar to absent himself out of the College in visiting his Friends, more than one Month, at the most, in the Year.

The First Sermon to be made at the Town of *Thetford*, the Sunday going before *Rogation Week*. The Second Sermon at *Windham*, on Monday in *Rogation Week*. The Third to be made at *St. Clements* in *Fybridg*, on *Ascension day* following, in the Forenoon or Afternoon, by the Appointment of the Maior. The Fourth Sermon in the *Greenyard*, or other such common Place in *Norwich*, to be preached the Sunday following the said *Ascension day*. That if the said Master and Fellows should neglect or forget to send out of their College, or out of some other College of the University, such Preacher, to perform the said Sermons, then the Maior to nominate and assign them.

The First Sermon of this Foundation was made in the *Greenyard*, on Sunday July the 20th, 1567, by *Tho. Godwine* S. Th. P. Dean of *Christs Church*, *Canterbury*: Present the Commissioners of the most Reverend Father in God, *MATTHEW* Archbishop of *Canterbury*; (they with the said Dean then, *Jure Metropolitico*, Visiting the City and Dioces of *Norwich*.) Present also the Duke of *Norfolk*, and other worshipful Persons, and *John* the Bishop of *Norwich*, with his People, and the Maior and Aldermen of the City. The same Day and Year in the Afternoon, the said *Godwine* preached in the Churchyard of *St. Clement*, next *Fybridg*, under the great Oak there. The same Year, July the 25th, *John Pory* S. Th. P. Master of *Corpus Christi* College, made a Sermon at *Wimondham*, or *Windham*: And July the 27th at *Thetford*. These Sermons were preached somewhat out of the order prescribed, occasioned, I suppose, by the Visitation. But the next Year, viz. 1568, all was performed regularly. For May the 23d. Dr. *John Pory*, preached at *Thetford*. The 24th at *Wyndham*. The 27th at *Norwich*, in the Parish of *St. Clements*, before Noon. And the 30th in the *Greenyard*. And Anno 1571, May the 20th, being *Rogation Sunday*, *Tho. Aldrich*, Master of *Corpus Christi*, preached at *Thetford*. May the 21st, being *Rogation Munday*, he preached at *Wyndham*. May the 22d, being Tuesday in *Rogation Week*, he preached at *Mattishal* in *Norfolk*, [the Archbishop's Wives Native Town] and saw the first Distribution made among the Poor of the same Town, according to an Order made then by the Archbishop. May the 24th, the same Person preached at *Norwich*, being *Ascension day*, in the Parish of *St. Clements*: And there saw a Distribution made according to the said Archbishop's Order. And the next Lord's day, being May the 27th, he preached publickly in the *Greenyard*, before the Maior and Citizens. And in the Year 1573, April 6, &c. the same Sermons were preached by *Robert Norgate*, M. A. then Master of the said College.

CHAP.



## C H A P. XVIII.

*The Archbishop's Kindness to Petrus Bizarrus. Curwin Confirmed Bishop of Oxford. Some Account of him. The Bishop of Bangor sends the Archbishop the State of his Dioces; And of his Pursuit of British Antiquities there. The Bishop of Peterborough informs the Archbishop of Abuses done to his Clergy. The Bishop of Carlile moves the Archbishop to prevent the Danger of the Alienation of a Benefice from the Church. Ælmer of Lincoln writes to the Archbishop concerning Antient Books there. Dr. Caius sends the Archbishop his Book of the Antiquity of Cambridge. Contest in Cambridge about the Descent into Hell. The Clergy makes Waste. The Secretary informs the Archbishop of both. The Queen, and Lord Keeper offended with the Archbishop. His Constancy notwithstanding. His Advice of Dangers from Spain; and of Informers against the Clergy.*

OUR Archbishop had a due Regard for Foreigners, especially the Learned Sort of them, and the Embracers of true Religion, for which they were Exiles. Such an one, an *Italian*, he preferred this Year to a Prebend in the Church of *Salisbury*, of his Gift, to the Value of 20*l* per annum, which was confirmed to him by *Jewel*, Bishop of the Dioces. He was a *Tuscan* Born, named *Petrus Bizarrus*, *Perusinus*, i. e. of *Perugia*. He wrote some learned Tracts; and that he might have the better Conveniency of Printing them, and likewise of being serviceable to the State of *England*, by giving Intelligence of Foreign Affairs; in the Year 1570, he desired the Secretary that he might enjoy his Prebend, tho' absent, with some little Encrease of his Stipend, to enable him to live. And in the mean time he offered to her Majesty, his most faithful and diligent Service; tho' he was minded to remain at *Venice* or *Lions*; where he would Print some of his Writings; and thought no Places in *Europe* more fit for coming to the Knowledge of Occurrences. And how useful this was for Princes and Kings, he said, daily Experience witnessed. He prayed the Secretary to chuse which Place he would have him reside at; and assured him, that whatsoever Benefit he should confer upon him, should be upon a thankful Person, and one that would be ever mindful of him, and his. This was the Substance of a *Latin* Letter, Dated *June 12*. And in the Conclusion, he prayed the Secretary to communicate it with the Lord *Robert*, and the Earl of *Bedford*. And such a Correspondence (as aforesaid) he held with *Cecill*; a Bundel of such Letters of Intelligence, in *Italian*, from him, I have seen, and possess.

This Year our Archbishop confirmed *Hugh Curwin* (or *Coren*) LL. D. Bishop of *Oxford*, removed from the Archbishoprick of *Dublin* in *Ireland*, of which Kingdom he also had been Lord Chancellor; being well skilled in the Civil Law. Which Office he performed many Years with Reputation. But being now grown Old, he desired to return, and die in his own Country: As he did the next Year at *Swinbroke* near *Bunford*. Being that Kings Chaplain, he preached often before him. In the Year 1532. in a Sermon before the King, he spoke much in behalf of the Supremacy; when one *Elston*, a Friar of *Greenwich*, openly told him in that Presence, *He lied*. For which he was committed to Prison. In 1533. when Friar *Peto* had in the Kings Presence, at *Greenwich*, inveyed against the Kings Marriage with *Anne Bolen*; Dr. *Curwin* the next Sunday preached before the King, and spake as much for that Marriage; and added, that he much wondred,

Bestows a  
Prebend up-  
on *Peter Bizarrus*.

Paper Off.

*Curwin* con-  
firmed Bishop  
of *Oxford*.

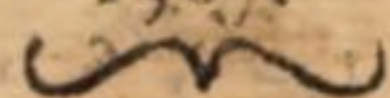
Stom.

how



A N N O

1567.



how a Subject dared so audaciously to behave himself before the King's Face, as he had done. But, however, he were for the Supremacy and the Mariage, and went along with the King in his other Proceedings, yet he was a Zealous Man for the Corporal Presence, and the Death of pious *Frith* was attributed to him. For in a Sermon preached before the King in Lent, he inveighed against the *Sacramentaries*; and at length, in some Heat said, "It is no Mervail, tho' this abominable Heresy so much prevail among us; for there is one now in the Tower (meaning *Frith*) so bold, as to write in Defence of that Heresy, and yet no Man goeth about his Reformation. But this was the Bishop of *Winchesters* Device to put the King upon Prosecuting that poor Man. Which took place, the King forthwith commanding the Archbishop of *Canterbury* that then was, and the Lord *Crumwell*, to call him into Examination.

The State of  
Bangor Dioces.  
MSS. C.C.C.C.  
Epist.

*Nicolas* Bishop of *Bangor*, last Year preferred thither, having this Year made some Inspection into the Condition of his Dioces, sent the Archbishop, according to his Order, the Names of all the Dean and Chapter, and of all the Ministers in the Dioces, with account of their Residency, and their Hospitality; such also as were not Deacons, nor Priests; and yet held Ecclesiastical Preferments. To the End, as he wrote, that his Grace might perceive, how Men that were no Ministers had such Livings, to the utter decay of Learned Men to be Ministers, when others had that Liberty, [to have Benefices, and not be in Orders.] He had but two Preachers in his Dioces; but he told the Archbishop of others that could do well, whom he would Labour to make willing to Preach, and to take Licenses. He added, that whereas the Archbishop had sent down Dr. *Tale*, with his Letters Commissionall to Visit that Dioces, that it had done much good in short time, and more he trusted it would do hereafter to the Glory of God, and the Salvation of such People.

The Bishop  
of Bangor  
writes to the  
Archbishop  
of Antiquities.  
MSS. C.C.C.C.  
Epist.

The same Bishop of *Bangor* writ an Account to the Archbishop of his Pursuit after *British*, or other *Antiquities*, in the parts of his Dioces, That he had got a Young Man to write *Eadmerus's* History, and had sent it up to him. He writ, that there were no Monuments of Antiquity left within that Country; but certain Fabulous Histories, and they lately Written: As the rude Laws of one *Howel* *Dau* or *Dha*, and the Life of a troublesome Prince or Two, which were subdued since the Conquest. That he was promised daily the sight of some *Welsh* Histories, but as yet saw nothing, nor could hear certainly of any Doings of the Old Britons.

The Bishop  
of Peterburgh  
writes to him,  
concerning  
Ministers  
abused.  
MSS. C.C.C.C.  
Epist.

I find also some other Bishops and Learned Mens Letters, to him under this Year. The Contents whereof I will briefly reherse. *Edmund* Bishop of *Peterburgh* gave him to understand, how the Parishoners of *Wistenden* put their Vicar into the Stocks: And so had another Parish served theirs: And otherwise ill entreated them, rather in Contempt of the Ministry, than upon any just Cause. This Bishop desired the Archbishop, that he would favour those Ministers Suits; who as it may seem had made their Complaints to the Archbishop, and Ecclesiastical Commissioners; or rather were complained of, and brought up thither by their Enemies to their further Charge and Vexation. He also wrote the Archbishop, that another Person had fetched up the Minister of *Barton Segrave*, to the Archbishop's Court of Audience, out of Malice, to put the poor Man to Charge. He desired the Cause might be remitted back unto him, the Bishop of the Dioces, before whom it lay before.

Bishop of  
Carlisle writes  
to him, to  
rescue an Advowson from  
Layhands.  
MSS. C.C.C.C.  
Epist.

*John*, Bishop of *Carlisle*, wrote to him, April 9. about an Advowson, like to go into secular Hands, and that his Grace would do his Endeavour to prevent it. What the Case was, may be understood by the Letter itself. "I have a Commendam of a Parish, called *Rumald* Church; it will expire within a Year, or less. The Advowson of the same is offered to be sold to Gentlemen of this Country, at unreasonable Sums of Mony. So that it is apparent the Revenues thereof are like to come into the Temporal Mens Hands, and the Cure into some unlearned Assle, as many others are like to do in these Parts; unless your Grace be a good Stay therein. For this Cause, and for that my Charge here in the Queen's Service, doth daily Encrease; and also, that in times of Wars, I have none Refuge left to fly unto, but only it; I am compelled to be a Suitor to your Grace, for the renewing of my Commendam, for the time



of my Life. In doing whereof, your Grace shall both stay the covetous Gripe, that hath the Advouſon, from his Prey, the unlearned Aſſe from the Cure, where I have now a learned Preacher, and bind me, as I am otherwiſe moſt bound to ſerve, and pray for your Grace's long continuance in Honour and Godlines.

Your Graces  
poor Brother to Command,

*Johannes Carliolens.*

To the Learned *John Elmer*, then at *Lincoln*, being Archdeacon there, (afterwards Biſhop of *London*;) had the Archbiſhop writ, as he had done to the reſt of the Learned Men in other Cathedral Churches, to ſearch and enquire into the Libraries in thoſe Parts, for old written Eccleſiaſtical Hiſtories; and to ſend him the Names, and Titles, of all ſuch as he ſhould diſcover. *Elmer*, in November, from *Lincoln*, where he had his Preferment, wrote back to the Archbiſhop, that he had made the beſt Search that he could, both in his own Study, and ſundry others, and could find none. And that for the moſt part of the old Fellows he had there, as he expreſſed it, were Schoolmen, as *Alexander de Hales*, *Johannes de Turre*, &c. But he ſpake of an Archbiſhop of *Canterbury's* Book, viz. *A Comment upon the Old Teſtament*, which he had, and which he promiſed his Grace to ſend him, as ſoon as he could get Opportunity. And in fine, he profeſſed how he rejoiced, that God had choſen the chief Paſtor of this Church, out of his Native Country; meaning *Norfolk*.

*Dr. Caius*, the Founder, and Maſter of the College, that bears his Name; in the beginning of *April*, ſent his Letters to the Archbiſhop, together with his Book of the *Antiquities of Cambridge*. Which Work his Grace chiefly put him upon writing. The Occaſion whereof, was a ſuppoſed Reflection upon that Univerſity. For *Thomas Caius*, a learned Antiquarian of *Oxford*, and Register of that Univerſity, had in Seven Days made, and writ a ſmall Treatiſe, intituled, *Aſſertio Antiquitatis Oxoniensis Academiæ*, and preſented it to the Queen in *September* laſt, when ſhe was at *Oxford*; wherein the Honour and Antiquity of the other Univerſity, received ſome Abatements. This MS. as it ſeems by the Secretaries means, a *Cambridge* Man, coming into the Hands of the Archbiſhop, a *Cambridge* Man alſo, was tranſcribed, and communicated by him unto another *Caius*, and a learned Antiquarian of *Cambridge*; the Archbiſhop exhorting him to conſider well the Book, and to vindicate his Univerſity; and contributing to him not a little herein. The Work being done, the Author ſent the firſt Draught of it to his Grace, for his Review and accurate Judgment. And according to that he intended, with his Correction, and what he pleaſed to add, to Print it. And as he deſired his Graces Judgment, ſo he let him know, that he ſhould be glad he would procure him *Dr. Haddons*, and Secretary *Cecyls*, whom he deſcribed to be Men of Wit and Skill, and cloſe alſo. For it was his earneſt Deſire that the Copy might be kept greatly concealed, and not ſhewn to any; no, not to his ſervant *Jofcelyn*; who he feared would ſhew it to every Body, and give Copies, ante *Maturitatem*, and do little good in it himſelf. And he was the more inclinable to Print it, being mindful of what the Archbiſhop had once ſaid, How troubleſome the writing out of Copies were, and what Depravations commonly crept into Writing. But he committed it wholly to the Archbiſhop. Yet if he approved the Printing of it, he intended to view it over again, becauſe many things were roughly left, for want of Leiſure, and out of Haſte, to ſatisfy his Grace. Some things there were, which the Archbiſhop thought fit to have left out: What he would have added, or altered, *Caius* prayed him to Note, according to the Number of the Page. All this makes appear, how from the firſt, to the laſt, the Archbiſhop's Influence and Aſſiſtance, ran through this curious Work. Concerning which, *Caius's* Letter may be found in the Appendix.

And ſo well did the Archbiſhop approve of this Book, that the next Year, [viz. 1568.] it came forth in Print; *Caius* concealing his Name, under that of

L I

*Londinenſis.*

A N N O  
1567.

*Elmer's Account to the Biſhop of his Search after Ancient Books.*  
MSS. C.C.C.C.  
Epist.

*Caius's Book of Cambridge.*  
MSS. C.C.C.C.  
Epist.

*Aſſertio Antiquitatis Oxoniensis.*

Employed and aſſiſted therein by the Archbiſhop.

The Queen offended with the Archbiſhop.

N. LV.



**A N N O** *Londinensis.* And again, 1574; it was Reprinted, with his own Name, *John Caius.* The Author of *Athenæ Oxoniæ*. saith, that *Thomas Caius* wrote an Answer to his Namesake, and Adversary, of *Cambridge*, which never came out, but that he had seen two Copies of it at *Oxon*.

Dispute in  
Cambridge  
concerning  
Christ's De-  
scend into  
Hell.

The great Controversy arose in the University of *Cambridge*, about this time, what the true Sense of *Christ's Descent into Hell* was; whether it were a Local Descent, as it was then commonly taken, or to be understood in some other Meaning. This Dispute was managed with so much Heat, that it came to the Secretary, who was that Universities Chancellor. And he sent unto the Archbishop for his Advice in this Matter; who gave him his Thoughts for the better stilling, and Composing this Difference. But what that was, I find not: Perhaps, to forbear all contesting about that Doctrine; the Sense of which was left in such a Latitude in the Book of Articles, without assigning any particular Meaning thereof.

The Clergy  
accused for  
Waste.

Complaint had been made to the Queen concerning the Waste that some of the Clergy made in their Church Lands, and Tenements, by long Leases, or otherwise. This Report was brought to the Queen by such as owed the Clergy no Good will, but were ready to get their Possessions themselves. The Queen, upon this, was almost come to a Resolution, to have a Commission issued out, to enquire into these Misdemeanors of the Clergy, throughout the whole Nation. This the Secretary communicated to the Archbishop. Of both the before-mentioned Matters, thus the Secretary wrote to the Archbishop, September 12.

The Secreta-  
ry to the  
Archbishop  
hereupon.  
MSS. C.C.C.C.  
Epist.

" I may please your Grace to receive my humble Thanks for your Care ta-  
ken, in the discreet Advice given to me, concerning the Appeasing of the  
unprofitable rash Controversy, newly raised upon the Article of the *Descent*  
of *Christ to Hell*.

" And again, much troubled with the Queen's Majesty's earnestness to have  
certain Commissioners in the whole Realm, to enquire of the Wastes of the  
whole Clergy. For so she is also much thereto inticed. I do what I can to  
delay the Execution; fearing that thereby the Clergy shall receive great Ble-  
mish in Opinion; and so I mean to defer it, if I can. From my House in  
*Westminster*.

Your Graces at Commandment,

William Cecyl.

An Act a-  
gainst Waste  
made by Mi-  
nisters.

What Proceedings were made further in this Matter, I know not; but in the Year 1571, against this Waste there was an Act of Parliament, and against the Covetousness of Churchmen, defrauding their Successors, Wasting the Goods of the Church, and letting Leases for many Years.

The Queen  
offended  
with the  
Archbishop;

The good Archbishop, as he had struggled with a very painful fit of the Stone this Year, so he also encountered with no small troubles of Mind, as well as Body. For he being a most earnest and invariable Lover of Truth, Integrity, and Righteousness, would not spare either Prince or Noble, in speaking or Writing freely his Mind. This made him fall now under the Displeasure, both of the Queen, his Mistress, and the Lord Keeper of the Great Seal, his old Friend. The Queen gave him publickly a most severe chiding, and that before many of his Officers, as well as others; because he had freely spoke something to her, relating to his Office, but what particularly, I am not able to declare. Yet was she so wise, as not to allow his Esteem and Respect to be abated by occasion of her Anger towards him. To prevent which, the next Day meeting him, she shewed him a very gracious Aspect. Take this from the Archbishop's own Pen, in a Letter to the Lady *Bacon*. " I will not be abashed to say to my Prince, that I  
think in Conscience, in answering to my charging. As this other Day I was  
well chidden at my Prince's Hand; but with one Ear I heard her hard Words,  
and with the other, and in my Conscience and Heart, I heard God. And yet  
her Highness being never so much incensed to be offended with me, the next  
Day



" Day coming to *Lambeth* Bridge into the Fields, and I according to my Duty, A N N O  
 " meeting her on the Bridge, she gave me her very good Looks, and spake se- 1567.  
 " cretly in mine Ear, that she must needs continue mine Authority before the  
 " People, to the Credit of my Service. Whereat divers of my *Archbishops* then be-  
 " ing with me, peradventure marvelled. Where peradventure some body would  
 " have looked over the Shoulders, and slyly slip away, to have abashed me be-  
 " fore the World.

The Archbishop meaning by that Expression, to give a secret Reproof to the And so is the  
 Lord Keeper *Bacon*; who, in some Displeasure now also taken at him for some Lord Keeper.  
 thing else, had shewn himself after that Fashion towards him. The Occasion of  
 this Anger towards the Archbishop, his old Friend and Acquaintance, seems to  
 have been by a Visitation of the Dioces of *Norwich*. Where he, as before was  
 spoken, had heard much Irregularity to have been; shameful Simony, and other  
 Wrongs done to the Church by Gentlemen, and some Knights. How two Lay-  
 men, enjoyed two Prebends in that Church, was mentioned before; and what  
 good Remedy the Archbishop intended to make therein, by procuring one  
 of these Prebends for a learned Minister, and thereby also providing a good  
 Preacher for that City; which by the Bishop of *Norwich*, by reason of a former  
 Bargain with him that held that Prebend, was prevented. As he wrote to that  
 Bishop immediately, upon this Disappointment; so, while his Mind was full  
 of inward trouble at it, he wrote also to the Lord Keeper, complaining to him  
 after his godly way, of these Corruptions and Wrongs done to the Church:  
 And is is very likely, laying some Charge in that Respect, upon the Keeper  
 himself, and by his Counsel, and Example, giving Occasion hereunto. *Bacon*  
 being a passionate Man, could not bear this, but fell out with this Plaindealer. He  
 returned a few Lines to the friendly Letter the Archbishop sent him; telling him,  
 that he conceived that now of the Archbishop, which he thought not to have heard at his  
 Hands; and sent a hard Answer by the Archbishop's Man, by Word of Mouth,  
 whom the Archbishop intended should not have known any thing at all of these  
 Dealings between them, so privately wrote on his Part.

The Archbishop made no more Words to the angry Keeper; but he did soon The Archbi-  
 after write his Mind at large to the Lady *Bacon*, his Wife; a most prudent, shop hereup-  
 learned, and godly Woman, with Intention that he should know the Archbi- on writes to  
 shop's Mind by her. " He desired her, who was a great Solicitor to the Lord, the Lady *Ba-*  
 " her Husband, in the Causes of the Poor for Justice, that she would take a fit- con, MSS. G.P.  
 " ting Opportunity to represent him to her Lord, because to him, he perceived, Armig.  
 " he might not write; except the things he wrote were *Placentissima*. He pro-  
 " tested to her, that he meant not only prudently in what he lately wrote, or  
 " spake, to the Lord *Bacon*, but Christianly, Godly, and Friendly. And that  
 " he wrote with that Deference, as that if *Bacon* had been Prince of the Realm,  
 " and he, [the Archbishop] his Chaplain, he might have writ, as he did. And  
 " yet, as he chose to express it, might *Matthew Parker* write privately to *Nicolas*  
 " *Bacon*, in Matters of good Friendship, without Offence. But still, in Humi-  
 " lity of Heart, he would not stick to submit himself to the Page of his Cham-  
 " ber, and would be admonished by him in Reason, tho' he were his Enemy.  
 " And again, in doing his Duty to God, and the Office of Friendship to them,  
 " whom he did sincerely Honour and Love, he would not be abashed to say to  
 " his Prince, that he thought in Conscience. For speaking his Mind so plainly  
 " to his Lordship. He said for himself, That God, the God of Vengeance,  
 " would ask Account of him, if he should hold his Peace: When both my Lord,  
 " and I, said he, Shall stand dreadfully before his Chancery. And therefore he  
 " would not so covet the Favour of Men, as to displease God: And that he  
 " could do no less, of tender Heart to his Estimation. And loth he would be,  
 " that his Example should be alledged for divers Spoilers of the Ministry in that  
 " Country of *Norfolk*. He beseeched this honourable Lady, his Wife, to help  
 " to remove this Scandal out of God's House: That that Lord might not be-  
 " spot the Glory of his old Age. Evil Reports went about, which he would not  
 " write, or credit all Tales. Fy! on the World, to carry God's good Elect;  
 " and principal Members of his Kingdom, so to be drowned in the Dregs of  
 " this Mortality, not to regard these so chief Causes. What shall be hoped for  
 " in



A N N O  
1567.

of the  
Archbishop

“ in Friendship, if the Adverting of one another in true faithful Friendship,  
“ and to Godward, shall stir up Enmity and Disliking. He said, He was  
“ jealous over my Lord's Conscience, and over his Honourable Name. That he  
“ had joyed in him, and always honourably reported him; and in great Places,  
“ and before the most Honourable, compared him with *More* and *Audley*, for  
“ Eloquence, Wit, and Learning in Law, and with Bishop *Goodrick*, for his  
“ Sincerity towards Justice; tho' they all had their Faults: Which he prayed  
“ God to keep my Lord and him from. The first imbued with Papistry;  
“ the Second, *Omnia, & ab omnibus*. The Third a Dissembler in Friendship.  
“ I would be loth to break Friendship with any mean Body, much less with  
“ my Lord. And yet either King, or *Cesar*, contrary to my Duty to God, I  
“ will not, nor intend not, God being my good Lord. And it is not the So-  
“ lemnity, or Commodity of mine Office, that I so much esteem. I was sorry  
“ to be so accumbred: But Necessity drove me; and what Fate shall thrust me  
“ out, *susq; deq; fero*. I am grown into a better Consideration by mine Age,  
“ than to be afraid, or dismayed, with such vain Terriculaments of the World.  
“ I am not now to learn to fawn upon Men, whose Breath is in their Nostrils.  
“ But I leave the Reader to peruse the whole Letter in the *Appendix*, where-  
“ in so much of the good Temper and brave Spirit of our Archbishop, will  
“ appear.

Numb. LVI.

His Advice  
upon Appre-  
hensions  
from Spain;

To Secretary  
Cecil.

More of that Spirit, and publick Concern for Religion, and the Professors of  
it, this godly Archbishop shewed in another Matter happening this Summer.  
There was now a secret Contribution made, by means of the Archbishop, among  
the Bishops, and Clergy, for some Foreign Friends, Protestants (as it seems) in  
*Flanders*, and those Parts under the *Spanish* Yoke, who endured great and intol-  
erable Pressures. But however privately this charitable Business was carried, it  
came to the *Spanish* Ambassador's Knowledge; who then had a great stroke with  
the Queen. And she (tho' for Politick ends) seemed to be too much led by  
him, to the trouble of her truest Friends. This, with some Concern, the Secre-  
tary had hinted to our Archbishop. Whereat the Venerable Man declared him-  
self astonished: but however, took this Occasion to excite the Secretary most  
earnestly to use his Interest with the Queen, to set her right in these *Spanish* Mat-  
ters. And these were his Words to him: ' That whereas the *Spanish* Ambassa-  
' dor knew of their Contribution, he would wish that he not only heard of it,  
' and suspected it, but saw it. And yet Prudence would be used. God save  
' the Queen's Majesty (said he) from his enchanting. Her Peril is evidently  
' feared in this Security. The Realm is like to be in Danger, if our Foreign  
' Friends be not well. For God's sake, and for his Sons Religion sake, by  
' whom *Vivimus & Salvi sumus*, have good Consideration in this Matter, and  
' use your Wisdom, *Opportune, Importune. Non putarâm*, is no wise Man's Say-  
' ing. God fortify you, and my Lords of the Council. God make the Queen's  
Majesty, to understand all Foreign Slights. This he writ from *Croydon*,  
*July* the 17th. This great Danger did the honest Party of the Court, appre-  
hend the Nation, and the Religion, to be under at this time, from the crafty  
Insinuations of the *Spaniard*: And this was the seasonable Warning of  
this great Watchman. The Queen, however, continued this Favour for *Spain*,  
or at least, Backwardness to fall out with that Nation: Notwithstanding many  
base and false Characters, and Stories of her, and her Government, were com-  
monly vented, and told about there, to her Dishonour. In *January*, the next  
Year, our Archbishop sent a Paper of Notes thereof to the Secretary, that he  
might take his Opportunity to acquaint the Queen with them: And by this  
means take off her favourable Sentiments towards that, her most dangerous  
Enemy. For he doubted, as he said, there never was any Notice given her,  
how courteously (as he spake *Ironically*) she was used in *Spain*, by these, their  
publick Stories of her.

The Clergy  
watched by  
Informers.

Among the various Discouragements of the Clergy now a days, there were  
many that watched their Tripping, by transgressing any penal Law, to take Ad-  
vantage against them that way. Many Promoters there were, that were ready  
to inform against such as did not reside, let the Non-residence be never so neces-  
sary or reasonable; hoping to enjoy the Forfeiture of Ten Pounds a Month  
for



for Absence. The Archbishop, in one of his Letters writ this Year, makes mention of a very honest Man, having two Benefices, and keeping a very good House at the greater Benefice, who was notwithstanding accused in the *King's Bench* in *Hilary Term*, by one of these Informers, for *Non-Residence* from his less Benefice; and as it seemeth, was fain to pay the Penalty for divers Months Absence. Therefore one *Walker*, mentioned before, a learned Preacher in *Norwich*, and so of great Use in that City, where there was scarce a Preacher besides, notwithstanding, out of fear of this kind of Informers, resolved to leave the City, and return to his small Living in the Country. And so by the means of these evil Men, that City was deprived of the good Service he did in it.

A N N O  
1568.

## C H A P. XIX.

*The Archbishops Care for preserving Hospitality at Canterbury. Attempts to make the River there Navigable. Consecrates a Suffragan of Dover. Orders to the Archbishop to inquire into the Religion and Condition of all Strangers. The Archbishop by Letters of the Privy Council hath the Care of Records and Monuments. The Bishop of Sarum sends up a Saxon Book to the Archbishop. Sir John Southworth a Lancashire Gentleman, and a Papist, sent by the Council to be examined by the Archbishop. Committed afterwards to the Bishop of London. The Archbishop repairs Bekeesborn Chancel.*

OUR Prelate, among other his Episcopal Qualities, had a great Care for preserving the Reputation of his Church of *Canterbury*. To which the keeping of Hospitality tended considerably; that Travellers and Strangers might not want for Entertainment there. But the Queen having determined to reserve the Prebends of that Church for her Chaplains, he seemed not to like of it; lest their *Non-Residence* might prejudice that good House keeping, that was so convenient to be there maintained. But there was another thing in it, that tended most fatally to the Destruction of Hospitality there: And that was, that notwithstanding their *Non-residence*, they obtained Grants to receive their full Profits, without any Defalcation for absence. Whereby the charge lay still harder upon those that resided. And this would make them think of absenting themselves too. And upon that Occasion, some now were about so to do. They heard, that Dr. *Nevison* would sue for his whole Profits absent, and Mr. *Freke* would do the like. Three more, *viz.* Mr. *Sentleger*, Mr. *Boleyn*, and Mr. *Dorel* were so preferred. The Archbishop thought it worth Writing to the Secretary for the redress of this Matter: 'Praying his Honour to consider, how the Church stood, that Foreigners and Noblemen, passing that Way, might find convenient Numbers at Home to offer them a Dinner: For if many of them should be absent, and have their whole Profits, as many of them had lately obtain'd, the rest would be too much hindered, in their Hospitality: and it would make them also to absent themselves. This therefore he thought not expedient; And that three of them had such a grant of the whole Profits, notwithstanding *Non-residence*, he said, it was enough, and too much, and so left it to their Consideration. This matter he wrote of to the Secretary, *March 29.*

His care for  
preserving  
Hospitality  
in his Church  
of *Canterbury*.

And he was a Friend to the City of *Canterbury*, as well as the Church, being a Furtherer, if not a first Propounder, of making the River to *Canterbury* Navigable. The Charge was computed to amount to Fifteen hundred Pounds. Which being too great for the City to raise of its self, there was endeavour made to get Aid elsewhere. And for this purpose he laboured, by the Secretaries

His endeavours for the  
making the  
River to *Canterbury* Navi-  
gable.



A N N O  
1568.

ries means, to procure Letters from the Queen: and that they might be penned in such Form, that the Lords of the Council might Subscribe them, to be directed to the Justices of *Kent*, to be delivered them at their next meeting. He prayed the Secretaries help, and left it to his Management, as he should think Good: appointing his Servant to attend the Secretaries Pleasure; intending himself to have come and spoke to him by Word of Mouth, concerning it at the Star Chamber, if the Business had taken there, which it seems was adjourned, and so he went not; but supplied his absence by a Letter, *May 21st*. Exciting both himself and the Secretary, to the doing of good from the uncertainty of their abode in the World; which he meant by those short Sentences, wherewith he concluded his Letter; *Dum sumus in mundo, operemur bonum: & Opera illorum sequuntur illos.*

Rogers made  
Suffragan of  
Dover.

In this Eleventh of the Queen, the Archbishop under his Seal recommended to her Majesty two Persons, for the Office of a Suffragan within the Province of *Canterbury*, and to nominate one of them. These two were *Richard Rogers*, B. D. and *John Butler*, Clerk, Canon and Prebendary of *Christ's Church, Cant.* And being so nominated by her, to grant him the Stile, Title, Name, and Dignity. So she by Letters Patents sealed under her Privy Seal, *May 12.* nominated *Rogers* for Suffragan of *Dover*, and commanded the Archbishop to Consecrate him thereunto, according to the Act of Parliament in the 36th of *Henry VIII.* and renewed in the first of her Reign.

Dangerous  
Errors  
brought in  
by Strangers.

Those in the *Netherlands* that professed Religion were now persecuted intolerably by *D'Alva*, that breathed out nothing but Blood and Slaughter. Great Numbers of them from all Parts daily fled over hither into the Queen's Dominions, for the Safety of their Lives and Liberty of their Consciences; and had hospitable Entertainment and Harbour for Godfake, and the Gospels: Being allowed to dwell peaceably, and follow their Callings without Molestation in *London* and *Southwark*, and elsewhere. But with these came over *Anabaptists* also, and *Sectaries*, holding heretical and ill Opinions, and some also suspected to be guilty of horrible Crimes, as was pretended by their Enemies.

The Queen's  
Command, to  
make Inqui-  
sition after  
them.

This the Queen being informed of, and not intending to allow Harbour to such sort of Persons, (tho' all sincerely Professing the Purity of *Christ's Religion*, she was very ready to receive and cherish) issued out her Letters, dated in *May*, to our Archbishop to this purpose; "That he, with the Bishops his Brethren, under whose Jurisdictions any Confluences of these Strangers were, should take particular Cognizance, what and who they were. And that he should give speedy Order to the Bishop of *London*, and all other Bishops within his Province, where these People took up their Residence, that they should make a special Visitation and Inquisition in every Parish, of all manner of Persons, being Strangers, of what Country, Quality, Condition, and Estate, they were, with the probable Causes of their Coming into the Realm, and the Time of their Continuance here, and in what Sort they lived, and to what Churches they resorted; and to make and continue Registers thereupon. And to give Notice to the Justices of Peace concerning such as should be suspected of the foresaid Crimes, or were not conformable to the Religion, agreeable with the Laws of the Land, or permitted to Places, especially appointed for Strangers, to resort to, for the Exercise of Religion. This Letter I have exemplified in the Appendix.

Numb. LVII.

The Arch-  
bishop to  
the Bishop  
of *London*  
thereupon.

The Copy of this Letter the Archbishop sent to the Bishop of *London*, as was commanded, adding by Postscript, "These shall be therefore in the Queen's Majesty's Name, to Will and Require your Lordship, that having regard, as I doubt not but you will, to the Execution of the Queen's Majesty's laid Letters within your own Dioces, you do also forthwith signify the Tenor hereof to all [and] singular my Brethren, the other Bishops, and other Ordinaries within my Province, where you shall think any Confluence of Strangers to be, &c. dated *May 24. 1568.* This in truth was chiefly occasioned by this Bishop's Application to the Secretary, many *Anabaptists* now holding secret Conventicles in the City; and by that means had corrupted a great many of the Citizens with their Doctrines. This was now the Third Search made for Strangers in this Queen's Reign.



As the Archbishop had the chief Care of the Church and of Religion under the Queen, so had he also of the venerable Antiquity of the Nation. Whose great Skill therein, and earnest desire of retrieving the ancient Stories and Accounts of Persons and Things, in these Islands, from the Times of the *Britains* and *Saxons*, was so well known, that a kind of Office was granted him for the Preservation of these *Antiquities*. And the Privy Council granted him their Countenance, to gather up ancient Monuments throughout *England*, in whose Possession soever they were; not indeed to keep or convert to his own Use, but to have the Sight and Reading of them. For in *July* divers of the Queen's Privy Counsellors, the Lord Keeper *Bacon*, the Duke of *Norfolk*, the Secretary, and others, issued out their Letters to all Persons, to notify the Queen's Pleasure, "That the Lord Archbishop of *Canterbury* should have a special Care and Oversight, in the Conservation of such ancient Records and Monuments as were written of the State and Affairs of the Realm of *England* and *Ireland*; which were heretofore preserved and recorded, by special Appointment of certain of her Majesties Ancesters, in divers Abbies, to be Treasurehouses to keep and leave in Memory such Occurrences, as fell in their Times. And because divers of such Writings were commen into the Hands of private Persons, and so partly remained Obscure and Unknown; They willed and required, that when the same Archbishop should send his Letters, or learned Deputies, requesting to have a sight of any such ancient Records, that they would, at the Contemplation of these Letters gently impart the same: Not meaning to withdraw them from the Owners, but for a time to pursue the same, upon Promise, or Band given of making Restitution. So as when need should require, Resort might be made for the Testimony that might be found in them; and also by Conference of them, the Antiquity of the State of these Countries might be restored to the Knowledge of the World. Dated from *Howard Place*, [now called; *The Charter House*.] Anno 68. *July* 7.

*Nic. Bacon. C. S.*  
*R. Leicester,*

*Th. Norfolk;*  
*W. Howard,*

*W. Northampton,*  
*W. Cecyl,*

This Letter was printed, because there would be occasion to use divers Copies of it, to be shewn by the Archbishop's many Deputies, to such Persons as had any of these ancient Books, or Instruments, or Records, in their Possession, and to authorize them to require the Sight of them.

'Tis probable the Archbishop obtained this Letter to meet with such as were unwilling, or otherwise refused, to oblige him with the Sight of such ancient Books or Writings, as were in their Possessions; but the Archbishop's Desire alone prevailed with many others, considering the publick End he drove at, especially with the Bishops of the several Sees; whom he had friendly exhorted to examine the Books in their Churches, and to inform him, what they were, and if among them any *Saxon* Authors were found. The Bishop of *Salisbury* had been this Year at *London*, and received great Respects from our Archbishop, who took that Opportunity to pray him to search narrowly the Library of his Cathedral for the said Purpose; and as he went his Visitation (which the Bishop performed this Year) to make diligent Enquiry for such ancient Books; and that in his Correspondency with *Bullinger*, he would confer with him in some certain Matters. Upon the Bishop of *Salisbury*'s Return back to *Salisbury*, he did according to the Archbishop's Desire; and what Success he had, these his Letters will shew;

**M**Y Duty most humbly premised, with like Thanks for your Grace's Favour to my late being there. It may please your Grace to understand, that according to my Promise, I have ransacked our poor Library of *Salisbury*, and have found nothing worthy the finding, saving only one Book written in the *Saxon* Tongue; which I mind to send to your Grace by the next convenient Messenger. The Book is of a reasonable Bigness, well near as thick as the Communion Book. Your Grace hath three or four of the same Size. It may be *Alfricus* for all my Cunning. But your Grace will soon find what he

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The Archbishop has Authority from the Council for searching after Antiquities.

Another Letter from the same Bishop to the Archbishop.

Search into the Cathedrals for ancient Books.

Bishop of Salisbury to the Archbishop, concerning a Saxon Book found in that Churches Library. Publick Librar. Cambr.



ANNO 1568. is. Other certain Books there are of *Rabanus* and *Aufelmus*, but as common  
 to also little worth. If I had any Leisure I would send your Grace the Titles  
 of all. But as now I am entring into the Visitation of my Dioces. By the way,  
 if I may learn of any Antiquities, I will do your Grace to understand. Thus  
 I humbly take my leave from *Sarum*, the 18th of *January*, 1568.

Your Grace's most humble,

Jo. Sarum.

After his Return from his Visitation, he sent up the said *Saxon* Book to the  
 Archbishop, accompanied with another Letter to this Tenor;

Another  
 Letter from  
 the same Bi-  
 shop to the  
 Archbishop.  
*Ubi supra.*

AFTER my most humble Commendations. Being now newly returned  
 from the Visitation of my Dioces, and having this convenient Messen-  
 ger, I thought it my Duty to perform my Promise. And therefore have sent  
 your Grace that hidden Treasure that we had in our Library. Whether it be  
*Alfricus* or no, or what Matter it containeth, your Grace will soon judge. I  
 have made Enquiry for such Antiquities, as I have passed through my Clergy  
 in this Visitation; but as yet I can find nothing. If there be any thing found,  
 I shall have understanding of it. I will not forget to write to Mr. *Bullinger*;  
 And, if your Grace, shall otherwise command me, to others else, I am al-  
 ways ready. Thus I humbly take my Leave from *Sarum*, the 31st of *January*,  
 1568.

Your Grace's most humble,

Jo. Sarum.

These Letters are found in a Volume in *Folio* in the Publick Library of *Cam-*  
*bridge*; being *St. Gregory's Tract, De Cura Pastoralis*, turned Paraphrastically into  
*Saxon*.

*Southworth, a*  
*Papist, com-*  
*mitted to the*  
*Archbishop.*

The Lords of the Council wrot to the Archbishop, and the rest of the Eccle-  
 siastical Commissioners, to call before him Sir *John Southworth*, a Gentleman of  
*Cheshire* or *Lancashire*, and a Papist, and by his Corporal Oath to examine him  
 upon certain Articles and Matters that had been already objected against him  
 by the Bishop of *Chester*, to whom he had refused to give an Answer: He had  
 promised, that to the Lords he would, but not either to the former Bishop, or  
 the Archbishop of *York*, upon some Mistrust that he should not find such Indiffe-  
 rence at their Hands. So being brought up, the Lords, as was aforesaid, com-  
 mitted him to the Archbishop and Commissioners, the said Lords advising, that  
 he should be only dealt with about those Articles; thinking it convenient for  
 other things touching his Conscience, that he rather should be won by Persua-  
 sion. He was Privy ('it is like) to certain secret Conferences held at *York*, be-  
 tween the Bishop of *Rosse* and *Lidington*, Friends of the *Scotch* Queen, and the  
 Duke of *Norfolk*, to use his Interest to procure her Liberty, propounding to him  
 a Match with her: He might also be Privy to some fugitive Priests, who in  
 these Parts were now busily stirring the People to Discontent, and drawing them  
 away from their Obedience: Pope *Pius V.* this Year, by *Ridolph* of *Florence*, but  
 residing in *London*, as a Factor, exciting the Papists every where against the  
 Queen. But the Articles touched not these Matters, but they concerned his Enter-  
 tainment of Popish Priests into his House and Company, and Relieving them,  
 who had not only refused the Ministry, but also in his Hearing had spoken a-  
 gainst the present State of Religion; and about his Neglect in coming to Church  
 to the Common Prayer and Holy Communion, so often as he should have done.  
 The Lords, together with their Letter, had sent the Archbishop a Form of a  
 Submission for the said Knight to subscribe. On the 14th of *July* he appeared  
 before the Archbishop, according to their Lordship's Order: And the said Form  
 being offered to him, he refused to submit himself to any such Subscription:  
 Telling the Archbishop, his Conscience could not serve him in most Points of  
 that Order. But he offered not to receive nor sustain any such disordered Persons,  
 as heretofore he had sustained and holpen. This the Archbishop signified back  
 to



to the Council; and that he seemed further to desired that he might be suffered to live according to his Conscience; and desired much to go over Sea. The Consideration of all which Suits he [the Archbishop] referred to their honourable Wifdoms.

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This *Southworth* escaped now, having at last subscribed and complied with the establisht Laws; but soon after revolted. For the next Year, viz. 1569. in May, Sir *John Southworth* was at *Bath*, where there was great flocking of Gentlemen, all Hinderers of God's Word and the Gospel; and this Gentleman the Ring-leader, and no little Doer in *Bath*, (where *Bonner's* Friends and Relations also were) and remained in great Admiration, as one *Thomas Churchyard* informed Secretary *Cecyll*. And thereupon he was taken up again, and committed to the Custody of the Bishop of *London*.

Escapes, but  
busy the next  
Year at *Bath*.

I find him in *August* the following Year, viz. 1569. with the said Bishop, who then sent Letters to the Council, that he could do no good with him, for altering his Opinion in Religion. Besides the Bishop's Labour with him, the Dean of *Paul's*, by him requested, conferred with the said Knight very often, and had used also much Courtesy and Humanity towards him, and not without charge; which in reason might have been a means to move the said Sir *John* somewhat to relent, but the Man was altogether unlearned, carried with a blind Zeal without Knowledge; [I do but transcribe Bishop *Grindal's* Letter to the Secretary] his principal Grounds were, *He will follow the Faith of his Fathers: He will dye in the Faith wherein he was baptized.* Sir *John* after this earnestly requested to repair to the Court, to sue unto the Council, that he might be employed in some Service. And the Bishop allowed him to go. The Bishop was now discharged of him, and the Dean of *St. Paul's* harboured him, where after he had been Ten or Twelve Days, he grew weary of him; for the Knight now became more peremptory by the Dean's gentle Usage, and would come neither to Prayers nor Sermon. So the Bishop in behalf of the Dean suggested to the Secretary how gladly the Dean would be to be delivered of him. Yet the Bishop in his Letters now to the Lords, prayed them to spare his Imprisonment for a time, because the Prison Sickneses rained usually at that time of the Year.

Harboured  
with the Bi-  
shop of *Lon-  
don*,

And Dean of  
*Paul's*.

A President  
placed in  
Crown  
Chair.

The Archbishop, who was a great Repairer of the Houses and Chancels pertaining unto his See, did this Year repair and beautify the Chancel of *Bekesbourn* Church, where he had an House. He set up fair and comely Seats of *Wain-  
scot* for Ornament. And in one of these Seats, which probably might be that wherein he sat himself, are still remaining the Arms of *Parker*, and the Date 1568. engraven. But now are much gone to decay through the Negligence of the Tenents that should have kept them in Repair; and some of them have been lately pulled down, and cut to pieces. About that Time an Augmentation was given to the Vicarage, being a Pension of Corn. viz. Four Quarters of Wheat, and Eighteen Quarters of Barley, *per Annum*; and Ten Pounds in Money. So settled, as it seems, by the Archbishop's Means.

The Archbi-  
shop repairs  
*Bekesbourn*  
Chancel,  
*N. Battely*.

The ill De-  
lavour of  
the Fellows  
towards their  
Visitor.

Go down

M m

CHAP.



A N N O

1568.



## C H A P. XX.

Corpus Christi College, Oxon, Visited by the Bishop of Winton: And more effectually, by Commission from the Queen. The Archbishop of Canterbury his Privilege to Visit Oxford. The Commissioners Ecclesiastical appoint a Visitation of Corpus Christi in Cambridge. The University refuse their Visitation on account of their Privileges. The Commissioners call the College up to Lambeth. The Archbishop satisfieth the Chancellor of Cambridge of their Doings. Papists banished the Court. Some in the Dioces of Gloucester officiate without Orders. The Archbishop pacifieth Differences in Corpus Christi College, Cambridge. The Queen's Appointment of Latin Prayers, disobeyed in most Colleges. The Archbishop's Advice to the Chancellor hereupon. Procures new Statutes for Corpus Christi College. Gives the Advowson of Abb Church, London, to the College. His Advice for a Bishop of Chichester. Appoints Lent Preachers for the Queen. Tremellius and Corranus apply to him. His Brother Maior of Norwich.

A President placed in Corpus Christi, Oxon.

A Notable Visitation of Corpus Christi College in Oxford happened this Year. The occasion was this: Upon the Avoidance of the Presidentship of that House, the Queen sent Letters to the Fellows, recommending William Cole to their Choise to supply that Place, a sober and religious Man, who had been an Exile under Queen Mary. But notwithstanding, being well affected towards Popery, they rejected the Queen's Letter, and chose for their President one Robert Harrison, formerly of that House, but gone from thence for his Favour to the Romish Religion. The Queen hearing this, pronounced their Election void, as being made amiss, and against the Statutes; and again commanded them to elect Cole. But they still refused, urging, that their former Election was done according to their Consciences, and their Oaths. Soon after Horn, Bishop of Winchester, their Visitor, was sent down to place Cole, which he did; but first was fain to force the College Gates, being shut against him.

The ill Behaviour of the Fellows towards their Visitor.

Geo. Cranmer.

There being such a Nest of Popish Fellows here, and the rude Carriage the College had shown the Bishop, their Visitor, considered, he intended a farther Visitation for them. But upon other intervening Business, it was deferred by him: Which made the Fellows triumph. But some other Fellows were here of a better Inclination; as Hooker, and his learned and ingenious Pupil, George Cranmer, Nephew to the late Archbishop of that Name. This Man last mentioned, in this Juncture wrote a Letter to the Bishop of Winchester; who the last time he was at the College, adjourned his Visitation till another time, and afterward, as Report went, laid it wholly aside. This Rumour, Cranmer told him, brake all the Hopes of the good Men, and begat the Triumphs of the bad. These talked abusively of the Bishop, that he would come when there was hope of Gain, viz. Ten Mark. But now being no hopes of that, he would not trouble himself to take the Pains. Cranmer told him moreover, how they spake against him, and boasted how well it succeeded, that they had resisted him, [as though he were afraid to come again to them.] He urged also to the Bishop, that he would do well to purge the New College and Winchester School, wherein were harboured many Popishly affected. This Letter came into the Hands of Archbishop Parker, sent to him by the Bishop aforesaid: Who prayed him that Care might be taken about these Irregularities by the Ecclesiastical Commission, rather than by him as Visitor. The Archbishop sent the Letter



to the Bishop of *London*, who approved of some speedy Course to be taken for Redress. A N N O  
1568.

What was done with the Colleges of *Winchester* and *New College*, I know not, but *Corpus Christi* was procured by the Archbishop to be this Year Visited by Commillion from the Queen to the said Bishop of *Winton*, Secretary *Cecyll*, *Cooper*, and *Humfrey*, Doctors of Divinity, and *George Ackworth*, LL. D. an Officer of the Archbishops. Where lighter Punishments were inflicted upon lesser Crimes, and Three notorious Papists expelled; whose Names were *Reynolds*, *Windsor*, and *Napier*. The Colleg  
visited by  
Commis  
sioners.

The Archbishop had lately met with an old Writing taken out of the Rolls of Parliament, Anno 1411. and of the 13. Regis Henrici IV. wherein was expressed the Power of the Archbishops of *Canterbury* to Visit the University of *Oxford*. It began, *Memorandum quod memorabilis in Christo Pater Thomas Archiep. Cantuar. in presenti Parl. nostro exhibuit quandam Petitionem, &c.* It was concerning his Right of Visiting that University; and it was confirmed by that Parliament. The aforesaid Writing is very large. This the Archbishop ordered to be put into his Register, as appears by this Note subjoyned, "*Memorandum, That the Copy of the Act of Parliament abovementioned touching the University of Oxford, was delivered to me John Incent, the xix February, A. D. 1568. by the most Reverend Father in God, Matthew Archbishop of Canterbury, and Com-*" mandment to me given by him to Register the same in Manner and Form "above specified. As for this Prerogative of the Archbishops of *Cant.* I find by the Notes of Dr. *Tale* preserved in the *Cotton Library*, that the Scholars of *Oxon* submitted themselves to the Archbishop of *Canterbury*, & nequeunt sese exceptos Ex. Reg. *Arundel*. And in the same *Cotton Volume* I find this Prerogative declared and ratified by King *Richard II.* in these Words: *Declaratio Regis per Literas suas Patentes, quod jus Visitandi Cancellarium & Universitatem Oxon. pertinet & pertinere debet, ac in perpetuum pertinebit ad Archiepiscopum Cantuar. & Ecclesiam suam, & non ad ipsum Regem.* This happened upon some Contest and Debate moved between *Thomas*, Archbishop of *Cant.* on the one Part, and the Chancellor of the University of *Oxford*, and some others of that University, on the other, upon the Use and Exercise of Jurisdiction and Visitation of the said University; the Chancellor and the rest saying, that the Visitation belonged to the King alone. This was dated at *Westminster*, June 1. in the 20th Year of King *Richard II.* The Archbi-  
shops of *Cant.*  
might Visit  
*Oxford.*

This Year I meet with an Instance of the Archbishop's great Love and good Will to his old College of *Corpus Christi* in *Cambridge*, where he was educated, and whereof he was once Governor, and ever after a loving Patron. The present Master, Dr. *Pory*, was aged, and often absent, and Government and good Order was greatly wanting in the College. The Archbishop, the Bishop of *London*, Dr. *Tale*, Dr. *Drury*, and Dr. *Watts*, were now some of the Queen's Commissioners. To these Information was lately brought of divers Misdemeanours, as well in Manners, as in Doctrine, of which this Society was guilty. I make no question this Information was brought by the Archbishop's means: Who finding no other way so convenient to remedy the Abuses grown in that House, thought good to attempt the doing of it by the Commillion. The Method therefore taken was this. Upon this Information they directed their Letters of Commis- sion to the Vice-Chancellor, and some other Heads of the University, to examine and enquire into these Matters, and to return them an Account thereof. But they to whom this Commission was directed, made some Stop thereat, delay- ing the Execution thereof, fearing, as they said, to prejudice their Privileges, if they should advance the Ecclesiastical Commission in the University. And hereupon the Vice-Chancellor, Dr. *Young*, sent Letters by the University Beadle, to Sir *William Cecyll* their Chancellor. Upon the receipt of which, the said Chancellor desired their Opinion who were the Commissioners, and had sent this Commission to his Vice-Chancellor. They signified accordingly their Opin- ion in a Letter that ran thus: The Com-  
missioners  
Ecclesiastical  
receive In-  
formation a-  
gainst *Benet*  
College.

The Univer-  
sity decline  
their Juris-  
diction. And  
why.



A N N O

1568.

The Judgment of the Archbishop and others herein.  
MSS. Ceciliana.

“ IT may please you to be advertised, that our Opinion is, that the Queen’s Majesty’s Commission for Causes Ecclesiastical, doth extend, and may be executed, upon Persons resident within either of the Universities, or within any other Privileged Place within the Realm, by vertue of the Words, *In Places as well exempt, as not exempt*: And that the Vice-Chancellor of Cambridge, and others which are joined with him in Commission, from the Commissioners here, may safely, without prejudice of the Liberties of the same University, proceed to the Execution of the said Commission. Yet notwithstanding we think it not amiss for avoiding all Scruples, that the said Vice-Chancellor, and the other Associates with him, do declare by Protestation, that their meaning in executing of the said Commission, is not to prejudice any the Liberties of the said University, but only to shew their Obedience unto the Authority of the Queen’s Highness, committed to the said Commissioners.

From Lambeth, the 4th of January, 1568.

Matth. Cantuar.  
Edmund London.  
Tho. Yale.  
Tho. Wattes.

The Contest between the University, and the Commissioners.

This Letter, as the Resolution of the point, the Chancellor returned to the Vice-Chancellor, by the same Beadle, that had been sent to him a little before. But the Queens Commissioners had Intelligence, that the Vice-Chancellor, notwithstanding this, proceeded not to the execution of the Commission which they had sent. Whereupon they revoked their said Commission, and advocated the said Cause to their own examination. To the debating whereof the most part of the said Society, being Parties to the said Matters, voluntarily appeared at Lambeth, and submitted themselves to be ordered. But one Stallard, Bachelor of Arts, and principal Party in the business, remained still at Cambridge. Him they sent for by their Letters and Commandment. The execution of which the Vice-Chancellor stayed; commanding the said Stallard not to appear before them: and withal withstood a search of suspected Books, by the Commissioners decreed to be made in the said College; removing such as they had appointed to do the same; and causing a search to be by such, and in such manner, as he, the Vice-Chancellor devised, unsealing the Door, which they for that purpose caused to be sealed. For which Doings, the Vice-Chancellor answered by his Letters; alledging that it was never heard, that any extraordinary, or foreign Authority had intermeddled to call any from the University.

The Commissioners Letter to the Chancellor, upon occasion thereof.

Tho’ this did somewhat provoke the Queens Commissioners, yet before they would do any thing more, they thought it convenient to signifie the whole matter to the Chancellor, for that the Vice-Chancellor was his Deputy. So they writ to him, and made him privy to all their Proceedings, before they called him in Question: expecting the Chancellors further mind herein at their next Meeting. They let him know, “ That they marvelled not a little at what the Vice-Chancellor wrote and did, having in fresh Memory their own continual Proceedings in this Commission, since the first time of it. And that they had from time to time called, as occasion served, out of both the Universities, and had always to that present, Appearance humbly without any denial or contradiction; and had done therein, as they trusted, good Service to God, the Queen and the Realm; removing by Authority of their said Commission, out of both Universities, divers stubborn Papists, and head Adversaries of God’s true Religion, to the number of Forty and more; and some of them such as had been sent to the Commissioners, by order of the Privy Council, as might appear by their Records. The denial of which Authority now, after so long a time, they took too much to prejudice the Credit of their said former Doings, and to derogate the Authority of the Queen’s Highness Commission, committed unto them by Act of Parliament. What further issue this business



business had, I find not. But the College seeming to want a stirring Resident Master, the present being seldome there, and grown Old, as was said before, the Archbishop at last, prevailed with him to Resign, as we shall see the next Year.

The Nation was now very sensible of Papists, who had flocked about the Court, and sheltered themselves in the Houses of Persons of the best Quality and Reputation. The Queen now issued out her Command to her Counsellors, that all Papists should be banished her Court, which was done; and the true Protestants took great joy thereat. And the Archbishop himself, by a Command, turned out of his Family, some Persons that were discovered to be so disposed. Whereof I suppose one was Dr. *John Caius*, who was sometime entertained by the Archbishop for his Learning. Now also were the Doctors of the Arches examined, as was reported; and some of them refused to subscribe to the supreme Authority of the Queen.

Papists banished the Court;

And from the Archbishop's Family.

Under the Clergy of the reformed Church, here did some unworthy Men also now shelter themselves. Two such the Bishop of *Gloucester* had discovered in his Dioces; Notice whereof he sent to the Archbishop in the Month of *October*, viz. that they had administered the Communion, Christened Infants, and married People, and done other spiritual Officers in the Church; and yet never took holy Orders. One of these had counterfeited that Bishops Seal; and the other was perjured. The said Bishop writ also the same Intelligence to the Secretary, that such Wretches, and Scandals to Religion might be detected; and due Punishment taken upon them.

Two Scandalous Ministers.

The Archbishop now had a new Trouble created him, from his own above mentioned College, as he had not long before from one or two Colleges in the other University; declaring himself much vexed at the Frowardness of some Parties there. The Contentions there, chiefly arose from the Diversity of Religion: Whereupon one Party spighted the other. For the allaying of this Contest, the Archbishop used privately the Assistance of Dr. *Pern* and Dr. *Deeds*. Whereby he at present compounded the Matter between them, and brought them to a Quietness. But it was not so firm, but a Difference broke out soon after into further Trouble: Which again the good Archbishop, as an affectionate Father to this College, laboured to pacify, partly by the Authority of the Queen's Council, and partly by the help of the Vice-Chancellor, Dr. *Pern*, and Dr. *Whitgift*.

Contest in Corpus Christi College, Cambridge.

But it is worth the knowing the main Ground of these Dissensions. It was a late Order of the Queen's, for Latin Prayers to be said in the Colleges, for the better accustoming of the Scholars to the learned Language. For whereas she had devised a Latin Book of Prayers for the Latin Colleges, certain in this College, would have none of them. And so it was not only in this, but in most of the Colleges besides: Where they had overthrown the Queen's Authority, in respect of this Order. But the Archbishop had counselled the Master of *Gonville Hall*, and charged him of *Corpus Christi* College, to keep the said Order, and to regard the Queen's Authority. Which thing, because these Colleges only did, the Adverse Party in each College were much offended. Insomuch, that some of the Fellowship of *Benet* College, went contemptuously from the Latin Prayers, the Master being the Minister then that read the same. And some of them said, that *Latin Service was the Popes Dreggs*: And further, some of this Number said Grace at the Common Table, in *English*. These, and such other Disorders, the Archbishop was now about reforming. But he knew what need there was of the Assistance of Sir *William Cecyl*, the Universities Chancellor; and therefore applied to him in the beginning of *January*, letting him know, 'That the Authority of Chancellorship must interpose: And warned him, that if it should not set a stroke in this Cause, he might peradventure hear worse of the whole University hereafter: Adding, that, when his Honour should be rightly informed, that little Company was able to shew, what the whole University meant. And that for his Part, he had done uprightly, and intended so to do.'

Offence at Latin Prayers in Cambridge.

The Archbishop moves the Chancellor herein.

The Archbishop was minded to bring the University to some Uniformity in this Matter: and for that Intent, soon after thought to wait upon the Chancellor at the



A N N O  
1568.

Febr. 18.

New Statutes  
for Corpus  
Christi Col-  
lege.

Gives this  
College the  
perpetual  
Advouſon of  
Abchurch,  
London.

the Court; (but his Health wouldnot permit, as he wrote to him) to talk with him, what were beſt to be done in this *Cambridge* Contention; whether to ſuffer by Silence, the Commandment of the Latin Service to be overthwarted, or to urge it ſtill; which was, as he ſaid, the chief Ground of the Diſtaſts among them. And that if he, as Chancellor of that Univerſity, would reſolve it, he knew moſt of the Heads would rather follow it. He preſſed this Matter again in the Month of *February*, unto the Chancellor; having forborn a while, becauſe of urgent Buſineſs of State, that the Archbiſhop knew then lay upon him. Now he offered it again to his Conſideration, to reſolve the Doubt, which was looked for at his Hands from *Cambridge*; that is, for their Order in private Chapel Prayers. The Archbiſhop reminded him, how it made Variance, which ſoon might be appeaſed. And added, That he had no other Charge in the Matter, but to wiſh well to that Body. And that, as he underſtood, their Beadle was then with him, ſo he would pleaſe, if his Leiſure could ſo ſerve, to tranſmit his Advice: And ſo wiſhed his Honour well to fare in God. I am ſorry I cannot go on to acquaint the Reader, what was further done in this Matter, for the Uſe of the Latin Prayers in the Colleges; but by what hath been ſaid, we ſee the Archbiſhop's Zeal to have the Queen's Orders uniformly obſerved; and his Judgment to have Sedition timely checked, for fear of greater Inconvenience.

Now alſo, in the Month of *February*, the Archbiſhop applied himſelf to Secretary *Cecil*, about new Statutes for his ſaid College of *Corpus Chriſti* in *Cambridge*. In King *Edward's* Days, when he was Head of that College, he moved the Kings Viſitors for the renovation of the Statutes of the ſaid College. Whereupon they granted that Dr. *Mey*, and himſelf ſhould finiſh them, which he then cauſed to be written fair, and procured the Viſitors Subſcriptions. At the Viſitation that happened under Queen *Mary*, theſe Statutes were aboliſhed; and they returned to their old ones. Upon the coming of Queen *Elizabeth* to the Crown, was another Viſitation of the Univerſity appointed; where the Archbiſhop, Secretary *Cecil*, and ſome others were in Commiſſion. And thoſe Statutes of King *Edward*, were revived again. But upon pretence of ſome Imperfection in the manner of doing it, ſome of the College thought themſelves not bound by them: And becauſe the Maſter of the College went down that Week to the *Audit*, the Archbiſhop thought good to have the new Statutes recognized; and where ſome things neceſſary of the Old Statutes were omitted in the former Book, he had them now inſerted; and ſo to offer them to the Houſe, to be received. This Copy of the new Statutes, therefore he ſent by his Servant to the Secretary, praying him for the more Authority, to put his Name to them, as he had deſired the Hands of ſome others of the Viſitors, who were (beſide himſelf) the Biſhop of *Winton*, Sir *Anthony Cook*, and Dr. *Walter Haddon*.

Another good Turn the Archbiſhop did this Year, for the ſaid College. For the better and more flourishing State of it, he yielded and made over the Rectory of *Penſhurſt* in *Kent* unto the Queen, confirmed by *Goodwin*, Dean of *Chriſts Church Canterbury*; in lieu of her Grant of the Advouſon, Donation, and Preſentation of the Rectory of the Church of the Bleſſed *Mary*, the Virgin *Abchurch, London*, to *Benet College*. This Charter of the Queen, whereby ſhe granted this Church to the College, was dated the 7th of *July*, 10 *Eliz.* which Patent coſt the Archbiſhop 20 l. 09 s. 8 d. viz.

|                                                                                         | l. | s. | d. |
|-----------------------------------------------------------------------------------------|----|----|----|
| The Great Seal                                                                          | 8  | 9  | 0  |
| The Writing and Enrolling,                                                              | 2  | 6  | 8  |
| The Signet and Privy Seal,                                                              | 4  | 13 | 4  |
| The Vellam Book,                                                                        | 0  | 10 | 0  |
| The Wax and Examination,                                                                | 0  | 4  | 0  |
| To the learned Counſil about the ſame Con-<br>veyance from the Archbiſhop to the Queen. | 1  | 0  | 0  |
|                                                                                         | 20 | 9  | 8  |



The Archbishop did intend this Living for the Masters of the College, for the time being, that some more Gain might accrue to them by this Addition, to their Mastership. But Fellows of that House have commonly been Incumbents there.

A N N O  
1568.

*Barlow*, Bishop of *Chichester*, deceased this Year; *August* the 13th, whereof *Dr. Overton* of that Church, had given Notice to the Secretary, the next Day; and withal mentioned *Day*, Provost of *Eton*, as a good Man to succeed, both in regard of his Learning and Piety: And Three or Four Days after, the Archbishop suggested to him, that when it was the Queens Pleasure to appoint another Bishop there, that she would remember her Chaplain *Mr. Courteis*, giving him the Character of an *Honest learned Man*; that he was of Age competent, and among other Qualifications, he added, that he was poor, and wanted Living. But he trusted, that he would supply the Office to God's Honour, and the Queens Contentation. And as the Archbishop recommend one, so he endeavoured to prevent another, namely, *Cheney*, Bishop of *Gloucester*, whose un-sound Principles were well known both to the Archbishop and the rest of the Bishops. His Doctrines gave great Offence to the People of his Dioces; and created such Disagreements between them, both in *Gloucester* and *Bristol*, (which he held in *Commendam*) that that Bishop had wished, he might be discharged of the burthen of his Bishoprick. But the Archbishop told the Secretary, that he pretended this, but meant another Thing, intending rather a Remove than a Discharge. And, that they the Bishops knew by Experience, what Rule *Gloucester* made among his People. That he would bring them to his Contemplation; which he laboured to do, but spied that he should never, and thereupon wished that he were discharged. Which he pretended a long time, but meant something else. Nor truly was he a proper Man to be translated to this Dioces, abounding so much with Papists and Papism. The Person the Archbishop named succeeded, but it was almost Two Years after this Vacancy.

Bishop *Barlow* dies. One recommended by the Archbishop to succeed;

But not the Bishop of *Gloucester*.

One thing more I find the Archbishop doing about the latter end of the Year, (which he seemed yearly to have done) and that was, drawing out a List of such Preachers as were to come up before the Queen, the Lent following. Which he sent the 19th of *January* to the Secretary to review, for his Judgment, how he liked them. That so none might preach before her Majesty, but whom she should have a Pleasure or Content to hear; which the Secretary best knew.

Nominates  
Lent Preachers.

Two learned Foreigners, did this Year, make their Addresses to the Archbishop: *Emanuel Tremelius*, (who was one of the learned Exiles under King *Edward*, entertained by Bishop *Cranmer*, and then *Parkers* Acquaintance in the University, where he was publick Professor of the *Hebrew* Tongue,) paying him his Respects in a Letter, and therein in his Wive's, as well as his own Name, Saluting *Optimam Dominam una cum utroq; Filio*; meaning the Archbishop's Wife, and his Two Sons: And *Anthony Corranus*, a learned Spaniard, and Preacher to the Spanish Congregation in *London*, lately come from *Antwerp*, having been Preacher in *French*, to a Congregation there, whither he had fled from his own Country, for the Profession of true Religion. This *Corranus*, understanding these Children of the Archbishop, learned *French*, (as they were brought up in all good Literature) with a Letter Address to his Grace, sent them Two *French* Books, writ by himself, for the Use of the Church at *Antwerp*; in which Church he first began to perform the Office of a Pastor, as he wrote to the Archbishop. One of these Books was a Confession of his Faith: which he afterward set forth in *Latin* and *English*. This learned Man wrote also certain Tables concerning the Works of God; which appeared abroad in Four Languages, *Latin*, *French*, *Dutch*, and *English*. Wherein he endeavoured to comprehend, as it were in Propositions, the holy Doctrine of both the Testaments. Intending thereby to set forth the true and right meaning, and pure Truth of the Christian Religion, drawn out of the Fountains of holy Scripture: And that in orderly Method and apparent Plainness. But this Writing of his, gave Offence to some in those Days, who charged it with *Pelagianism*. For which therefore he met with much Trouble, and was fain afterward to write Articles of his Faith, Printed by *Tho. Purfoot*, An. 1574. We may hear more of this Man hereafter.

*Tremelius* writes to the Archbishop. *Corranus* presents his Sons with *French* Books.

His Books.

Vid. Archb.  
*Grin. Life*,  
Book I.  
Ch. 15.

And



A N N O  
1568.

The Archbi-  
shop's Bro-  
ther Maior  
of Norwich.

And this Year, the Archbishop's Brother, *Thomas Parker*, was Maior of *Norwich*. And *Allen* his Grace's Chaplain, if I mistake not, being now at *Norwich*, in a Letter to his Grace from thence delivered his Brother the Maiors Comendations to him. And I meet with a Certificate signed by the Bishop of *Norwich*, and *Thomas Parker* Maior, dated in *August*, whereby he, and the said Bishop constituted one *Simon Warner*, to be Guidor, and Keeper of the House, or Hospital, of our Blessed Lady, and *St. Clement* without *St. Austins* Gate, in *Norwich*: Putting out *John Bradley* thence, and from any manner of Collection by him any more to be made for the Poor in the said Hospital.

### C H A P. XXI.

*The Archbishop sets out a New Edition of the Great Bible; and of a Smaller for Families. The Clergy find Arms. Their Taxation put into a Method by the Archbishop. Makes a Rate of Arms for his own Dioces. His Taxation of himself.*

The Archbi-  
shop pub-  
lishes the  
Great English  
Bible;

MATTHÆUS.

A GREAT Bible by Statute, being to be had in all Churches, and the Edition of the old Church Bible being almost gone, our pious Archbishop set himself to prepare a new Edition for the Churches. And this was the Year (*viz.* 1568.) if I mistake not, that a new *English* Translation of the Bible did appear in Print, whereof our Archbishop was the great Procurer. Of his Pains in this Work, somewhat was said before under the Year 1565. This then was the Year, (as it seems) when the Great *English* Bible was first printed. For the Bible called, *The Great English Bible*, with the Year of the Impression, (*viz.* 1568.) I find in the Catalogue of the Books the Archbishop gave to the Library of *Corpus Christi*, *Cambridge*. He had used about this Work, the Help not only of his learned Chaplains, but of his Brethren the Bishops; sending them particular Portions of the Bible, of the former Translation, to Revise with the exactest Scrutiny. And dealt so earnestly with all of them, that they refused not to be Companions and Partakers with him in these his Labours. And afterwards himself with other learned Divines in his Family, perusing all again, he set forth a more correct Translation of the Holy Scriptures, of the same Volume with the former, or a little bigger, and better printed. And so highly pleased was this good Prelate, when he saw an end put to this Great Work, that he seemed to be in the same Spirit with old *Symeon*, using his very Words, *Lord, now let thy Servant depart in Peace; for mine Eyes have seen thy Salvation*. This was that, which was commonly called, *The Bishops Bible*, because the Archbishop, and the Bishops had the chief hand in correcting, reviewing and publishing it: A thing which his Predecessor *Cranmer* laboured to do with his fellow-Bishops; but could not obtain. But there was a better Set of Bishops at this Time in the Church of *England*. Under the Year 1572, we shall have a fuller Account of the Pains our Archbishop took in this most useful Work. For it was that Year printed again in the greatest Folio, with another Review.

And smaller  
Bible.

Humphrey  
Wanley.

But our good Archbishop had a Care, that private Families as well as Churches, might be supplied with the Sacred Bible well corrected, to Read and Meditate in, for their spiritual Profit and Comfort, as often as they pleased. And therefore the very next Year, I find it set forth by him in a small, but fine Black Letter, in large Octavo, a curious Book; sometime shewn me by the learned Mr. *H. W.* an excellent Antiquarian. In this Bible, the first Capital Letter at the first Chapter of *Genesis*, is adorned with the Arms of the See of *Canterbury*, impaling the Archbishop's Coat, with the Letters *M. P.* set on each side (which is commonly seen in the Books written or printed by his Procurement)



ment) and underneath is set the Year 1569. The Chapters here are divided into Verses; but no Break in a Chapter till the end thereof. And this, I think, is the first *English* Bible printed with Distinction of Verses. This Bible hath divers Alterations in the Version from the former *English* Translations; which shews it to have been all revised a new: And there be divers Notes set in the Margin by the Archbishop, as it seems, which are different from the Notes of *Tindal*, and *Coverdale*; and such as are very instructive and significant. Take for a Specimen, the first Note, set against the second Verse of the first Chapter of *Genesis*. *The Earth was without Form, and void, &c.* Although the Works of God, both in the Creation, and in his Spiritual Operation, may seem rude and imperfect at the first, yet God, by the working of his Holy Spirit, bringeth all to a Perfection at the end.

Things now tended apace towards a Rebellion, which broke out in the North this Year, headed chiefly by the Earls of *Northumberland*, and *Westmoreland*; the Earl of *Suffex*, a true-hearted gallant Gentleman, being now Lord Lieutenant of the North. But however secretly it was carried, it brake not forth before *November*, yet it seems there were already Jealousies and Suspicions of some such Enterprize, or of some Invasion of the *Spaniard*, by the Managery of Duke *D'Alva*: who indeed was privy to the Plot, and intended to send over Forces to the Assistance of the Rebels. For the Queen was now making Preparation for Arms. And in *May* her Privy Council sent to the Archbishop concerning the Clergy: That a certain View should be taken of their Armour; and Certificates made of the Armour to be provided by them, according to the Proportion and Rate prescribed and used, in the Time of King *Philip*, and Queen *Mary*. Whereupon the Archbishop wrote to the Bishop of *London*, to give notice of it to his Brethren, the Bishops of the Province; and withal, he sent a Scedule, how the Clergy should be charged. Which was to this Tenor.

“ **W** Hereas the Lords of the Queen's most Honourable Privy Council, have given Commandment for the Provision of Armour, and other Furniture, by the Clergy of this Realm, according to such Order and Rates, as were used in the Time of the late King *Philip*, and Queen *Mary*, the several Rates and Orders in that Behalf then used, are hereafter particularly specified, viz.

“ That every one of the Clergy, having Land, or Possessions of Estate of Inheritance of Freehold, shall provide, and find, and be Chargeable, with Armour, Horse, and other Furniture, in such Sort, and Manner, and Form, as every Temporal Man is charged, by reason of his Lands and Possessions, by Virtue of the Statute made in the 4th and 5th Years of the Reign of the late King *Philip*, and Queen *Mary*.

“ *Item*, That every one of the Clergy, having Benefices, Spiritual Promotions, or Pensions, the clear Value whereof, either by themselves, or joined together, do amount to the clear Yearly Value of Thirty Pounds, or upwards, shall be bound, and charged to provide, have and maintain Armour, and other Provisions requisite, according to such Proportion and Rate, as the Temporality are bound, and charged by the said Statute, by reason of their movable Goods.

“ *Item*, If any of the Clergy of this Realm, have both Temporal Lands and Possessions, and also Spiritual Promotions, he shall be charged with Armour, and other Provisions, according to the greatest Rate of one of them, and not with both.

He added also Observations of his own in Rating, for the Proportion of Armour, viz.

- I. “ **T** HE Bishop to Rate himself among the Temporality for Lands.
- II. “ To Rate the Dean and Prebendaries, as the Temporality for Goods, from Thirty Pounds upwards.
- III. “ To Rate the whole Dioces in like Sort.

A N N O  
1569.The Queen  
prepares for  
Defence of  
her Kingdom.The Clergy  
charged with  
Arms.The Archbi-  
shop to the Bi-  
shop of Lon-  
don, for rating  
the Clergy.  
Parker's Regi-  
ster.His Observa-  
tions in do-  
ing it.



ANNO  
1569.

IV. " To account such as be Resident within the Dioces, under the Sum of  
" Thirty Pounds, and yet having Benefices, or Pensions elsewhere, to  
" make up the same Sum, or upwards, to be rated there among the  
" Supplies.

V. " To rate every Incumbent where he is Resident, and every ordinary Chap-  
" lain, not Resident in the Dioces, where he serveth.

And this the Archbishop sent to the Bishop of *London*, to be dispersed to all the  
Bishops of his Province. The Archbishop also sent this Order to the Dean and  
Chapter of *York*, that Archbishoprick being then void.

His Method  
for equal ra-  
ting them.

I find also in one of the Archbishops MSS. in the *Benet* College Library,  
that this following was the way propounded, of laying the Charge of  
Armour.

| They that had | l.  | per Ann.<br>werera-<br>ted to<br>find | Corsets. | Almain<br>Ryvets. | Pykes. | Long<br>Bows. | Sheaves<br>of<br>Arrows. | Steel Caps<br>or<br>Sculls. | Black Bills<br>or<br>Halberds. | Havque-<br>butts. |
|---------------|-----|---------------------------------------|----------|-------------------|--------|---------------|--------------------------|-----------------------------|--------------------------------|-------------------|
|               | 200 |                                       | i        | ii                | i      | ii            | ii                       | ii                          |                                | i                 |
|               | 100 |                                       | i        | i                 | i      | ii            | ii                       | ii                          |                                |                   |
|               | 40  |                                       |          | ii                |        | i             | i                        | i                           | i                              |                   |
|               | 30  |                                       |          | i                 |        | ii            | ii                       | ii                          | i                              |                   |

This great Pains the Archbishop took to draw the Matter into a good Method,  
and that the Weight might lie even and just upon the Clergy; and yet, that the  
Queen might have as large Aid as might be from them; as appeared hence.  
The Secretary had employed one *Godfrey*, belonging, it may be, to the First-  
Fruits Office, to draw up a Book of all the Clergy of *England*, and what Armour  
might be expected from them, according to their Benefices. Which being done  
by the said *Godfrey*, the Secretary sent his Book to the Archbishop, for his Judg-  
ment thereof. Who liked it not, telling the Secretary, that the Rate as he made  
it, was of small Importance, to that which should be certified from every Ord-  
inary; besides, that it was in many respects imperfect. For the illustra-  
ting which, view the Table he drew up for his own Dioces; which fol-  
loweth.

A Rate

Here place the Table.



|   |   |   |   |   |   |   |   |   |    |    |    |      |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |
|---|---|---|---|---|---|---|---|---|----|----|----|------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13   | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13   | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13   | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13   | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13   | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13</ |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |

N n 2



# A Rate of Aoces of Canterbury.

|                                        | Horses and Geldings, with Armour for them. Where of the one half to be Horse-Men at the least. | Light H with the Furnitur Harnesse and Weap | Steel Caps. | Black Bills, or Halbards. | Harquebuts. | Morians, or Salets. |
|----------------------------------------|------------------------------------------------------------------------------------------------|---------------------------------------------|-------------|---------------------------|-------------|---------------------|
| Archbishop                             | vi                                                                                             | x                                           | xxx         | xx                        | xx          | xx                  |
| Archdeacon, Who being also Bishop of R |                                                                                                |                                             |             |                           |             |                     |
| Bishop of Dover                        |                                                                                                |                                             | i           | i                         |             |                     |
| Dean of the Church                     |                                                                                                |                                             | ij          |                           | i           | i                   |
| Prebendaries xj.                       |                                                                                                |                                             | xviij       | ij                        |             |                     |
| Preachers iv                           |                                                                                                |                                             | vj          | iv                        |             |                     |
| R. Sturmouth                           |                                                                                                |                                             | ij          | i                         |             |                     |
| R. Wickham                             |                                                                                                |                                             | i           | i                         |             |                     |
| R. Mersham                             |                                                                                                |                                             | ij          | i                         |             |                     |
| R. Hollingborn                         |                                                                                                |                                             | i           | i                         |             |                     |
| R. Biddenden                           |                                                                                                |                                             | i           | i                         |             |                     |
| V. Cranebroke                          |                                                                                                |                                             | ij          | i                         |             |                     |
| V. Tenderden                           |                                                                                                |                                             | ij          | i                         |             |                     |
| V. Feuerham                            |                                                                                                |                                             | ij          | i                         |             |                     |
| R. of Bocking                          |                                                                                                |                                             | ij          | i                         |             |                     |
| Summa Tot.                             | vj                                                                                             | x                                           | lxxxv       | xlviij                    | xxj         |                     |
| Thf xxxl. and upwards.                 |                                                                                                |                                             |             |                           |             |                     |
|                                        |                                                                                                |                                             | xxviij      | xv                        |             |                     |
| The is Rochester, was this:            |                                                                                                |                                             |             |                           |             |                     |
|                                        | i                                                                                              | iiij                                        | DClxxxiiij  | cccv                      | ix          | vij                 |



Of this Table of his own Dioces, the Archbishop sent divers Copies to several of his Brethren, where he thought it might be taken for their better Expedition: Not as intending to prejudice their own Inventions, as he told them, but shewing his, if they liked it. He desired the Secretary to inform him, if there were any thing further to be considered, and he would follow it. By this Scheme, I cannot but observe by the Way, how largely the Archbishop Taxed himself. Whence one might perhaps make a Calculation of the Value, even then, of the Revenues of that See, but especially of his generous and open Mind, to serve the Queen, and his Country: Taxing himself at Six Horse, with Armour, Ten light Horse, with their Furniture; Forty Corslets, Forty Almain Rivets, Forty Pikes, Thirty long Bows, Thirty Sheaves of Arrows, Thirty Steel Caps, Twenty Black Bills, Twenty Haquebuts, and Twenty Morions. This Strength then the Queen might expect in this dangerous time, from the Archbishop, and the rest of her Clergy.

A N N O  
1569.

The Archbishop's large Taxation of himself.

## C H A P. XXII.

*Sherborn House in Disorder. Lever's Application to the Archbishop for Redress thereof. Persons nominated for vacant Bishopricks. Consulted with about them. His Judgment of Ælmer; Bishop Grindal; Curteis. Stands up for his Courts. His excellent Letter to the Secretary about Dispensations. Favours Binneman, the Printer.*

WE return now to give Account of more of our Holy Prelates Cares, and Counsils, in the Emergencies of the remaining part of this Year.

Mr. *Thomas Lever*, that truly Pious and Learned Man; (of whom Mention was made before) was now Master of *Sherborn House*, an Hospital near *Durham*. But tho' a good Man were the Governor of it, yet in regard of Religion, there were great Disorders, and little Obedience in it: Its Members, I suppose, were favourers of the old Superstition, and too negligent of the Worship of God, according to the Prescription of the Reformed Religion. And being not able to remedy these things himself, he had sought for Redress of them, from the Bishop of *Durham*, who then was Doctor *Pilkington*. But whether out of fear of that Party, who were very strong in those Northern Parts, and this Year made a great Rebellion; or out of some Prejudice to *Lever* himself, he did but coldly proceed to do any thing for the correcting and bettering of these things. *Lever* was come to Town in *May* this Year, and made the Archbishop a Visit, when he shewed him at large his Grief for the evil ordering of the House; adding, that the Bishop considered it not, tho' he had complained to him. But our Archbishop thought this was not a matter to be neglected, tho' the Misdemeanors were so far Northly: But the rather, he reckoned Consultation ought to be had for Religion in those Parts where it most wanted. This made him recommend the Matter to the Secretary; telling him, it were pittie that the Church, being so far off, should yet be out of good Order. There was no good Understanding in this Church of *Durham*, between this Bishop, and his Canons. Whereof this *Lever*, and his Brother or Relation, *Ralph Lever*, who was afterwards Dean, were two. The latter whereof, was one of those that had drawn up Articles against *Whittingham*, the present Dean, whom the Bishop favoured. The Feud in this Church grew high, and lasted long. Infomuch, that in the Year 1577, the Year in which Bishop *Pilkington* died, a Commission was sent from the Queen to *Sandys*, Archbishop of *York*, and the Dean of that Church, and others, to enquire into that Church of *Durham*, and the Disorders there. And it may be to these

The Archbishop is concerned for the Disorders in *Sherborn House*.

The Church of *Durham* out of Order.



A N N O these Home Discords, might be imputed the Negligence of the Bishop, in *Lever's* 1569. Business, before mentioned. Thus do private Prejudices oftentimes hinder much Publick Good.

The Arch-  
bishop for  
*Aylmer's* suc-  
ceeding in  
in the Dioces  
of London.

There were now some Sees vacant, three at least, *York, Chichester, and Oxon.* Which having remained so for some Time, the Queen intended now in *June*, before her Progress, to fill. This, when the Secretary wrote him Word of to *Croyden*, where his Grace now was, he was glad to hear. For he liked not to have the Bishopricks empty: Knowing the Inconveniencies, that were apt to accrue to a Dioces, *Sede vacante*, both as to the Revenues, which were then especially made a Prey of, and to the Inferior Clergy too, for want of a careful Inspector into their Doctrine and Manners; and being not ignorant what Advantages the secret Popish Missionaries might have upon the Flock, being without a Shepherd: Therefore he told the Secretary, "That in his Opinion, the Queen had done graciously to purpose to furnish the Places then vacant of Watchmen, the Times, as he said, being then dangerous, and requiring prudent, speedy, and vigilant Foresight. This indeed the Queen was sensible of: and therefore, before she filled these Vacancies, did use to consult with the Archbishop, and take his Judgment. The Secretary, as from the Queen, had felt him, as to his Opinion for the Removal of *Grindal*, of London, to *York*; and who was fittest to succeed in that See of London. Among others, *Aylmer* and *Curteis* were much talked of. The Secretary desired the Archbishop's Thoughts of these Men. To whom he returned this Answer, That once he had at *Hampton Court*, when the Queen was there, told the Earl of *Leicester*, at his Request, whom he judged fit to occupy the vacant Sees. Wherein he tituled to him his Fantasie, as the Archbishop expressed himself. He then mentioned among others, *Aylmer* for London: But doubting withal how he would be accepted of by the Queen, being no more then, but Archdeacon of *Lincoln*; [tho' famous for his being Tutor to the Lady *Jane*,] and so he past him then over.

The Cha-  
racter he gave  
him;

But when the Secretary had now again brought up his Name, he was glad of it, knowing *Aylmer's* Learning, and thorough-paced Obedience to the Discipline of the Church, and therefore was very willing that he should succeed *Grindal*, now in Nomination, for the See of *York*. The Archbishop therefore gave the Secretary this Character of him, That he thought certainly, that the Queen's Highness should have a good, fast, earnest, Servitor at London, of him, and he doubted not, fit for that busy Governance; especially as these Times be, said he, when Papists, the Queen's mortal Enemies, pretend what they will, [of Duty, Love, and Loyalty,] have gotten such Courage. And as to my Lord of London, he thought him as fit for *York*, 'A heady and stout People; witty, but yet able to be dealt with by good Governance, as long as Laws can be executed, and Men backed. There were, it seems, some frivolous Objections made by some of the Courtiers, against these Men, to the Queen. To which the Archbishop gave this general Answer, "That if the Queen's Highness, and her Realms, will be well served, she must bear with some Manners of Men. Men, said, he, cannot be Angels, and yet, I trust, disciplinable, and soon reformed, (I speak of our Sort,) if they be reasonably considered of in themselves, and not by others gay Reports, [made to the Queen] for the most part unanswered, [when if others, that thoroughly knew them, had been present, they might have given sufficient Answers to controul such Reports.] If it were sufficient to accuse, added he, who should be innocent?"

And of the  
Bishop of  
London;

And of *Cur-*  
*teis*.

He forbore to give his Judgment of the rest of the Persons that were mentioned by the Secretary, and whom he himself had, it seems, recommended before for the vacant Sees: Saying, it would be too long to discourse particularly the Cause of his Judgment towards them, but generally, that he thought them meet in such Considerations as moved him; but he left all to her Majesty, according as she should allow in them all. But particularly as to *Curteis*, who was the Queen's Chaplain, and a noted Preacher; for whose Advancement to *York*, there were some Endeavours at Court; and for the keeping *Grindal* still at London; a thing the Archbishop inwardly perhaps, liked not of, being desirous of his Removal from London, tho' he thought convenient not openly so to declare himself: Therefore he told the Secretary concerning *Curteis*, that he might do better to be



be nigher to serve the Court, then, as yet, to be removed far. And that it was thought hardly of, that there should be so mean Chaplains towards the Prince, as, it seems, many of them now were. So that it seemed convenient in his Opinion, for the Princes Reputation, to retain *Curteis* her Chaplain yet longer, who was a famed Court Preacher. Nor when he was Bishop, did he loose that Fame; preaching then not seldom at the Court, and at other Assemblies of great Solemnity: And some of his Court Sermons, and other Publick ones, were Printed in the Years 1584, and 86. namely, these following. There was one preached at *Greenwich*, in the Year 1573; on *Eccles. XII.* the Seven first Verses, *Remember now thy Creator, in the Days of thy Youth, &c.* — Then shall the Dust return to the Dust, as it was, and the Spirit shall return to God, that gave it. Another was preached at *Richmond*, in the Year 1575, on *Judges I.* and the first Thirteen Verses. *Now after the Death of Joshua, &c. And Othniel, the Son of Kenaz, Caleb's younger Brother, took it, and he gave him Achsah, his Daughter, to Wife.* Another at *Paul's Cross*, 1576, upon *Revelations XII.* the first Nine Verses. *And there appeared a great Wonder in Heaven, a Woman cloathed with the Sun, &c.* — And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole World: He was cast out into the Earth, and his Angels were cast out with him. Another at *Westminster*, 1576, on *Acts XX.* Verse 28, 29, 30, 31. which seemed to be a Convocation Sermon. *Take heed therefore unto your selves, and to all the Flock, over the which, the Holy Ghost hath made you Overseers, &c.* — Therefore watch, and remember, that by the space of Three Years, I ceased not to warn every one, Night and Day, with Tears.

A N N O  
1569.A Court-  
Preacher.

But to return to the Thread of our History, the Conclusion this came to was, that *Grindal* was removed, tho' not before the next Year, to *York*, and *Curteis* made Bishop of *Chichester*, and *Sandys*, Bishop of *Worcester*, succeeded *Grindal* in *London*. And *Aylmer*, missing all, must be contented to stay five or six Years more, and then he shall be advanced to that Dioces, which the Archbishop so earnestly wished him in, and where he would have been glad to have seen him placed before his Death. But in all Probability he was opposed by the Earl of *Leicester*, who began now to be acted very much by *Puritanical* Counsels. *Oxon* yet remained unfilled.

How the Bi-  
shopricks  
were bestow-  
ed.

In the Month of *June*, happened a Case at the *Arches*, wherein the Archbishop shewed his stoutness, in standing up for the Priviledges of his Courts, in relation to the granting of Dispensations. Tho' he thereby were under some Danger of incurring the Displeasure of his good Friend, the Secretary, nay, and the Queen her self. There was one *Mr. Tilney*, that was to be dispensed with in some Matter or other, as to Mariage. This Case came before the *Arches*, where were present the Archbishop, the Lord Keeper, and the Secretary. A Question was then moved, whether this Gentleman might be dispensed with, and if so, doubt was made who might do it. The Secretary said, that the Queen might do it, (and probably had done it already;) for she might do, he said, as much as the Pope; and said farther, that the Archbishop might do it, and why not the Queen? This the Archbishop not liking, and being a Man not of many Words in Publick, gave some blunt Answer to the Secretary; as at that sudden occasion, wanting Time, and Place, to have opened his Mind further. But soon after he wrote him his Mind more at large; that he might prevent incurring any Displeasure, either from the Queen, or him. He bad him, "Not to mistake his Words, for that he intended not to arrogate to himself above his Measure, or to derogate the Queen's Authority; which in all Respects, as God and Laws might bear, he would as well have defended, as he would wish his own Life regarded. Whereupon he thought good to put to the Secretaries Consideration, privately, some of his Cogitations. He would not, he said, dispute of the Queen's absolute Power, or Prerogative Royal, how far her Highness might do in following the *Roman* Authority. But he yet doubted, that if any Dispensation should pass from her Authority, to any Subject, not advouchable by Laws of her Realm, made and established by her self, and her Three Estates, whether that Subject be in Surety at all times afterwards. Specially seeing there be Parliament Laws, precisely determining cases of Dispensations. Where-

Stands up for  
his Courts.His Judg-  
ment as to the  
Princes Dis-  
pensation.

in



A N N O 1569. " in, as he had heard say, King *Henry* himself did use that Authority in some  
 " of his own private Causes. The Prince, he said, might dispense *in omnibus*  
 " *casibus insolitis*. Where the Archbishop's Authority is shut up by the Words of  
 " the Statute. If these Cases had their right Course, the Prince might grant  
 " them; but yet by a Warrant to the Office of Faculties, under that Law, to  
 " pass. And whereas somebody may say, that the Bishop of *Canterbury* can dis-  
 " pense: I think for my self, said he, I take some heed not to extend my Sleeve  
 " beyond my Arm, nor to use much ready Talk, *in medio Magnatum*. Which  
 " made him to sit sometime Mute, and hear out. And yet he thought to this  
 " Day, he had not absolutely granted any *casus insolitos*, if they were weighed,  
 " but left them to his Prince, as he ought. It was one thing to discuss, what is  
 " done in order, or out of order, and commonly hand over head; and what  
 " is safely and surely done by Warrant of Law. During the Prince's Life, who  
 " will doubt of any thing that may pass from that Authority? But the Question  
 " is, what will stand sure in all times, by the Judgment of the best Learned?  
 " And here I am offended, added he, with some Lawyers, who make the In-  
 " junctions of a Prince in her own Life, not to be of such Force, as they make  
 " a *Roman* Law, written in the same, or like Case. *Exempli causa*; I urge the  
 " Injunctions upon all Ministers, when their Case comes in Question; Whether  
 " they be capable of any Ecclesiastical Living, if they marry not in such due  
 " Form, as yet I think is godly prescribed; especially, if the Words of the  
 " Injunction be regarded; which were once a Disjunctive, but by the Printer  
 " made a Copulative? *viz. That the Parties marriable, must be so allowed by Two*  
 " *Justices of the Peace, or (and) by the Ordinary*. It is said to me, that the Omis-  
 " sion, or Contempt of this, maketh them not incapable. Mary, if there be a  
 " ny *Roman* Law that forceth Deprivation, then is the Danger seen, but not be-  
 " fore. Sir, I think these Lawyers keep but their old Trade, and not regard  
 " much the Imperial Laws of the Prince: And yet these new cases of Marrying,  
 " have no other Direction in Law before times, but by Injunction for this pre-  
 " sent Time. But this he saw led him into a Sea of Perplexities; and so pro-  
 " ceeded no further; but praying the Secretary to take in good part, and plain  
 " Sense, that he did bluntly speak the other Day to him, before the Lord Keeper.  
 " And that in such narrow points to tread in, he professed himself ready to be  
 " informed to judge otherwise, if he might see Reason and Learning to lead  
 " him.

Urges the fil-  
ling the Va-  
cant Bishop-  
ricks.

Aug. 9.

Further  
printing  
Latine Books.  
*Binneman*.

The Queen used not to be very forward in filling up the Vacancies of the Sees. But the Archbishop was as industrious to perform his Office in calling upon her, and those about her, to do it. The Bishopricks before spoken of, being yet void in *August*, he sent word to the Secretary, 'That there could not be too many Watchmen, which *Latimer*, said he, was wont to speak; and that there was one diligent Watchman ever Resident, which never ceaseth to walk about for his prey. But for all this, the Sees remained as they did, till the next Year. And then they were filled, as before was said.

As he was a great Patron and Promoter of good Learning, so he took care of giving Encouragement to Printing, a great Instrument of the encrease thereof. This made him a Suitor to the Secretary in the behalf of one *Binneman*, a diligent Printer in those days, that he might have the Queen's Privilege for printing a few usual *Latin* Books, for the use of Grammarians, as *Terence*, *Virgil*, *Tullies Offices*, &c. a thing not done here in *England*, before, or very rarely. The said Printer had brought the Archbishop a little Piece of his Workmanship, as a Proof: Which, upon his desire, the Archbishop sent to the Secretary, to see the Form and Order of his Print. The Archbishop said, he thought he might do this amply enough, and better cheap, then they might be brought from beyond the Seas, standing the Paper and Goodness of his Print. Adding, that it were not amiss to set our own Countrymen on Work, so they would be diligent, and take good Characters.



A N N O

1569.

## C H A P. XXIII.

*An Edition of Matthew Paris, preparing by the Archbishop. Censured about it; and Vindicated. His Labour to prevent Incestuous Marriages. His Table of Marriage.*

HE was now very busy in preparing to publish the excellent History of *Matthew Paris*, our Country man, to the World. He compared as many Copies as he could get for that purpose. The Secretary have a choice Collection of Manuscripts, and among them, one of this Author; our Archbishop desired now to borrow it of him for a Week or two; telling him, after a second Letter for it, that he would be loth to be importune, but he would turn it to the Commodity of our own Country: And as in other Works every Man was doing, these were but in few Mens Hands, and were Testimonies, he said, not to be lost, and time would be taken, [for the publishing such things, while one might.] This Book came not forth till the Year 1571. And since that, thrice reprinted; that is, in the Year 1606. at *Zuric*, in the Years 1640, and 1684, at *London*. Great was the Pains our Prelate took in the finishing this Work, and the exactness he used about it. Which consisted in considering, what Books *Paris* put forth, of which he was the true and undoubted Author: Where he began his History, and how far he continued it: and what faithful and antient Historians he followed; and when he left off writing. For this purpose he consulted divers Manuscript Pieces of this Author. One whereof he had of his own, which was procured him, as it seems by *Stow*, as himself in his History tells us: Another was that of Secretary *Cecyls*, before mentioned, which began at the Year 1066, and proceeded as far as 1208, viz. to the Tenth Year of King *John*. He also made use of an antient Copy of *Edward Aglionby's*, Esq; as to the former part of the intire great History: which was continued from the beginning of the World, to the Year 1189. Another excellent Copy, which he had before him, was that of Sir *Henry Sidneys*, that went on, from the Year 1189, to 1254. This Manuscript was writ by *Matthew Paris's* own Hand, as our Archbishop said in his Preface to the Book; but that it was foully maimed in some Leaves, and crazed in many Places by some Friar; but restored by some other Copies. He used also a Copy belonging unto *Henry*, Earl of *Arundel*. By this Copy he was helped as to the latter part, viz. From the Year 1254, to the last Year of *Henry III*.

Preparing to  
publish *Matt.*  
*Paris*.

The MSS. he  
made use of.

Where all these Manuscripts now are, I cannot tell: But that of Sir *William Cecyl*, and that of *Aglionby*, are both in the private Library of *Benet College*. That called the *Lesser History*, which is an Abridgment of the larger, is in the *Arundelian Library*. And in the *Cotton Library*, is a Transcript of it also, by *William Lambard*, that ingenious, learned and painful Antiquarian, and great Acquaintance of our Archbishop. In which Transcript he wrote these Words with his own Hand: *Hujus libri duo tantummodo vidi vetusta exemplaria, quorum alterum penes Henricum Arundelia Comitem est; Alterum verò penes Matthæum Cantuariæ Archiepiscopum.* W. L. This was dated by him in the Year 1565:

Where to be  
met with.

W. Lambard.

Those of the Church of *Rome*, set very hard upon the first publisher of this Book: not knowing, I suppose, that our Archbishop was the Man; but if they had, his Authority would not have much more swayed with them. Particularly *Baronius*; whom *Casaubon*, in his *Prolegomena* to his learned Exercitations, brings in uttering his uncharitable Censure in these Words: *Nisi probra illa fuerint additamenta, potius ejus, qui edidit, Novatoris, hæretici hominis: quum peculiare sit illis libros quos potuerint, depravare.* Unless these Reproaches [he means, those Charges, which *Matthew Paris* lays upon the Church of *Rome*, in regard of their greedy rapines] be rather the Additions of that Innovator, and Heretick, that put forth the Book; since it is peculiar to them, to deprave what Books they can. I leave

The publi-  
sher censu-  
red by *Bar-*  
*onius*;  
*Casaubon's* *Pro-*  
*legomena*.

*Casaubon*



A N N O  
1569.

*Casaubon* there to answer this Charge laid upon Protestants, of depraving Authors, and to throw back that Imputation upon themselves. But that the Archbishop should be guilty of it in publishing *Matthew Paris*, none can easily believe, who knew the Man and his Communication. Such a Lover of Antiquity, such a Restorer of it, such a Person of Honour and Integrity, could never be guilty of so much Violence to Truth, Learning and Antiquity. He may be vindicated also from those divers Manuscript Copies of this Author, that are still extant: Which have those very Passages in them, of the Rapacities of the Popes, for which the Sincerity of the Publisher was called in question. And *Casaubon* says, that he himself had, in his own Study, one of these Manuscripts in Parchment, well writ, that came out of the King's Library, of that Antiquity, that he supposed it to be that very Book, that had been Dedicated by the Author, to the Library of the Abby of St. *Albans*: And that he had examined, and found no diversity in those things, that spake of the Covetousness and Spoil of the Popes. And lastly, that there were other Pieces of this Author in many *English* Libraries, not then published, as the *Lesser History*, and the Lives of the Abbots of St. *Albans*, wherein the like, or greater Matters, are related of the Rapaciousness of the Popes.

And by *Brian Twine*.  
*Acad. Oxon.*  
*Apolog.*

And here I cannot but take Notice also, of the disingenuity of one of the Members of our own Church; I mean *Brian Twine* in his Book called, *Academiae Oxoniensis Apologia*; who out of a too childish Fondness of the University, wherein he was bred, presumed to question the sincerity of our grave Archbishop, as tho' he were not sufficiently faithful, or honest, in publishing this Historian, and some others; because he did not like somewhat that is related in them. Thus, when in one of them there happened this Passage, That once many deserted *Oxon*, and retired to *Cambridge*, *Twine* thinking belike, that this might be some Reflection upon his University, writes, *Si illis standum sit historiis, quas Matt. Parkerus Cantuar. Archiep. edidit.* And in another place of his Book, speaking of his setting forth *Matt. Paris*, adds invidiously, *Si vera sit, Matt. Cantuar. editio.* But I leave the Reader to see what Reply *Dr. Fuller* gives him in his History of *Cambridge*.

*Hist. Cambr.*  
Pag. 14.

His Care for  
preventing  
incestuous  
Mariages,

At *Cambridge*,

*Dr. Fulk.*

But there was another Matter, of greater moment, than the publishing of *Matthew Paris*, and more properly pertaining to his Function, that exercised our Archbishop's Thoughts, and took up much of his Care at this time. It was concerning incestuous and unnatural Contracts and Mariages, which were now very rife, to the great Scandal of the Nation, and its reformed Religion. *Cambridge* it self, a Place where more Knowledge and more Grace ought to have been, was too guilty of it. That unnatural Filthiness was too much known and blazed there abroad, in that great liberty of Mariage, which was then used. A thing that made good Men lament, and the Adversaries Laugh. And *Dr. Fulk* himself, of St. *Johns* College, had laid under a great blot for it. But such favour notwithstanding many had for him, that he was now near being elected Master of that College, by a great Party he had there. Which much offended our Archbishop, that *Fulks Head should be thus stroken*, as he, after his plain Way exprest it. But to vindicate the Dead, tho' we go a little out of our way to do it, it seems this was some Calumniation cast upon him, his Name being unjustly stained. And he recovered soon his Reputation; being publicly judged clear by the Bishop of *Ely*, that Colleges Visitor. And as he had under his trouble, occasioned by this slander, resigned his Fellowship, so he was now re-elected by the College again. And this Year the Earl of *Leicester*, to countenance him the more, received him into his Family for his Domestick or ordinary Chaplain. But it must not be denied, but that by some frailty, *Fulk* had given occasion to these Surmises.

And at *London*.

And at *London*, there was one *Gerard Danet*, of a good Family, and his German Sister, both having the same Mother, who had contracted for Man and Wife, and had Two Children betwixt them, and she then big with the third. And this Course they had continued Ten or Twelve Years, the Mother also allowing it. And they were so far from the thoughts of separating from one another, that they could not be persuaded, it was a Sin they lived in. The Archbishop, had cited *Danet* before him, but secretly, for the sake of his Family, and had examined



mined them, but it flew abroad. All with little Success, tho' he laboured, as he exprest himself, with all the Wits he had to persuade them both, that it was a Sin to be repented of. He took them also apart; and spent a whole Afternoon with the Sister, but all in vain. Six Years before, he had the Man before him, and thought he had won him in secret Communication from his Lewdness; and so he promised the Archbishop then. But it fell out otherwise. Thus, said he, the Devil locketh up Mens Hearts in Outrage. Thus this Watchman, the Devil, watcheth and wandereth, to shame God's Word, and to shame their House. This he wrote to the Secretary, protesting before God, he knew not what to do with them, nor how to deal, wishing he had his Counsil.

This was a Sin, that this Kingdom had been very much addicted to, even from the beginning of the Queen's Reign, and no question, before too. In-  
somuch, that our good Archbishop had, in the Year 1563, set forth a Table of Mariage, shewing in what Degrees of Affinity and Consanguinity Mariage was unlawful; that none might be left in such an Ignorance, as to commit the Sin, and not know thereof. Therein he gave this threefold Admonition. First, That none contract with such persons as were expressed in that Table, nor with any of like Degrees against the Laws of God. Secondly, That they make no secret Contracts without Consent or Counsil of their Parents or Elders, under whose Authority they be. Thirdly, That they Contract not anew with any other upon Divorse and Separation made by the Judge for a Time, the Laws yet standing to the contrary.

*Publisbeth a Table of marriage. Vid. Bishop Sparrows Collections.*

## CHAP. XXIV.

*Letters from the Council to the Archbishop, to take Account of his Dioces. He Visits by Commission. Visitation of the Archdeaconry, certified to the Archbishop. A Debate between the Dean and Canons; referred to the Archbishop. Eastbridge Hospital Visited. The Archbishop makes new Statuts for it.*

THINGS began now to look black and cloudy upon the Realm. The Popish Princes abroad were entred into a secret League against the Queen: The Pope had declared her Excommunicate by a solemn Bull, and given away her Crown: In Lancashire the Gentlemen that came hitherto to Church, now withdrew on a sudden; a dangerous Infurrection was peeping forth in the North; and Scotland threatned us. These Matters begat deep Thoughts at Court. And in October, or the beginning of November, the Queen entred into serious Deliberation with her Council concerning the State of her Kingdom, and for the redressing of things, as yet amiss therein. And the Matters Ecclesiastical coming under consideration, she found a Defect in the Care of her Bishops, and that her Subjects wanted Teaching, and due Information in Religion, many of them falling into the Errors of Popery, and others neglecting to resort to their Parish Churches, and refusing to comply with the Rites and Usages of the Church. This gave a great Concern and Trouble to the Queen. For she esteemed the Disunion of her Subjects in the Religion established, a great ground of her Danger. Whereupon she charged her Council to enquire into these Matters, and to provide speedy Reformation thereof. The Lords therefore directed a long and earnest Letter to the Archbishop, (and the like was notified to all the Bishops) to appoint Enquiry to be made of all such, certifying their Names and Qualities, that had of late not resorted to their Parish Churches, nor used the Common Prayer according to the Order of the Church; and of the number of Preachers

*Vid. Annal of Reform. Ch. 54.*

*The Queen deliberates about Church Matters.*



ANNO 1569. in each Dioces; and divers such like Things, for the better understanding the State of the Dioces. Which may more fully be perceived in the Letter, which I have hereto subjoined; directed, *To the most Reverend Father in God, and our very good Lord, the Archbishop of Canterbury:*

MSS. G. Petyt.  
Armig.

After our hartly Commendations to your good Lordship. The Queen's Majesty of late in Conference with us upon the State of this Realm, among other things meet to be reformed, is moved to think, that universally, in the Ecclesiastical Government, the Care and Diligence that properly belongs to the Office of Bishops, and other Ecclesiastical Prelates and Pastors of this Church of England, is of late Years so diminished and decayed, as no small Numbers of her Subjects, partly for lack of diligently Teaching and Information, partly for lack of Correction and Reformation, are entred either into dangerous Errors, or into a Manner of Life of Contempt or Liberty, without Use or Exercise of any Rites of the Church, openly forbearing to resort to their Parish Churches, where they ought to use Common Prayers, and to learn the Will of God, by hearing of Sermons, and consequently, receive the Holy Sacraments. Of the Encrease of which lamentable Disorders, her Majesty conceiveth great Grief and Offence. And therefore hath exprely charged us to enquire the Truth hereof by all good Means possible; and to proceed speedily for the Reformation and Remedy hereof.

Whereupon, according to her Majesty's Charge, and as we find it very requisite of our own Duties, as well towards Almighty God, as to her Majesty and our Country, we have entred into a further Consideration hereof. And though we find a Concurrence of many Causes, whereupon such general Disorders and Contempts have of late Years grown and encreased, the Remedy whereof we mean to seek and procure by as many other good Means as we can; yet certainly we find no one Cause hereof greater, nor more manifest, than an universal Oversight and Negligence (for less we cannot term it) of the Bishops of the Realm, who have not only peculiar Possessions, to find, provide, and maintain Officers, but have also Jurisdctions over all inferior Ministers, Pastors, and Curates; by them to enquire, or be informed of this manner of Contempts and Disorders, and by Teaching and Correction to reform them: Or if the Offenders should for any Respect appear incorrigible, thereof to make a due Information to her Majesty, as the Supreme Governor, under God, of the whole Realm. And surely, though we know that some of the Bishops of the Realm are to be more commended than some others for Preaching, Teaching, and Visiting, of their Dioces; yea, and for good Hospitality, and for other good Examples of Life; yet at this time doubting, that a great Part of the Realm in sundry Places is touched with the Infection of these Disorders, though some more, some less; and as we fear no Bishoprick fully free; We have therefore necessarily concluded to notify to every one of the Bishops alike, this her Majesty's Carefulness and Desire, to have her Realm herein reformed: And for that Purpose at this present to seek the Understanding of the State of every Dioces in certain Points hereafter following.

And therefore we Will and Require your Lordship, in her Majesty's Name, that first, you will earnestly conceive and thankfully allow of this her Majesty's godly Disposition. And next, that you do circumspectly, and as quietly as you may, without any manner of proceeding likely to breed publick Offence, inquire, or cause to be inquired by such as are faithful Officers, and not Dissemblers, What Persons they be, and of what Quality, Degree, and Name, that have not of late time resorted to their Parish Churches within their Dioces, or have not used the Common Prayers according to the Laws of the Realm, or have not at usual Times received the Holy Sacrament: And how long they have forborn. And further, we require you to be advertised, what Ecclesiastical Publick Officers you have under your Lordship in your Dioces. Who (they be, with their Names and Degrees, ordained to see to the Execution of the Laws and Orders of the Church. Likewise, what Preachers you have properly, for the most part conversant with your selves in Household. And what other Preachers residing abroad in your Dioces. And what Ecclesiastical Livings



vings every one of them hath, with the Values thereof; or what other Str-  
 'pends they have, wherewith they have any Maintenance or Sustainment to  
 'continue in their Function. Likewise, we require you by Authority of these  
 'our Letters to confer with the Dean and Chapter of your Cathedral Church,  
 'and with the Heads of any other Collegiate Church in your Dioces, or with  
 'any other Persons, having any peculiar Jurisdiction within your Dioces, and  
 'cause them to certify distinctly by Writing, what Number of Prebendaries,  
 'Canons, and Preachers they have, which do reside within the said Churches  
 'and Jurisdictions, and how many do not reside. And how many of them do  
 'use, and not use to preach. And what be their Names and Degrees. And  
 'in like sort, the Names and Degrees of them that have any Sustainment in  
 'their Churches to preach, and yet do not Reside, nor do Preach. And like-  
 'wise, we desire to be advertised, what Churches or Places, ordained to have  
 'Common Prayer, are by any means presently void of Curates. And in whose  
 'Default the same happeneth, and in what sort you think the same may be best  
 'remedied.

'And while you shall be occupied in the Inquisition hereof, wherein we would  
 'have you use all good Diligence, we hartly and earnestly require your  
 'Lordship, as you will be accounted worthy of your Calling, to employ all  
 'your Care and Industry in procuring more diligent Preaching and Teaching  
 'within your Diocesses, as well by your selves as by all other, having the Gift  
 'to preach. And therein to use all charitable Means by diligent Instruction,  
 'and faithful Teaching and Example of Life, to stay the good, faithful, and  
 'obedient Subjects in their Duties; and to induce and persuade others to re-  
 'turn from their Disorders and Errors. So as all Parties may observe their Du-  
 'ties in the publick and open Service of Almighty God, according to the Or-  
 'dinance and Use, that by the common Order of the Realm is for God's Ho-  
 'nour established. And whatsoever your Lordship shall think meet and need-  
 'ful to be granted, or devised for your further Assistance, thereof to advertise  
 'us. Whom you shall find ready to aid and satisfy you, as farforth as we shall  
 'find in our Powers reasonable, either by our selves, or by means to her Maje-  
 'sty, whom we perceive earnestly disposed to have the Glory of God encreased  
 'by the due Reverence of all her Subjects in his Service, according to his blef-  
 'sed Word and Commandment. And thus we bid your good Lordship well to  
 'fare. From *Windsor* this 6th of November. 1569.

*Your Lordship's loving Friends,*

*N. Bacon. C. S.*

*W. Northampton.*

*E. Clynton.*

*W. Howard.*

*F. Bedford.*

*R. Leicester.*

*F. Knollys.*

*W. Cecyll.*

*R. Sadleir.*

*Wa. Mildmay.*

*Postscript,* 'We pray your Lordship not to delay the answering to us with  
 'speed the Names of the *Recusants* to come to Church without deferring for  
 'the rest. And to procure the like Certificate of these Matters from the Bi-  
 'shopricks of *Chichester* and *Oxford*, now vacant. And to that end to send them a  
 'Copy of these our Letters, with special Charge to see the same accomplished.

About this Time in the Month of *November*, (and for the Cause abovesaid no  
 question) the Archbishop Visited his own Dioces. Among the MSS. preserved in  
 the Library of *Christ's Church, Cant.* there is one containing a great Collection  
 of Notes taken out of old Leiger Books of Monasteries and Priories, Registers  
 and Records of Archbishops and Bishops; in this is recorded, that this Year,  
 1569. Archbishop *Parker* Visited the Dioces of *Canterbury*, *Jure Ordinario*: though  
 he came not down in Person before the next Year. And he was the first, faith  
 the Writer, for ought it doth appear upon the Records, that Visited that Dioces  
*Jure Ordinario*.

To proceed therefore with this Visitation. The Archbishop commissioned *An-*  
*drew Peerson*, B. D. and *Thomas Lawse*, M. A. together with the Suffragan of *Do-*

The Archbi-  
 shop Visits  
*Jure Ordina-*  
*rio.*  
*N. Battely.*

His Commis-  
 sion to Visi-  
*Park. Regist.*



A N N O  
1569.

Injunctions.  
Park. Regist.

The Arch-  
deacon's Vi-  
sitation.  
N. Battely.

The Offi-  
al's Letter  
hereupon to  
the Archbi-  
shop.

ver, to Visit the City and Dioces, and granted them afterward a particular Com-  
mission, "*Ad reformanda Detecta*, to Examine, Discuss, Correct, and Legally to  
punish whatsoever Crimes, Excesses, Faults, &c. were discovered either in  
the Laity or Clergy.

The Injunctions now given to the Dean and Chapter of *Christ's Church*, are set  
down in *Latin* in the Archbishop's Register. "The first was inviolably to ob-  
serve all the Statutes of that Foundation, not contrary to the Word of God,  
and the Laws of the Kingdom of *England*. For that he interpreted, none were  
bound to such Statutes as were repugnant to the Word of God and Statutes  
of the Land. And that no Canon should procure any Dispensation by any  
Authority for the Abrogating of the said Statutes.

"That no Matters of weightier Moment, that required not Speed, as the  
Demising of their Lands, their Woods or Possessions, or Alienations of any  
Goods of the Church, the Commencing of Law Suits, &c. be done in any  
other Time or Manner, but in Two general Chapters, according to the Statute  
limited; under Pain of Amotion, &c. I omit the rest for Brevity sake.

Now to give some further Account of this Visitation, so far as it concerned  
the Jurisdiction of the Archdeacon of *Canterbury*, (therebeing about Thirty Parishes  
exempt from his Jurisdiction,) which Account is collected from the Original  
MSS. late in the Hands of the Reverend Archdeacon, Dr. Battely, late deceased.  
The Archdeacon's Official at that time, whose Name was *Vincent Den*, Visited his  
Archdeaconry, by Order of the Archbishop's Commissioners before mentioned;  
and returned an Account thereof at large to the Archbishop, prefaced with this  
Letter:

"**R**everendissimo in Christo Patri ac Domino, Domino *Matthæo*, permissione  
divina, Cant. Archiepiscopo, totius Angliæ Primati, & Metropolitano:  
Vestri humiles & devoti *Vicentius Denn*, LL. D. Archidiac. Cant. Officialis, &  
*Thomas Cranmer* Notarius publicus, ejusdem Domini Archidiaconi Registrarius  
& Actorum Scriba, Omnem, & Omnimodam Obedientiam, & Reverentiam,  
debitam cum Honore. Literas vestras Missivas dudum Reverendo Patri *Rich-  
ardo* permissione divina Episcopo Suffraganeo *Dovor.* & venerabilibus viris  
*Andræ Peirson*, S. T. B. & *Thomæ Lawse*, A. M. Commissariis vestris ad Visita-  
tionem Ordinariam infra Diocesin vestram *Cantuar.* exercendam directas, in  
quantum nos dictæ Literæ concernerent, inspeximus & consideravimus.  
Quibus inspectis & consideratis, Nos ex Officii nostri debito Mandatis vestris  
in eisdem contentis & specificatis pro temporis brevitate, & nostris earundem  
rerum scientiis, humiliter obtemperantes, vestram Reverendiss. Paternitatem  
certiorem facimus de Statu, Conditione & Numero omnium & singularum  
Ecclesiarum & Capell. infra Archidiaconatum *Cantuar.* & Jurisdictionem ejus-  
dem, & non alibi: Deque Nominibus & Cognominibus, Gradu & Qualitate  
omnium & singulorum Rectorum, Vicariorum & Curatorum infra jurisdic-  
tionem Archidiacon. prædict. & non alibi existentium: Necnon de numero Fa-  
miliarum & Communicantium unius cujuscunque Parochiæ: Deque rebus  
aliis in dictis Literis nobis injunctis, modo & forma subsequens. In quorum  
omnium & singulorum fidem & testimonium, Nos præfatus *Vicentius Denn*  
Officialis & *Thomas Cranmer* Notarius publicus huic præfenti Certificatorio no-  
men nostrum manu nostra propria respectivè subscripsimus. Dat. 1. Dec.  
Anno Dom. 1569.

Per me *Vincentium Denn*, LL. D. &c.

Per me *Thomas Cranmer*, Notarium pub-  
licum prædict.

There



Then follow the Names of every Parish, Rector, Vicar, or Curate, his Quality, Residency, whether married or single: the Number of Families in every Parish, and of Communicants. Which Matters stood thus in short:

A N N O  
1569.

The Clergy  
of the Arch-  
deaconry of  
Cant.

|                                                                                        |     |
|----------------------------------------------------------------------------------------|-----|
| Churches and Chapels within the Jurisdiction of<br>the Archdeacon of <i>Canterbury</i> | 216 |
| Married Clergy Men                                                                     | 135 |
| Licensed Preachers                                                                     | 34  |
| Graduates                                                                              | 37  |

That is to say, One Doctor of Divinity, One Doctor of Law, Seven Batchelors of Divinity, Seventeen Masters of Arts, Nine Batchelors of Art, Two Batchelors of Law.

|              |       |
|--------------|-------|
| Families     | 11174 |
| Communicants | 32986 |

Some of the Non resident Under graduates were here certified to Study at *Cambridge* or *Oxford*.

About this time happened a Dissension between the Dean, Dr. *Thomas Godwin*, and the Prebendaries of *Canterbury*, about chusing Officers; when it was agreed, that the Case should be referred to their Archbishop. The Case was this, as it is recorded in the Register of the Dean and Chapter. "November 25, 1569. in the Forenoon, the Dean and Chapter proceeded to the Election of Officers, according to the Statutes of the Church; Which occupied the better part of the Forenoon, and yet no Election could be made. Thereupon the Chapter was continued till one of the Clock Afternoon, the same Day. When Mr. Dean and the Chapter met, and were assembled accordingly, and eftsones entred to have made the Election of the said Officers. And every Prebendaries Voice was very fundry times demanded. But such a Number as ought to consent to the perfecting of those Elections, altho' the whole Day was spent in that Business, could not be had nor made: And so it was generally thought good, that the Archbishops Grace should be informed thereof. And then the Chapter was continued till Eight of the Clock the next Morning. When because there had been Contention between Mr. Dean and the Chapter, touching the aforesaid Election of Officers; and, whereas, also Complaints and Grievs of Wrong offered to some of the Chapter had been shewed, it was, for avoiding further Contentions, agreed, That the Archbishop should have the ordering of all the Matter, and that the Day of Appearance should be before him on *Monday* the 5th of *December* next. And the Chapter was continued till Two of the Clock Afternoon. Thence continued *Monday*, *November* 28. Forenoon: And thence to the Afternoon the same Day. And then to *December* 1. Forenoon. At which time Mr. Dean and the Chapter met; and then being given to understand, that the Archbishop had heard of the aforesaid Controversy, and had signified, that the Dean and Chapter should be before him on *December* 5. which Day, by reason of some other Matters intervening, was not thought convenient to hold; but that the Archbishop should be sent and sued unto, to defer the Day of Appearance until the 9th of *December*, was for Causes [here two or three Lines are burnt out of the Register] Mr. Dean and the Chapter should appear on the 15th day of *December*. On which Day the Dean and such of the Prebendaries as were appointed, appeared before the Lord Archbishop at *Lambeth*. When and where his Grace did order the Election of Officers; and did Elect and Nominate a Vice Dean, Receiver and Treasurer. Which Nomination and Election, Mr. Dean, after his return, viz. on *December* 19. 1569. did Communicate to the whole Chapter then assembled; and it was agreed, that Oaths, according to the Statutes, should be administred to them severally, Which was done.

A Controversy between  
the Dean of  
*Canterbury*  
and the Canons;  
Register Dec.  
Capli. Eccl.  
Cath. Cant.  
N. Bat.

Referred to  
the Arch-  
bishop.

Now



A N N O

1569.

Eastbridge  
Hospital Visi-  
ted.

Now also the Antient Hospital of *St. Thomas* of *East Bridge* in *Canterbury* was Visited, and Statutes given it, drawn up and prepared by the Archbishop himself in *May* last. This Hospital was founded for poor Pilgrims; but converted by the Archbishop from Superstition, and made serviceable for the uses of Charity. It became by this time greatly abused. Many of the Statutes by the Carelessness or Fraud of the Masters of that Hospital were wholly disused. And the Goods, the Woods, and Possessions, and other Rights and Dues of the Hospital were dilapidated and embezzled: One *Swerden*, late Master of this Hospital, got an Annuity of Ten Pounds out of the Rents: And which was worst of all, the Poor were defrauded of their Almes. Which were the Reasons that moved the Archbishop to reform and make new Statutes for this House. By these Statutes he appointed the Master to be his Commissary General in the City of *Canterbury* for the time, and to be in Priests Orders; unless the Archbishops Suffragan would take that Place, who was, as to his Choise thereof, to be preferred before the Commissary. The Master was every Year to give a true Account of the State of the House, as to the Rents and Incomes thereof. And that according to the Archbishops pleasure, the Master was to reside either at the Mansion House of the Hospital, or at his Manor of *Blene* and *Hotbcourt*; and to receive yearly from the Fruits of the Lands and Possessions of the Hospital Six Pounds, Thirteen Shillings, and Four Pence, and Twelve Carectates, that is Cartloads of Wood. That every *Friday* throughout the Year, the Master was to receive Thirty Poor People assemble at the Door of the Hospital, such as had been Natives of *Canterbury*, or lived long in that City, and to distribute Thirty Pence to them. But in War-time, the Payment of these Thirty Pence, was to cease: And in lieu thereof, Four Pence were daily to be distributed to such Soldiers as passed through the City; especially such of them as had been hurt, or wounded, and to be harboured for a Night; excepting such as were infected with the Leprosy. And Twelve Beds to be kept constantly for poor Soldiers, or other Poor; and a Woman of honest Reputation, of Forty Years old, and upwards, to be entertained, to attend upon such as should be lodged there. The House was to have Two Books: One as a Kalendar, wherein the Number of the poor Lodgers, their Sicknes, and the Monies given them, were to be entred daily. And this Book was yearly, with the Accounts of the House, to be brought to the Archbishop for the time Being. The other Book was for the Writing therein the Day, Month, Year, and the Names of such as died in the Hospital. There was also a Free-School to be maintained here for Boys, not exceeding Twenty, who were to be taught to Read, to Sing, and to Write fairly: And especially the Skills of Singing, and Writing: And they were to have Paper, Pens, and Ink, and other convenient Books, provided them at the Charge of the House. And no Boy to stay at this School above Four Years, to make room for others, And three Days in the Week they were to sing aloud the Litany, or other short Prayers, according to the Appointment of the Master. And the Master of the Hospital was himself to be the Teacher, or to procure one, who should also be the Collector of the Rents, and to have a Livery given him by the Master, such as he gave to his other Servants, with a Salary. Two Scholars to be maintained out of the Rents at *Corpus Christi* College in *Cambridge*, as by Indenture between the Master of the Hospital, and the Masters and Fellows of the said College, it was agreed. For the rest of these good Statutes and Orders, devised by the Archbishop for this Hospital, I refer the Reader to the Appendix.

N. LVIII.

Park. Regi-  
ster.

I find *Thomas Lawse*, Clerk, was admitted to the Government of this Hospital, *February 13. 1569.*



A N N O

1569.

## C H A P. XXV.

*Papists in the Temples; brought before the Archbishop. Interrogatories for some of them. The Council writes to the Benchers. John Alasco, sometime Superintendent of the Dutch Church, London, dies. Some Account of him. Matthew, and John Parker, have Offices conferred on them by their Father. By the means of the Archbishop, the Master of Benet College resigns. Founds certain Scholarships and Fellowships in this his College. Makes Ordinances for them. Provides them Chambers and Books. Gives a great gilt Bason and Ewer to the City of Norwich.*

**I**T was thought fit now to purge the Innes of Court, called the *Two Temples*, of sundry Papists, that here harboured themselves. Many of them came not to Common Prayer nor Communion, tho' sometimes to the Sermons in the *Temple Church*. Among these was *Paget*, Under Treasurer of the *Inner Temple*; and *Shaftow*, who did Business in Law for the Earl of *Northumberland*, the Traitor. These, and others, were brought before the Archbishop, and other Commissioners in the *Star Chamber*: and some of them were, by the said Commissioners, committed to the *Fleet*. And for the further Instruction of these Commissioners, the Council had sent their Letters to them, and Interrogatories, for the removing of Papists out of the *Temples*. In drawing up which Interrogatories, the Archbishop had his Hand; for in some Places are his own Insertions. Which when I shall have set down, it will appear, what the Crimes of these Gentlemen were.

*Paget and Shaftow, of the Temple, Papists*

*Interrogatories to be Ministred unto G. H.*

- First, W*Hether you have commonly frequented the *Temple Church* at Ser-vice time, as others of the House do?
- Item*, Whether have you received the Communion in the *Temple Church*, accustomably, as others of the House have done?
- Item*, Whether you said of late Time, that the Marriage of Priests was unlawful, and their Children Bastards?
- Item*, You being requested in your Chamber, to go to a Sermon at *Paul's Cross*, whether, said you, That you would not hear one Knave of them all: And, that *Mr. Alvey*, the Master of the *Temple*, stood in the Pulpit like a Crow-keeper?
- Item*, Whether, after your committing to the *Fleet*, you said, that you cared not a rush for the Commissioners?
- Item*, Whether you have in your keeping a certain leud Libel, intituled, *A Knack to know a Knave*, or any other such like; or whether any other to your Knowledge, hath any such?
- Memorandum*, The two first Interrogatories, and this last, be to be Ministred to them all.

*Interrogatories for Papists. MSS. G. P. Armig.*

Other Articles there were, as Interrogatories for *T. P.* the Under Treasurer. He was interrogated, Whether he was Sworn, when he was admitted to the Office of Under Treasurer, according to the Statute, as was commanded by the Councils Letters? Whether he said not, That he divided every Sermon that he heard into two Parts; that is to say, into Matter touching Doctrine, and into Matter touching Manners? And as for Matter touching Manners, he could be content to hear it, and partly to digest the same. But as for any Matter touch-

*More Interrogatories for T. P.*

ing



**A N N O** 1567. ing Doctrine, that is to say, touching Points of Religion, you let that pass, and care not a point for it?

For J. S. and  
Paget and  
Stone;

Other Interrogatories were for J. S. and more for Paget and Stone. They were generally examined of their hearing Mass in the Temple, White Friars, or at the Spittal. Whether at Mass they prayed for the Queen? Whether they had the Books of Harding, and Dorman, against the Supremacy of the Queen? Whether they had not in their Hands any Bull of Absolution, or seen it in others Mens? Concerning their seeing a Letter or Letters, written by Harding, Dorman, Hopkins, Stanford, or any of them from beyond Sea; and what the Contents of them were?

And Shafton.

To Matthew Shafton, (and this is written with the Archbishop's Hand) were these Interrogatories put. That he was Solicitor to the Earl of Northumberland. Whether he had not his Livery, and Exhibition for the same? And where he made his Abode, during the time of the late Rebellion in the North Parts? About Contribution to Popish Rebels, and Fugitives beyond Sea, about Books, Reasons, and Arguments touching the Scotch Title, and the Authors thereof. Thus did Papists now a Days behave themselves. And of the Inns of Court in this House chiefly, did the young Popish Gentlemen shrowd themselves, and their Practices, against the Queen and the Laws. And this Eye did the Government now cast upon them. The Issue of these Examinations in the Star Chamber was, that some were reformed, and profitably reconciled to those Laws, and Ecclesiastical Orders which they had before despised; and others expelled and secluded, that were so perverse and seditiously bent, as to continue in Disorder. And the Council wrote Letters to the Antients, and Benchers, to let them know what was done with these Persons, and to furnish them with Orders for the better restraining of Popery in those Houses for the time to come. The Copy whereof the Secretary sent the Bishop of London for his Judgment therein. Which, he answered the Secretary, He liked very well: But he wished added thereto a Commandment to the Benchers of every House, that in calling Men to the Bench or Bar, they should reject all those that were notoriously known, or vehemently suspected, to be adversaries to true Religion, until they had sufficiently purged themselves. And to this effect the Bishop had delivered his Mind in a Letter himself. This was in the Month of May.

The Councils  
Letters to the  
Inns of Court.

Bishop of Lon-  
don.

A Lasco dies,  
Epistol. MSS.  
Eccles. Belgic.  
Lond.

Johannes a Lasco, having been the first Superintendent over the Foreigners Church in London, in the Reign of King Edward, and a Person of the Nobility of Poland, we will take occasion here to mention his Death, which happened in January this Year, at Frankford: Where he left a Wife, scarce known to any, in great Trouble; as he had buried one before in England. He had a Son named Thomas, and a Daughter Barbara, at Groning. This Grave and Learned Man, upon the coming in of Queen Mary to possess the Crown, removed with his Church of Germans, beyond Sea. Being afterwards at Frankford, he laboured much to settle a right Understanding in the Doctrine of the Sacrament, between the Protestants, Lutheran, and Reformed. Which was the Cause, that in the Year 1556, he went from Frankford, to the Elector Palatine, and the Duke of Wittenburg, endeavouring the Meeting and Conference of Learned Men, about the said Matter of the Sacrament. Of this Peter Martyr, from Strasburg, acquainted Utenbovius, at London, by Letter. But knowing well the Heat of the Lutherans, especially at that time, thought it unreasonable, as he wrote in the said Letter, and that it would be without any Fruit. Quo enim magis hæc ambiuntur, animi Adversariorum magis exasperantur, i. e. The more these Things are laboured for, the more are the Minds of the Adversaries exasperated; yet I pray God to send good Success. And it proved as that good Man feared. For this produced a hot Dispute with Brentius; of which there was afterwards a Narration writ, wherein A Lasco was much misrepresented in what he had said.

His Picture.

Dan. Van-Mil-  
dort.

This Pious Man having been the great procurer of the Church of the Augustin Friars for the Protestant Strangers, and the first Minister thereof, his Picture was there hung up, and kept in the Library in Memory of him, until the Fire of London, when it was conveyed away, and could never since be heard of, as I have been told from an ancient Member, and Elder of that Church. What

A Lasco



*A Lasco* was in his younger Years, may be learned from a Character *Erasmus* gave him, whom he called *Baro Poloniae*, in a Letter to *Reginald Pole*; *Clarissimum Majorum Imagines, Dignitates amplissimæ, spes ampliores, Ingenij mira vena, Eruditio neutiquam vulgaris, ne tantulum quidem addunt illi Supercilij: i. e.* That his Ancestry, his Honours, his Expectations, his wonderful Ingenuity, his uncommon Learning, did not in the least puff him up. He went away from *Basil* from *Erasmus* there, in the Year 1525, towards *Rome*; whose Departure, saith *Erasmus*, even killed many that knew him, and among the rest himself. So great a Love he left behind him among those, with whom he conversed.

A N N O  
1569.

*Erasmus's*  
Character of  
him.  
Ep. 17. lib. 18

This is the first time I meet with the Names of the Archbishop's Children, recorded. In a Register of the Decrees and Orders, of the Dean and Chapter of *Canterbury*, it is noted, that the Office of the Actuary of the Court of Audience was granted by the Archbishop to *Matthew Parker*, and *John Parker*, Gentlemen. And the Office of Principal Register was granted to the said *John Parker*, and *Matthew Parker*, and *Thomas Pede*.

Offices conferred upon  
the Archbishop's Sons.  
*N. Battely.*

Which *Matthew*, being now Eighteen Years of Age, was, December 29, married to *Frances*, a Woman afterwards renowned for her Virtues, one of the Daughters of *Barlow*, Bishop of *Chichester*. She being not long after left a Widow, disposed her self in Mariage to Dr. *Toby Matthew*, that learned and eloquent Divine, Dean of *Christ's Church*, *Oxon*, Dean of *Durham*, Bishop of *Durham*, and Archbishop of *York*, successively.

Archbishop  
*Parker's* Second Son  
marries.  
Dr. *Toby Matthew*.

We said something the last Year concerning the Fatherly Care of our Archbishop, for *Benet College*: Now we shall add a Passage or two more. The Master, Dr. *Pory*, who was also Minister of *Lambeth*, and a Prebendary of *Westminster*, was now superannuated, and so not fit to reside, and act there, as he ought to have done. Which contributed much to the Disorders in that House; And was the reason the Archbishop had, for two or three Years past, moved him to resign up his Mastership; a Thing he always seemed loth to do. But with calling on him, he prevailed with him about *Christmas*, to do it. And *Pory* went down for that Purpose. But he resigned up, as he said, all his Joy with it. For with that Academical Preferment, his Mind seemed more to be delighted, then with his other Dignities. But while the Archbishop, now in *March*, expected his Return back again to *Lambeth*, where he lived, he perceived that he was minded, with his Mastership, to resign up all he had besides. And by a Letter to the Archbishop, he signified, that he was content to resign up his Prebend to his Successor in the Mastership: Namely, to one Mr. *Aldrich*, then Senior Proctor. He was known to the Archbishop, according to the Character he gave of him, to be an honest young Man, and skilled in the learned Tongues; as also in *French* and *Italian*, and as he trusted, like to do Service in the Realm hereafter. Whereupon the Archbishop laboured to obtain this Prebend for the new Master: And for that Purpose wrote to the Secretary to prefer *Pory's* Resignation to the Queen with Favour, and he doubted not it would be well bestowed. He sent also another Message to the Lady *Stafford*, a great Lady of Honour, about the Queen, that she might also speak some good Word, for the Love of her Son, who then was of that Colledge.

Procures the  
old Master of  
*Benet College*  
to resign.

*Aldrich* succeeds.

That *Pory* had kept this Headship so long, was commonly imputed to the Archbishop; and that he stayed him in it, in hopes to be his Executor, for he was reckoned to be very rich. But the Archbishop, to take off any such sinister Opinions of him, "Protested, in good Faith, to the Secretary, that he looked not to be advantaged Five Shillings by him, nor would be either his Executor, or Supervisor, if God should take him to his Mercy. But he might live, and spend all, said the Archbishop; and so he had, for ought he knew: And that he was but a poor Man, contrary to the Worlds Opinion of him.

Clears himself of a false  
imputation  
of a Design  
upon him.

Whether *Aldrich* enjoyed this Prebend, I know not: Yet in order to it, he had the Endeavours of the Archbishop, and his good Character of him to the Secretary. The Mastership was actually in his Possession, chiefly by the means of his Grace's Recommendation. But the good Archbishop was mistaken, and *Aldrich* proved ingrateful. For afterwards he created a great deal of Vexation to his Patron; insomuch, that some few Years hence we shall see, how he laboured all he could to

The new  
Master proves  
ingrateful to  
the Archbishop.  
Ad. ann. 1573.



**A N N O** out him of this Masterhip, as he had been very Instrumental to bring him into  
**1569.** it: And at last got it voided of him.

The Arch-  
 bishop founds  
 Scholars  
 from Canter-  
 bury;

To this his beloved College, he shewed his great Affection this Year, as he had upon all Occasions done before, by obtaining and granting Benefits to it. And he so prudently ordered it, that certain Schools and Counties felt the Benefit of it too. First, by an Indenture, dated *May the 22d, Ann. Regin. 11.* it appears, he appointed two Scholars to be sent from the Free School in *Canterbury* to *Benet College* in *Cambridge*, and procured for their Salaries Yearly, Six Pound Thirteen Shillings, and Four Pence, payable out of the Rents of the Hospital of *East Bridge*. Which the said Archbishop had by his Pains and Diligence, encreased and augmented, to the Revenues of the said Hospital, over and above what the Original Endowment of that House was. And hereupon it was decreed, between the Master of the said Hospital, and the Master and Fellows of the said College, and their Successors, that the said Master, with the Assent of the Dean of *Christ's Church, Canterbury*, should always send from the said School, according to the Condition of the Time, (until the Number of Two Hundred Years should be compleated) two Scholars born within the County of *Kent*. For which the said Master of the Hospital should, out of the annual Rents thereof, make the Payments of the said Salaries, as aforesaid.

The foresaid Indenture of the 22d of *May*, was made between *William Murphet*, Clark, Master of the Hospital of the Poor of *East Bridge*, in the City of *Canterbury*, and *John Porie*, D. D. Master, or Keeper of *Corpus Christi College*, in *Cambridge*. The said *William*, and his Successors, to pay to the said Master, or Keeper, Yearly, at the Choir Door in the Church of *Westminster*, on the West part of the said Church, at the Feast of *St. Michael*, the *Archangel*, or within Thirty Days next following, the Sum of Twenty Seven Pound, Thirteen Shillings, and Four Pence, for, and during the Term of Two Hundred Years. In Consideration of which, the Master, or Keeper of the said College, should admit and receive into the said College, for the Encrease of the Number of Scholars there, two Scholars to be named, and chosen by the Master of the Hospital, and Dean of *Christ's Church, Canterbury*, to be taken out of the Free School in *Canterbury*, and such as should be Born within the County of *Kent*.

And from  
 Norfolk, Suffolk,  
 and Lincoln.

And further, by another Indenture, dated the last of *May*, this same Year, it appears the Archbishop obtained from the Queen, out of certain Tenements, Situate in *Westminster*, in a Place called *Long Ditch*, in the Parish of *St. Margarets*, an Annual clear Rent, of Eight Pound, Thirteen Shillings, and Four Pence, for the more happy Progress and Encrease of Three Scholars in the College of *Corpus Christi*, or *Benet College*. And because the foresaid Cathedral Church of *Canterbury*, had some part of their Farms, and Possessions, within the Counties of *Norfolk*, and *Suffolk*, by a certain Agreement and Consent, it was determined, that two of the three foresaid Scholars, might be freely taken by the Dean and Chapter, out of them, who were the Children of their Tenants, in the said Farms and Possessions, if their Parents did crave and desire it. The third to be of the County of *Lincoln*, of the Cathedral Church whereof the Archbishop was sometime Dean. Which Three, after they should be sufficiently instructed in Grammar Learning, the said Dean and Chapter were to send from the School to the said College, to enjoy the same Benefit, Table, and Stipend, as other Scholars of that College had a Right to; as by an Instrument between the said Dean, and Chapter, and the foresaid Master and Fellows did appear. And here the Archbishop made a wise *Proviso*, viz., That the Master and Fellows might encrease, or diminish, the said Sum to the Scholars, according as the said Living should encrease, or diminish: Foreseeing what Improvements might in after-times be made of those Tenements.

Founds two  
 Fellowships,  
 and two Scho-  
 larships more,  
 for *Norwich*.

Still further, this same Year, he founded two Fellowships, and two Scholarships more, in *Benet College*, appropriated to *Norwich*. For which, and other charitable Uses, he payed Three Hundred and Twenty Pounds to the Maior, Sheriffs, Citizens, and Commonalty of the said City. In Consideration of which Money, there was an Indenture made, *August the 6th, 11. Regin.* between the said Maior, Sheriffs, &c. and the said College; wherein the former gave, and granted,



granted to the College, an Annuity of Eighteen Pound of lawful Money, out of all and singular, the Messuages, Lands, Tenements, &c. lying within the Parishes of the said City, Hamlets, or Fields, belonging unto the same, which they had in the Right of their Corporation; to employ the same Annuity for several Uses and Purposes. As to the Use of two Fellows Yearly to be found, and to continue within the said College; likewise to the Use, and towards the Exhibition of two Grammar Scholars, to be sent out of the Schools, at, or in the City of *Norwich*, *Wymondham*, or *Aylsham*, to the said College; and other Uses.

The Archbishop also made certain Articles, or Ordinances, concerning these two Fellowships, and also concerning the Ninth and Tenth Fellowships, and concerning the two *Norwich* Scholars. *Viz.* That these two Fellows be called *The Norwich Fellows*, and always to be at the Order of the Election of the Master and Fellows of *Corpus Christi* College, as they chose other Fellows of the same House. That these two Fellows might enjoy any Pension, or Canonship, Prebend, or Prebends, in any Cathedral, or Collegiate Church, without Cure, valued not above Ten Pounds in the Book of First-Fruits, and Tenths; And that the Ninth and Tenth Fellows might enjoy, with their Fellowships, the like Ecclesiastical Livings, valued not above Six Pound in the said Books. By Reason of which Preferments, the said Four Fellows were bound to reach freely the Five *Norwich* Scholars. That if the two *Norwich* Fellows, the Ninth or Tenth Fellows, or any of them, would not, or could not, enjoy in their own Persons, such Canonship, or Canonships, Prebend, or Prebends, that then the Master, and Fellows, for the Time Being, should have the Disposition thereof, *pro hac vice tantum*, with such convenient Consideration, as should seem best unto their Consciences, to the Relief of the Four Fellows aforesaid, and Five *Norwich* Scholars. And that every the said Fellows, at the Acceptation, or Presentation of the said Ecclesiastical Livings, should enter into sufficient Bonds to the Master and Fellows, and that at their Departure out of the said Fellowships, they should resign up their said Ecclesiastical Livings, to the Behalf of such as should succeed them in their Rooms.

Makes Ordinances for them.

And here let me add, that for the more Convenience and Benefit of the Scholars founded by him, he afterwards, *Anno*, 1574, allotted them Chambers in the College, and procured them several Books to be used in common by them in their Studies. Whereby he saved them much Money, that must otherwise have gone out of their Purses to provide them. The Chambers were on the East Side of the College; for Three of which, (if no more) the Archbishop provided Implements, *viz.* Beds, Mattresses, Bolsters, and Coverlids of Tapistry, Chairs, and Tables; that is, one of each sort belonging to each Chamber. Which cost him Ten Pound, Eight Shillings. The Books which were for the common Use of all the Six *Norwich* Scholars, were chained, and remained within the Under-Chamber of the Tenth Chamber on the East Side. And they were these,

Provides his Scholars Chambers;

*Textus Biblicæ cum Gloss. Lyræ in quatuor Voluminibus.*

*Novum Testamentum Græcum, cum Versionibus Vulgat. & Erasmi.*

*Paraphrasis Erasmi super Novum Testament. in duob. Voluminib. Latine.*

*Concordantiæ Bibliorum.*

*Lexicon Græco-Latinum, recognitum An. 1562.*

*Thesaurus Linguae Roman. & Britannic. per Thom. Cooper, Anno 1565.*

*Thesaurus Linguae Latin. in trib. Voluminib. recognit. Anno 1561.*

*Lexicon Latino-Græc. Anno 1554.*

*Historia Antiquitat. Cantabrigiæ. Anno 1574.*

And Books.

This Year the Archbishop expressed a further Testimony of his Good Will to his Native City of *Norwich*, by presenting (as a New-years Gift) a Bason, and Ewer, whole Gilt, weighing an Hundred, Threelcore, and Fifteen Ounces, to the Maior, Sheriffs, and Citizens thereof. For which they gave a Bond of an Hundred Pound, to *Benet* College, never to alienate it, except for urgent Causes of Necessity, as might be thought reasonable to the Master of the said College. On the outward bottom of the Bason was this inscribed, *MATTHÆUS PARKER,*

Gives a Bason and Ewer to *Norwich.*



A N N O 1569. *Norwicens. Archiepisc. Cantuar. dedit eidem Civitat. i. Jan. Anno Dom. 1569. & anno Consecrationis suæ XI. Aetatis suæ vero 66.*

Preferred by  
the Archbi-  
shop.  
Regist. Parker.

I meet with these Persons, preferred this Year by the Archbishop; viz. *Radulphus Cavelarius*, (Hebrew Professor at Cambridge) admitted, Jan 27. to the Seventh Prebend of *Christ's Church, Canterbury*: And *Thomas Laruse*, Clerk, admitted the 13th of February, to the Government of the Hospital of *East Bridge* in *Canterbury*.

*Cecil*, the  
Archbishop's  
great Friend,  
recovers the  
Queen's Fa-  
vour.

I end this Year with the Emergence of an excellent Man, Secretary *Cecil*, out of a very great Danger of Disgrace, if not of Death; most of the Great Men about the Queen, combining to bring her into Displeasure with him. He was the Archbishop's chief and fast Friend, and to whom he constantly made his Applications on all Occasions, (as is evident by what hath been already said) and so did all the rest of the good Bishops in their Affairs and Necessities. So that on his Safety and Credit with the Queen, the Churches Welfare in great Measure depended. In what Strength and Security this great Patron and Friend of the Archbishop and Hierarchy now again stood, after a desperate Shock, I had rather express in his own Words than mine: Writing thus to a Friend of his. 'I am in Quietness of Mind, as feeling the nearness and readiness of God's Favour to assist me with his Grace, to have a Disposition to serve him, before the World. And therein have I lately proved his mere Goodness to preserve me from some Clouds or Mists; in the midst whereof I trust mine honest Actions are proved to have been lightsome and clear. And to make this Rule more proper and special to be applied, I find the Queen's Majesty, my gracious good Lady, without Change of any Part of her old good Meaning towards me. And so I trust only by God's Goodness to observe the Continuance. I am also presently moved to believe, that all my Lords from the greatest to the meanest, think my Actions honest and painful, and do profess inwardly to bear me as much good Will as ever they did heretofore.'

### The End of the Third Book.

THE



T H E  
L I F E and A C T S  
O F  
Archb. P A R K E R.

B O O K IV.

C H A P. I.

*A dangerous Year. Bomelius an Astrologer imprisoned by the Archbishop; Fortells great Dangers impending. He sends Messages thereof to the Archbishop; And the Secretary. The Archbishop consulted with for the vacant Bishopricks. His Judgment of Persons nominated thereto. The Bishop of Worcester resolved upon for London. His Unwillingness to accept it.*

**W**E are arrived unto the Year 1570. a Year of Danger. And England was now full of Fears and Expectations of great Evils to befall it. The Papists grew confident, and cheered themselves with mighty Hopes, that their abolished Religion should be soon restored again. And many feared the Queen's Death from Figures that were cast of her Nativity and Reign. There was now in England, one Dr. Bomelius, a Foreign Physician of great Fame, pretending to be skilled much in Art Magick and Astrology, as well as Physick; perhaps the Son of Henricus Bomelius, a Preacher of God's Words at Wezel, and that wrote a Copy of Verses, printed before Bale's Centuriest. The People resorted extremely to him to be cured of their Sickneses, having a wonderful Confidence in him, and in his Magick. The Noise of him fled to the Court. But for practising Physick, and that Art without License, and tampering with the Common People, and propably some other dangerous Practises of his, he had been by the Archbishop imprisoned in the King's Bench, and was there a close Prisoner for some time. A little before Easter, the Archbishop gave him Liberty to be a Prisoner at large; yet charging the Keeper, that he should practise no more upon the Queen's Subjects; and in the beginning of April intended to have taken Bond of him shortly to depart the Realm, according to such Purpose as the Archbishop had a good while towards him, and not disliked by certain of her Majesty's Council, as Sir William Fitz-Williams told him from the Lord Keeper and the Secretary. But when he was ready to take this Bond, he was prevented by Bomelius himself, who sent his Wife to him with a Letter, dated April 3. The Contents whereof were, That he was desirous to have Leave to come to his Grace, to forewarn and give Notice of some great Danger impending over the Nation at that Time. That so the Archbishop, by discovering speedily unto the Queen what Bomel should revele unto him, by Prayers,

An Astrologer portends Danger to the Nation; And

Desires to come to the Speech of the Archbishop;



A N N O  
1570.

Numb. LIX.

But he sends  
him to the  
Council.

The Bottom  
of the Arch-  
bishop's  
Barge bored  
with Holes.

Bomelius  
writes to the  
Secretary,  
concerning  
the Queen's  
Nativity.

Writes to  
him again,  
concerning  
his Departure  
to Russia.

Prayers, diligent Preparations, and moderate Counsils, the Storm might be diverted, or at least mitigated. The Letter may be found in the *Appendix*.

Our prudent Archbishop did not think fit to have this Man before him alone; but because the Contents were of high Importance, the very same Day he wrot to the Secretary, that he thought it best to send *Bomelius* to their Honours of the Council, where they might examine him more sufficiently. He knew not what this Person had to say, but he feared, as he wrote, the Devil was busy in Mischiefe. The Archbishop, indeed, was the more jealous and suspicious of Malice at that Time, there being a mischievous Practise, as he heard, intended against the Queen's Navy, by poisoning the Ordinance and Victuals.

He saw, as he added in his Letter, *Judas non dormit*: And how there was some Spight reached also to him but the last Term, when some Sons of *Belial* gauged his Barge in divers Places in the Bottom. That if it had not been espied, he [the Archbishop] himself had like to have been drenched in the midst of the *Thames*. On which he modestly made this Reflection, "That would indeed have been no great Loss of such an one as he, but he would have been sorry his Family should have perished, [which were in the Barge with him] or that such *Incircumcisi Philistæi* should have gloried by insulting with, *Ubi est Deus eorum?* But as to *Bomelius*, he said, that if his Secresy were but an Astrological Experience or Prediction, it was the less; but he feared further, that it was of some Conspiracy. *Sub omni Lapide*, as he concluded, *scorpio latet*. Yet, *Quia timidi mater non flet*, I am thus bold, peradventure more suspicious than I need, but I refer all to your Wisdom. *Bomelius* accordingly was brought before the Secretary, and had some private Communication with him.

And, April 7. this learned Astrologer writ to the Secretary: The Contents of whose Letter was, That by his Judgment upon the Scheme of the Queen's Nativity, and another Scheme drawn at her first Entrance upon her Kingdom, he had discovered to him, what Course was to be taken for the Good of the Nation. He sent the Secretary also a Fragment of a Book by him writ, entituled, *De Utilitate Astrologiæ*. Where he had made an Observation, that at the Revolution of Five hundred Years, all along the History of Countries, and particularly of *England*, great Changes had happened in the respective Kingdoms. And this he proved down from *Brute*, to the present Year 1570. And he reckoned from the beginning of the *Norman* Conquest to that Year, were 502 Years. This Fragment, together with his Letter to the Secretary, I have in my Possession. He promised the Secretary, that when he should be admitted to his Presence, he would then open before him the Judgments of the Two Schemes, namely, that of the Queen's *γένεσις*, and of the Beginning of her Reign.

Soon after he wrot again to the Secretary, "That it was now near a Month since he had offered his Service and Pains to the Queen, and had directed a way to remedy the present Intestine Evils without any Effusion of Blood. But that the delay of the Time shewed, that as well his Pains as his Device was not accepted. Since therefore the *Russia* Ambassador had several times sent Messengers to him, and desired his Service, not without the Promise of a large yearly Reward, and he had determined to do nothing in this, as well as other things, without the Secretary's License and Counsil; he earnestly desired him to declare his Mind to his Servant whom he then sent, before the said Ambassador on Sunday following should present to the Queen *Bomel's* Supplication, therein shewing the Cause of his Detainment in Prison, and craving a free Departure from this Island into *Russia*. That the Secretary would hereby do him a very great Pleasure, and oblige him for ever. That if the Queen's Majesty were minded to use his Pains, he should be always ready at her Command; but if she granted him Liberty to depart, the Secretary should not only know, by his Letters to be sent to him from those Parts, the Maners and Tempers of the *Muscovites*, and their Neighbours, the Quality of the Air, the Situation of the Country, and other things memorable there, but he should also every Year receive from him Presents, as Testimones of his thankful Mind, which that great Country produced. And lastly, That if he could not be profitable to her Majesty by his Art, he beseeched the Secretary that he would second the Ambassador's Petition for him to the Queen, and prevail with her for his Liberty. Which he doubted not



"not he would do out of his accustomed Humanity and innate Love towards  
"learned Men. A N N O

What ear was given to this Man at the Court, and what afterwards became of him, I know not. But indeed *Bomelius* gave Credit to his Art, as well as his Art gave Fame to him. For this Year, as was said before, was a Year of extreme Danger and Apprehensions unto the Queen and Kingdom, both from the *Spaniard*, the *French King*, and *Scotland*; all which threatened an Invasion. And a new Rebellion began to break out at Home in the Parts of *Norfolk*. And the Pope by a Bull, which an *English* man brought into *England*, deprived the Queen of her Kingdom, and absolved her Subjects from their Allegiance. And finally, certain Popish Conjurers foretold strange Changes to happen this Year. But yet God brought the Queen to the End of this Year safely and successfully, and of many more.

1570.  
This a dangerous Year to England.

The See of *York* had been long void; and tho' *Grindal* Bishop of *London*, being a North Country Man by Birth, was the last Year Nominated to succeed there, yet still to the beginning of this he remained in *London*, and was neither Consecrated nor gone to *York*, because the Dioces of *London* was not yet filled by another, the Queen being still unresolved. The Archbishop again did his part by telling the Secretary, by a Letter, *March* the 30th. that her Majesty should do prudently to be at a point in these By-matters. The delay whereof would work, he said, more Displeasure to the See of *York*, than she heard of. And one Argument more he used with the Secretary, to persuade the Queen to hasten; and that was, that he was then preparing to go into *Kent*, his own Dioces, where he had not been, as he told the Secretary, a good while, and that he was lookt for, and he trusted should do some Service there. And if these Persons, which were to be Confirmed some, and some Consecrated, were ready, so that it might be done for them, while he was at *Lambeth*, it would save them much Charge; or else they must come to him to *Canterbury*. Wherefore he prayed the Secretary to obtain the Licence and Favour of her Majesty thereunto.

The Archbishop hastens again the filling the vacant Sees.

But this Matter was not dispatched so. For now again the Third or Fourth time, when the Thoughts of filling the Vacant Sees came into the Queen's Mind, the Archbishop was called upon again by the Secretary for his Judgment, both as to a Successor to my Lord of *London*, and a fit Person for *Oxford*. As to the former he said, "That altho' he had formerly written his Judgment boldly [for *Aylmer*], yet at that present he thought thus, That her Majesty could have none of such as were in Place of Bishops, to begin new Game again [according to his blunt Way of Speaking] for Fees and Fruits. And therefore he thought, except it were the Bishop of *Hereford* [*Scory*] in Respect of changing one Misery for another, [living it seems at *Hereford* very uncomfortably] he, nor any other would take it. For as the Poet saith, *Negotiorum vim qui sibi velit comparare, Navem (Londinensem), &c. hac duo comparate*. Besides, that most of them [that were Bishops already] were not fit for the Place. For though many of them were too weak to use themselves in such Popularity, yet he thought divers of them not to be able to use their Place and the Time with their Easiness of Nature, as were convenient. Although, he declared to the Secretary, he must needs say of them, they were as notably well learned, and well occupied, as any Prince in *Europe* had. Then he came to some particular Persons, of whom the Secretary desired his Opinion. The one was the Dean of *York* [*Matthew Hutton*], "He took him, he said, for an honest, quiet and learned Man, but he thought him not meet for that Place. As for Mr. Provost of *Eaton*, [*Dr. Day*] another propounded for *London*, "Him in all Respects he thought meetest for that Room, and he thought the *Londoners* would take him better than the Dean of *Westminster*, [*Goodman* being another propounded] whom he judged to be a solid, grave Man, yet in his own private Judgment, peradventure, too severe.

His Judgment as to that of *London*.

*Aylmer*.

Dean of *York*.

Provost of *Eaton*.

Dean of *Westminster*.

As for *Oxford* Bishoprick, he said, Mr. *Cooper*, as Dean [of *Christ Church*] could not have it, nor could the University well forbear him. Mr. *Westphaling* [another propounded] was a wise, sober Man; but because he was but a Prebendary, [of *Christ's Church*] and not Master of a College, he was peradventure the less meet; he meant, because the Bishoprick wanted an House. And for that

As to that of *Oxford*.



A N N O  
1570.

*Bickley.*

The Bishop  
of Worcester  
pitched upon  
for London.

His great  
Unwilling-  
ness to ac-  
cept it.

that Mr. *Bickley* was Master of an House, [viz. *Merton*] and kept thereby a Port of Worship, the Archbishop thought he would well serve the turn. And he knew that he was disciplinable, and would be ruled by Council, and was of his own Nature both sincere and stout enough, and apt to govern. But because *Bickley* was his Chaplain, he added, that he spake this not of Partiality, for he did but hurt him; howsoever, said he, the World take such things for great Preferments. But that he weighed more his Duty to the Queen's Majesty in her Service, and to the Commonwealth, then the Respects of Mens Quiet. That this was an odious Argument of writing in such Comparisons: But he knew, he said, to whom he writ. But notwithstanding all these Attempts and Discourses, *Oxford* was not disposed of, nor shall be many a Year yet.

And a Person is brought into the Dioces of *London*, that was scarce thought of; namely, *Sandes*, Bishop of *Worcester*. *Sandes* was in his Nature a stirring and stout Man, a Promoter of the Queen's Ecclesiastical Commands: One that had been a Bishop a great while, and so acquainted with the practical Part of the Office: One, who in former Times had resided often in *London*, and was still very dear and beloved to the Citizens. These things among others considered, the Queen pitched upon him, as the properest Man to be Bishop of *London*, laying aside all others in Nomination. The Secretary forthwith in the Month of *April*, dispatched a Letter to him to come up, signifying withal the Queen's Pleasure. But he, on the other Hand, was extremely loth, upon many accounts, to stir from *Worcester*; knowing well what a troublesome Office it would be to be chief Pastor here, as also no doubt it somewhat swayed with him, the new Charges of Fees and Fruits, as the Archbishop had mentioned before.

This made him send his private Letters to the Secretary, shewing his great Unwillingness, and earnestly entreating him to use his Interest to get him excused, and to propound some other Person to the Queen. He urged his great Inabilities for so eminent a Place, declining it upon the Account of his Wants in Mind, and Infirmities in Body. His Chancellor, indeed, had done what he could at the Court, to further his remove to *London*; probably out of hopes of making some Benefit to himself, if his Bishop were translated hither. He had hinted also to some, as though the Bishop would be willing to make this Change; and it came to the Secretary's Ears. But all this was said and done without the Bishop's Consent or Knowledge. More Letters still did *Sandes* write to Court, to get himself off; for he was altogether unwilling to take the Place upon him. But the Secretary at last grew angry with him; sending him Word by his Chancellor, that the Queen had, in her special Favour, pitched upon him above all others, and that her Majesty misliked to alter her Determination. He was also fundry Ways informed of the Clamours in *London* against him for his refusal, and how that People with an universal Consent had desired him. So that in Conclusion, partly fearing the Clouds of the Queen's, and the Court's Displeasure, and partly touched in Conscience, he wrote to the Secretary, that if none other were resolved upon, he did submit, and would accept the Office: Looking upon this Determination of the Prince and Council, and the Desire of the Dioces, to be a Calling, which in his Conscience he ought to obey and comply with. This, he said, touched his Conscience very near; the Calling of the Prince and Privy Council, the Calling and Consent of the whole People, and his Private Friends earnestly requiring the same, had moved him to think this Calling was of God. Nor was the Displeasure of the Secretary a small Motive to him. For the Bishop having sent a Letter to the Secretary by his Man, signifying that he would accept it, though much against his Will, the Secretary was in some Heat, that he shewed himself so backward, and expressed the same in the Answer he gave to the Bishop's Servant. Which he acquainting his Lord with; it occasioned another Letter to the Secretary, shewing now some more Degrees of Willingness than before; but expressing great Trouble, that the Secretary was offended with him. "He looked, he said, for Comfort and good Advice, but he seemed to reap Grief and Displeasure. That he gave no just Cause of Offence; his Conscience stood clear. That he ever loved and honoured him before all other Men. That he had been, and would be ever ready at his  
"Commandment



“ Commandment in what he could ; and where he could not otherwise pleasure  
 “ him, he daily commended him in his Prayers unto him, who could in  
 “ all things benefit him. That if he glommed upon him, he should serve  
 “ *Christ's* Church with less Comfort, and less Profit. The World thought, he  
 “ said, that he was his Friend, and that he might do somewhat with him.  
 “ And that if the Papists should learn this misliking, they would easily over-  
 “ throw him, and that would much weaken his Work in God's Church. His  
 Chancellor also had told him, that his good Friend and Patron, the Earl of  
*Leicester*, was much offended with him, because he had addressed to the Secre-  
 tary, and not to him, and that he had expressed as much to the said Chancellor  
 in Words. So that he had in effect lost him for that neglect. Upon which he  
 said, “ Evil was his hap, if the Secretary should mislike of him also. In short, he  
 “ told him, that if he bad him come up, he would, and take the Office upon him,  
 “ whatsoever became of him, standing to his Favour and Courtesy : And for that  
 “ matter, he should wholly dispose of him ; and prayed him to send him Three  
 “ Lines to know what he should do, and whether he were discharged, or expected  
 “ up. So true was it, that the Bishops in those Days did not care for Removals,  
 especially to the busy Dioces of *London*, as the Archbishop had signified before to  
 the Secretary. And thus was the Archbishop put by of the Person, that he so  
 earnestly recommended for *London* ; no question, by some of his Enemies at Court.  
 Which he, with some trouble and regret, could not but take Notice of. But  
 he past it by in Silence.

A N N O  
1570.

## C H A P. II.

*Manchester College in Danger. The Archbishop interposes with the  
 Secretary about it. The Court of Faculties, a Vexation to the Arch-  
 bishop. Refuseth to give a Dispensation to a Boy. Displeasure taken  
 against him by the Earl of Leicester, for the denial. His Plea for  
 himself. He makes Rules for his Faculty-Court. A Latine Cate-  
 chism by his Means comes forth ; To be taught in Schools.*

**P**ITTIFUL now was the Case of *Manchester College* in *Lancashire*, and near  
 a Dissolution ; where good Preachers were, or might have been resident,  
 for the Instruction of the Northern People, where preaching was most wanted,  
 and Ignorance of true Religion abounded. Some Gentleman of the Court  
 [ *Mr. Killigrew* as it seems ] having obtained of the Queen Letters to that College,  
 to make some disadvantageous Lease of the best Revenues of it ; the Warden was in  
 Trouble for some time, about it, unwilling in point of Conscience to grant it : So  
 that he chose honestly rather to resign his Wardenship wholly, than to do it. He ap-  
 plied himself in this strait to the Archbishop : Who represented the Matter to the  
 Secretary ; and laboured, that by his Interest with her Majesty, the best might be  
 made of such a Dammage to the Church ; signifying to the said Secretary by his Let-  
 ter, That the Warden being weary of continuing in that College with such Incum-  
 brance, as he had thereby, and having no Hope to be relieved hereafter of his Trouble,  
 except he betrayed that College, with giving over a Lease of the best Lands it had,  
 had desired to relinquish it to her Majesties Disposition ; so that it might be con-  
 verted to some College in *Cambridge* : Which might hereafter send out some  
 Preachers to inhabit that Quarter ; and also by the rest of the Revenue to main-  
 tain certain Students. This Motion of the Warden, the Archbishop espoused,  
 undoubtedly to prevent the whole Revenues from being quite swallowed up,  
 which he saw at present in such imminent Danger. For he thought, as he  
 wrote further to the Secretary, that he should do a good Deed in moving her  
 Highness to this Alteration ; and to procure the turning of the Lands to *St. Johns*  
*College*, where he was brought up for the first beginning of his Studies,

Manchester  
College in  
Danger.Paper House  
May 4.  
The Archbi-  
shop's Ad-  
vice about it.



*A N N O* with what Condition of Order might seem best to his Wisdom. And hereby the Archbishop said, that in his Opinion, he should shew himself a good Benefactor:

1570.  
The Revenues diminished.

Dean Nowel applied to:

But notwithstanding this Motion, the College was not quite dissolved, yet it became dispoiled of these before said, her best, Revenues; being granted away by another Warden, perhaps procured to succede for that End and Purpose. For to relate what I find of this College about Six Years after, viz. Anno 1576. when the College was in a very ill Condition, by reason of an ill Warden, whose Name was *Herle*. Complaint being made of him above by the Fellows, whereof one *Carter* was the Chief; a Commission was issued forth to the Lord Treasurer *Burghley*, and Secretary *Walsingham*, to make Inquisition into his Embezzlements, and other his Actions relating to the College. And in the very Time of the Trial of the Truth of Mr. Wardens Dealings, as those Two Noble Persons had appointed, the Lease of the chief Revenues of the College, were under the Great Seal past over unto Mr. *Killigrew*, Gentleman of Her Majesties Privy Chamber; and that upon such Conditions, and small Rent as was by the said Warden granted, (as the abovesaid *Carter* had informed Dr. *Nowel*, Dean of *St. Pauls*) to the utter undoing of the said College, unless some Remedy were had. Whereupon the said *Nowel*, a Native born of *Lancashire*, out of Compassion to this College, Town and Country, took upon him to sollicite the said Lord; acquainting him by Letter with this Destructive Lease; and beseeching both him and the said Secretary *Walsingham*, in respect of the good Instruction of the whole People of that Country in their Duties to God and her Majesty, to be a Means that the said College might be preserved in some convenient State; and that the said Warden, the Author of the ruin of the said College, (according as their Honours had already taken Order by their Letters) might receive no Rents of the said College, until such Time as his Doings, by the return of the Depositions to the Articles into the Country directed, were fully examined and tried: And likewise that Mr. *Carter's* great Charges, who by this most necessary Suit, must needs be greatly indebted, might be considered.

What the Issue of this Commission was I cannot tell; but I suppose, that considerable Revenue in the Lease granted to *Killigrew* was past recovery; and *Herle* thrown out of the Wardenship, as he deserved. The College curtailed of its Incomes, was founded anew by Queen *Elizabeth* two Years after. But now to return back to our History.

The Archbishop wisheth the Court of Faculties dissolved.

Our Archbishop had much trouble with the Court of *Faculties*, at divers times; having been put upon granting Dispensations, which himself liked not of. In so much as he had a long time offered in Convocation to his Brethren, to procure the Dispatchment of that *Offensive Court*, as he called it. And the same he signified unto the Secretary and the Privy Council. For he had, he said, more Grief thereby, then Gain, wishing it were wholly suppressed, as Reason and Statute would bear with all; or else committed to some others, that could do it, to use his own modest Words, with better Discretion. It nettled him also, that divers in their open Sermons, and others in their private Letters, accused the Management of this Court. And therefore he wished it were committed to some others, that could do it with better Discretion, and, as he said, he was sure there were many. For so several have profest, said he, in their Sermons and Letters.

Suit to the Archbishop, to dispense with a Boy to hold a Prebend.

There arose a new Fatigue to our Prelate from the former Cause, whereof he complained in the beginning of *April*, to his Friend. A very good Prebend, called *Riccal*, in the Church of *York*, was lately fallen void. Mr. *Hammond* of that County, a rich Man, had procured this to be granted in Advowson to him. And he intended it for his Son, a young Boy. This coming to the knowledge of the Bishop of *London*, who was now Elect of *York*, he, for Prevention sake, earnestly requested the Archbishop not to grant his Dispensation to any Child. Shortly after, the Dean of *York* wrot to him in this form of Words.

Dean of York to the Archbishop against

"I understand that Suit shall be made to your Grace, by one Mr. *Hammond* of *Yorkshire*, that his Son, a Boy of tender Age, and little Learning and Discretion, may be dispensed withal to receive a Prebend in this Church, that was

Doctor



" Doctor *Spencers*, called *Riccal*: That Prebend is a very good one, and meet  
 " for a Preacher. This Country is much destitute, and standeth in need of  
 " Preachers. His Father, that sues for it, is a great Rich Man, and *Filius hujus*  
 " *Sæculi*: Therefore, I beseech your Grace, let him not abuse your Authority  
 " to bring his purpose to pass. And then I doubt not, but it shall be bestowed  
 " upon a Preacher.

A N N O  
 1570.

The Earl of *Leicester* had first recommended to the Archbishop, one *Brookes*, a  
 Creature of his, as it seemed, for this Prebend. But when *Brookes* came before  
 the Archbishop, he shewed difficulty in yielding to him, unless the Bishop of  
*London*, who was now going to the See of *York*, could be contented; [it being  
 very reasonable the Bishop should have the Approbation of his own Prebenda-  
 ries.] *Brookes* replied, that the Earl of *Leicester* lent him for his Hand, and that  
 his Honour would prefer it to the Queen. And also, that my Lord of *London* fa-  
 voured him in his Suit. Whereupon, the Archbishop subscribed his Hand.  
 But when *Leicester* should now, according to his Word, have dispatched this  
 Business with the Queen, his mind was changed towards *Brookes*, having some  
 body else to gratify with this Prebend; namely, rich *Hammond*: Who very  
 likely by some fair Gift or Promise, had now gained over *Leicester* to be there  
 where most was to be had. But to come off with *Brookes*, and to evade the  
 Imputation of Fickleness, he pretended to him, that her Majesty had appointed  
 this Prebend to the Bishop of *London's* Devotion.

Earl of Leice-  
 ster concer-  
 ned in it.

Shortly after, were delivered to the Archbishop Letters from a certain Noble-  
 man, as I find in a Letter of the Archbishops, concealing therein the Name;  
 but it was *Leicester*. The Contents whereof were to desire, that he would grant  
 his Dispensation for the abovesaid Child; yet honourably written thus, *If you*  
*shall think it meet*. But the Archbishop thought it not meet; and so stayed his  
 Grant. But this raised a great dust against the good Archbishop, this Noble-  
 mans haughty and imperious Spirit not enduring any Incompliance. For this  
 purpose, it was urged against the Archbishop, that he had given Dispensations  
 to Children before now: And particularly, that he had dispensed with Six that  
 were Bishops Sons, for Ecclesiastical Livings. And moreover, this great Man, by  
 his sway in the Privy Council, got an Order thence, that the Secretary should  
 send to the Archbishop, to know whether he had not granted Dispensations to  
 Children. To which he answered in general Words, as the Demand was ge-  
 neral, not knowing so much particularity in the *Faculty* Matter, as he had been  
 since informed. He also offered his Book [of all such as had Dispensations  
 granted] particularly to be viewed: Which also he ordered to be recorded, and  
 sent as soon as time should serve. He expostulated also with the Secretary con-  
 cerning the unreasonable request of this Nobleman, and referred it to his Con-  
 science, Whether he thought Noblemen must be thus satisfied. " Noblemen,  
 " said he, must be, and I trust will be answered with Reason. If any will not,  
 " I refer all to Almighty God, who is the true *Nobleman* indeed. And if any  
 " Nobleman, as it seems was affirmed against him, had found any such Facul-  
 " ties granted by him, he wished the Seal might be well viewed, whether it  
 " were not counterfeited. For he knew, he said, what he had done. And  
 " that if he were sifted never so narrowly, yet it should not be found, that he  
 " had given Dispensations of Ecclesiastical Livings to Bishops Sons, neither Six,  
 " nor Three, to his remembrance.

The Archbi-  
 shop's trou-  
 ble, upon the  
 denial of it.

Nobleman.

The Secretary and the Lords of the Council, sometime before, had in the  
 Queens name, earnestly required the Bishops, as they would be accounted wor-  
 thy of their calling, to employ all their Care and Industry in procuring more  
 diligent preaching and teaching, in staying the obedient Subjects in their Du-  
 ties, and to induce others from their Disorders and Errors to the Service of  
 Almighty God, and to the good Governance of the Realm. The Archbishop  
 took occasion hence to plead for what he had done: saying, that since their No-  
 bilities had agreed together in this request, they of the Episcopal Order  
 should satisfy them especially: And as for all others, said he, in a brave stoutneis  
 and hardiness of Spirit, in a good Cause, *Cadant a latere tuo mille, & decem millia,*  
*Ecce ad me non appropinquabit. Sunt enim quidam, quos siquid juves, pluma levior gra-*

His Plea for  
 himself.



ANNO  
1570.

*tia siquid offendas, plumbeas iras gerunt.* Aiming at Leicester, I suppose, by those Words; and begging the Secretary, "Not to take Grief, as tho' these Words were written to him, with any intent to make him guilty of these Crimes; but he writ *Coram Deo in amaritudine animæ suæ*, not doubting but that his Honour had far better Contemplations; and lastly, praying, that he might have God in his Eyes, however some Noble Men will be Men. And so he sent to the Secretary Dr. Drury, who had been his Officer in that Place Nine Years; that he, and others, might be enformed of all Specialities concerning this Office.

The Arch-  
shop's Rules  
for the Fa-  
culties.  
N. Battely.

Here I think it not amiss to subjoin the Orders the Archbishop made for the better Regulation of this Court, so subject to be abused, as they were transcribed for me out of a Manuscript in the Archives of the Church of Canterbury.

*Observations for Orders to be taken in the Court of Faculties, set forth by Archbishop Parker.*

Archiv. Eccl.  
Cantuar.

I. NO Faculty to be granted but upon Petition made in Writing to the Archbishop, viewed, examined, and assigned with the Hand of the said Archbishop, or with the Hand of the Master of the Faculties, with these Words, *Fiat Petitio, prout petitur.*

II. The due and appointed Fee of every such Faculty to be subscribed under the said Petition, by the hand of the Archbishop, or the Master of the Faculties, in *hæc Verba, Tax.* { *Reg.* } Which Petition thus assigned and sub-  
{ *Archiep.* } scribed, to be a Warrant to the Clerk of the Faculties, to make out such Faculty ready to the Seal.

III. That Monday and Friday be appointed every Week for sealing Days: Whereat the Master of the Faculties, and the Clerk shall be present, comparing by Reading before Sealing the Warrant subscribed, with the Dispensation and Warrant, to remain filed in the Custody of the Clerk of the Faculties at all times for his Discharge.

IV. That the Clerk of the Faculty do subscribe under every Faculty, the Fee by him for that Faculty received: That upright Dealing may appear to all Men.

V. That the Master of the Faculties do diligently examine the Causes of the Dispenfations, with the Qualities of the Persons; whether they be true, just and reasonable. And the same Master at Two certain Days, appointed by the Archbishop, to bring all Petitions to the Archbishop to be viewed and assigned; and to insert in every Dispensation these Words, or the like, *Si Petitio Veritati nitatur.*

VI. That a great Register, or Cowcher, be kept by the Master of the Faculties, or such as the Archbishop shall appoint; wherein all Dispenfations sealed, shall be *Verbatim* recorded, with note of the Day and Time of the Sealing thereof; making to the said Book, a fair Table by Alphabet, for the Reader to search out any Dispensation granted.

VII. That all Bonds to be taken for the Indemnity of the Office, be kept in the Archbishop's House, in the Custody of such as he shall appoint. And these Bonds to be Sealed and Delivered to the Master of the Faculties for the use of the Archbishop, before any Instruments or Dispenfations be delivered to the Party.

VIII. That all Notaries shall be Sworn to the Oath, which shall be Recorded in their Instrument or Faculty.

IX. That the Clerk for inserting the said Oath, may take 12 d. and not above.

X. That neither Register nor Under-Clerk exact, by the colour of Expedition, any Sums above the Taxation, upon pain of the Law.

XI. With-



XI. Without  
express Assent of  
the Archbishop,

That no Dispensation shall pass *Pro minore*, under 18 Years at the least, with true Certificate of his Age, and that he be within Orders; and that his Friends be bound that he shall be a Minister, or else, &c.

That *de non promovendo* be not granted to any Man.

That the Clause, *de non residendo* be not granted.

The Clause of permutation be granted to Graduates only.

The Diet of 26 Miles be not omitted.

Letters *Dimissory*, be granted only to those that are of the Age of 23, or upwards.

4 N N O  
1570.

There was as yet no Latin Catechism printed, for the Use of Schools: which seemed very necessary for the instructing of Youth in sound Principles of Religion, especially of the Gentry, and such as were designed for Divinity: A Thing seriously thought upon and debated ever since the Synod of 1562. But now in June, this Year, by the Diligence of the Archbishop, such a Catechism came forth, dedicated for the more Countenance of it, to the Archbishops and Bishops of the Realm. The Author was a very learned Man, viz. Alexander Nowel, Dean of St. Pauls, London. It had passed through the Review and Correction of that Synod, and had their full Approbation. The Dean sent the Copy at first to Secretary Cecil, to whom he had Dedicated it. And in his Hands it lay, till it was offered unto the Bishops assembled in the said Convocation, as Men most meet to judge and allow, or disallow of such Matters. They allowed it, and so did the whole Lower House, who subscribed it; as Nowel himself writ in a Letter to the said Secretary, when he sent him the Catechism printed. Which Copy so subscribed, Nowel kept in his own Hands. But a Draught of this Catechism that had thus passed the Houses of Convocation, he sent to the Secretary; with whom it lodged about a Year. And then it was delivered to him again by the Secretary; and withal, he gave him certain Notes of some learned Men upon it. After some time, the Archbishop called for it, the Dean having first altered many places in it, according to the said Notes: So carefully and exactly was it reviewed and corrected to make it a standing Summary of the Doctrines of this Church. The Archbishop after this Copy had remained a while with him, demanded of him why he did not put it in Print. He answered his Grace that without the Secretaries Consent, to whom he had at first Dedicated it, he would not do it. Whereupon it seems the Archbishop conferred with the Secretary, and moved him, that so useful a Thing to the Church might no longer lie in private Papers. For he sent the Dean word, that his Honour had consented to the printing of it; and that it was to him no Matter whether it were dedicated to the Bishops, or him. And so the Archbishop allowing the publishing of it, by the Subscription of his Name, and the Archbishop of York, late Bishop of London, doing the like, it was printed by Reynold Wolf the 16th of the Calends of July, (which answereth to our 16th of June) 1570. and was dedicated unto the Bishops, because it was offered them Seven Years before in Convocation, and allowed by them all, as abovesaid.

A Latin Catechism comes forth;

Paper House.

The Archbishop calling for it.

As soon as it came forth, even the same Day, the Author sent it to the Secretary with his Letter, and the very Copy of the Notes that the Secretary had delivered him; that he might, if he pleased, compare the printed Copy and the Notes together, and thence perceive how justly the printed Book answered to them.

There wanted now nothing but a Shorter Catechism for the Use of the Younger sort of Scholars: Which the Dean, in his Epistle to the Bishops promised to draw up, contracting this longer one. And thus the Church was at length furnished by the Archbishop's Furtherance and Care, with this good and needful Work.

A Shorter Catechism;

This Catechism was printed again in the Year 1572. And in Greek and Latin 1573, and so from time to time had many Impressions; and was used a long time in all Schools, even to our Days. And pity it is, it is now so disused.

Commonly used in Schools.



A N N O

1570.

## C H A P. III.

*The Archbishop at Canterbury; Makes great Feastings. The Bishop of Chichester Consecrated. Visits his Church. His Injunctions. Archbishop of York, and Bishop of London, Elects, Confirmed. The Archbishop's good Deeds this Year. Mrs. Parkers Death, and Character. Her Charitable Legacy to Matsall Parish. Controversy about the Form and Kind of the Sacramental Bread. The Archbishop writes to the Secretary hereupon: And concerning the Crucifix in the Queens Chapel.*

The Arch-  
bishop at Can-  
terbury.

Feasting on  
Whitsunday.  
MATTHÆUS.  
A Bishop of  
Chichester  
Consecrated  
there.

The filling  
that See long  
called for.

Dr. Overton.  
Pap. Office.

Feasting a-  
gain on Tri-  
nity Sunday.  
MATTHÆUS.

AND now our Archbishop goes into Kent. And on *Ascensionday* he preached himself before the Clergy and People in his Metropolitane Church. For he preached often as well in his Cathedral, as in other Parish Churches of his Dioces. And on the *Whitsunday* ensuing, and the Two Days following, he made noble Feasting in the Hall of his Palace, to the Citizens of Canterbury, and their Wives in the same manner, as he had done before: And on *Trinity Sunday* following at the same Church, he Consecrated *Richard Courtis*, that had been his Chaplain, Bishop of *Chichester*; and that freely, and generously without taking accustomed Fees or Benefits; either to shew his respect to to him, having been his Chaplain, or because of his present Indigence; or both. And thus he affected to renew an antient Right and Custom; which was, for Bishops of the Province to be Consecrated there, at the Metropolitane Church.

This See of *Chichester* had lain vacant now near Two Years; and the Archbishop had oft, like a vigilant Overseer of that Church, called upon those whom it concerned, to have it filled. For *Barlow* the last Bishop died Aug. 13. 1568. and the next Day, Dr. *Will. Overton*, a Residentiary of the Church, gave Notice thereof to the Secretary: And added, "That it was now his part to provide them a good Bishop to succede, profitable to the Church, and necessary to them that belonged to it: Since every where all was in a manner full of Papists and Papism. *Quo magis* (as he went on his Letter) *accuratè videndum, nequis nobis vel consilio imbecillior, vel animo inconstantior, vel etiam segnior industria, ex improviso obtrudatur, i.e.* That therefore the greater Care should be taken, that none be suddenly put upon them, who might be either weak in Judgment, or not steddy in Mind, or more slack in Pains-taking. That the Queen had Store of excellent Men. He advised she would make her Choise of some one out of many. And then proposing one, he said, he knew not whether any might be fitter for that Place, than *William Day*, Provost of *Eaton*, noted among all for Learning and Piety. [Whose Brother once was Bishop there, but of quite another Temper and Persuasion to this.] But *Curtes*, as was shewed before, was the Man, now at last, nominated for this Vacancy, and made Bishop there.

On this *Trinity Sunday*, (whereon the said *Curtes* was Consecrated) the Archbishop made another most noble Feast, which might justly be called *Convivium Archiepiscopale*; when an Archbishop of Canterbury invited an Archbishop of York to be his Guest, viz. *Grindall*, who was come thither to be Confirmed. And this Feast he made on this Day, in Commemoration of King *Henry VIII.* who had reformed that Church, that was Dedicated to the Holy TRINITY, excluding the Monks thence. There were present, besides the said Archbishop Elect of York, *Horn*, Bishop of *Winchester*, *Ghest*, Bishop of *Rocheſter*, and *Curtes* afore-said of *Chichester*. At the lower Tables sat all the Ministers and Servants whatsoever, even the Children, that belonged to that Church; that they might remember the pious Institution of the said King *Henry*. At the remotest Tables, but in the same Hall, in sight, sat the Poor of both Sexes, of the Hospitals of *St. Johns* and *Herbaldown*. That by looking on them, while they were Feasting, there



these Archbishops and Bishops might in their present Height remember the merciful God that had wrought great Deliverances for them, and had brought them to that State, out of their former Dangers and Calamities; when they themselves were poor and distressed: As the pious Archbishop meant, by so placing them.

On the next Day being *Monday*, in a great and honourable Presence, was Archbishop *Grindal* afore said Confirmed; and the Archbishop himself also inducted him into the Possession of the See of *York*; the Bishops of *Winchester* and *Rochester*, in Honour, present and assisting.

The same Year, *July* the 3d, he entred upon his Ordinary Visitation, and Visited his Church in Person; the Visitation the last Year being, I suppose, adjourned and continued. This Visitation began with the Celebration of the Prayers and Holy Communion in the Chapter House by one of his Chaplains, the Dean and Clergy present. Which Visitation he continued from Day to Day, until the 22d Day of the same Month. And then he gave forth to the Clergy and Laity of his Diocese divers wholesome Injunctions, necessary to be observed for several Causes. And this was the last Session of his Visitation, though he prorogued it to the Feast of the Purification of the Blessed Virgin.

The particular Method and Manner of this Visitation, how, first, to be entered upon, for the more regular and orderly proceeding (as the Archbishop delighted to do all his Matters in a grave and solemn Decency) was thus appointed:

A N N O  
1570.

Archbishop  
of York con-  
firmed.

The Archbi-  
shop Visits  
his Church.

The Order  
to be obser-  
ved in the  
Visitation.

"*First*, That the Service be done in the Choire by Eight of the Clock in the Morning.

Park. Regist.  
p. 281.

"*Secondly*, That all they of the Choire with the whole Foundation, after Service done, stand in the Body of the Church on either side of the Middle Isle in due Order; and that the Dean, Prebendaries, and Preachers, do come to the Palace to wait upon my Lord his Grace, to the Church.

"*Item*, At the Entry of my Lord his Grace, into the Church, the Choire to go up before him, singing some Anthem.

"*Item*, They being all placed in the Choire, shall sing the Litany.

"*Item*, That being done, the Grammarians and the Choire to go up into the Presbytery, Two and Two in Order; and so on the Backside of the Choire by Bishop *Warham's* Chapel into the Chapter House. The Archbishop, Dean, Prebendaries, and Preachers, to meet them at the Stairs head. And they only with the Archbishop's Officers to be *Infra Cancellos*. And there and then, before the beginning of the Sermon to sing the Hymn, *Veni Creator*, and in English. The Dean to say the Collect following for Grace, beginning, *Gratias agimus*, &c. in English.

"*Item*, These things being done, the Preacher to procede to the Sermon. Which being done, all the extern Laity to be commanded out by the Beadle.

"*Item*, The Dean or Vicedean to bring in his Certificate. And all they of the Church being cited, to be called and sworn, and monished to bring in their several Presentments in Writing in the Afternoon between Three and Four of the Clock in the Place afore said. And then the Visitation to be continued.

In this Visitation, these were the Archbishop's Injunctions: "That Mr. Dean, Mr. Vice Dean, and Mr. Treasurer, do make Inventories of the Vestry Goods, and other Church Goods; and do make like Inventories of all the Church Plate, and other Goods, that remain in the Dean's Custody. And the Inventory to be delivered to my Lord's Grace. That the Vicars, Petty Canons, and Singing Men, do bring in particularly in Writing, where and how often every one of them have received the Communion that Year, ended *Easter* last past. That Mr. *Rushe* and Mr. *Hill*, [both Prebendaries] do examine how the Scholars of the Grammar School procede; and to certify their Judgment thereof to my Lord. That Dr. *Nevinson* and Mr. Commissary, [Two other Prebendaries] do examine such of the Petty Canons, Vicars Choral, and Singing Men, as be suspected in Religion; and to certify my Lord's Grace what they shall find therein. That Mr. Dean, Mr. Vicedean, and Mr. Treasurer, do devise and order

Injunctions  
Park. Regist.



A N N O  
1570.



goddidra A  
noo dret to  
hamm

" order for the better husbanding the Church-store, and for the better Preserva-  
" tion of the Church Wood and Timber; and to certify the same Device to  
" my Lord's Grace. That Mr. *Hyde*, the Chapter Clark, do assist the Dean,  
" Vicedean, and Treasurer, therein. That the Chanter, Master of the Chori-  
" sters, and Mr. *Swift*, [a lesser Canon] do examine the Skill in the Singing of  
" the Vicars, Singing Men, and of the Chorists; and do certify my Lord. And  
" all this before *Friday* next.

addra A oit  
goddidra A  
More Injun-  
ctions for the  
Church.  
Park. Regist.

*At another Day the Archbishop gave these Injunctions also for the Church.*

- I. " **T**hat the View of convenient Rooms for Houses and Lodgings within  
" the Precinct of the Church, be perfectly certified unto the said most  
" Reverend Father before the Feast of *All Saints* next coming; to the end the  
" same may be executed with Effect.
- II. " That Order be taken for the better and speedier Levying of the Church  
" Debts and Arrerages.
- III. " That the Prebendaries do hereafter use more Diligence in often Preach-  
" ing.
- IV. " That none being a Minister be admitted an Almose Man of this Church.  
" And that *Rob. Hood* being already admitted, be not suffered to serve any Cure  
" after *Michaelmas* next coming.
- V. " That such as shall claim Dividends for the time of their Absence, as ne-  
" cessarily letted and absent, shall make sufficient Testimony before the Dean  
" and Chapter of the Causes of their Absence.
- VI. " That the Prebendaries do foresee the Inconveniences of receiving of  
" Strangers, to sojourn with them in their Houses.
- VII. " That Order be taken that the Church and Cloister be no Highway or  
" Passage for Market Folks.
- VIII. " That before *Michaelmas* next the Common Garden be cleaned and  
" closed, and so from thenceforth to be cleanly kept. And all Burials to be ut-  
" terly forbidden to be made in the Sanctuary.
- IX. " That the Common Schools for the Grammarians be boarded within  
" convenient Time.
- X. " That every one of the Church that hath any Writings or Evidences of  
" the same Church, bring in the same to be reposed and kept in the accustomed  
" Place, appointed for that purpose, before *Michaelmas* next.
- XI. " That Buying and Selling of Offices and Rooms of the Church, be from  
" henceforth looked unto, and the Inconvenience thereof avoided.
- XII. " That the Dean, calling unto him Four of the Eldest Prebendaries at  
" home for the Time, do cause all and singular Houses and Dwellings of the  
" Church, to be bounded and buttred. And to Certify the same unto the most  
" Reverend Father distinctly in writing before *Christmas* next coming.
- XIII. " That the Orders to be taken by the Dean and Prebendaries for the  
" Preservation of the Church Woods, and better sparing of the Store of the  
" Church, be certified likewise to the said most Reverend Father before *Christmas*  
" next coming.
- XIV. " That in the placing of Scholars hereafter in the Grammar School, the  
" Chorists in the said Church, and others born in the Dioces of *Canterbury* be  
" preferred.
- XV. " That the Dean and Prebendaries do restore to the Church such Goods  
" and Ornaments, as they have of their private Authority taken away from the  
" said Church.
- XVI. " The Rectors to be monished, upon Pain of removing from their Of-  
" fices, to shut the Gates at such Hours as by the Statutes are limited. And  
" so to keep them shut according to the said Statute.

More Injun-  
ctions for the  
Dean and  
Canons.  
Fol. 283. b.

At another Meeting, an Order was taken for the appeasing certain Controver-  
sies between the Prebendaries. There were also Fourteen Injunctions more in  
*Latin* given to the Dean and Canons. Which I pass over for Brevity sake, and  
may be found in this Archbishop's Register. But the last was this Christian and  
Grave



Grave Admonition: *Quod superest, salem in vobis, & Pacem habete inter Vos. Diligitote invicem; ut ne sint in vobis dissensiones: Vosmetipsos exercete ad Pietatem, ut a vestro grege bene audiat: hoc pro certo scientes, nos severissime animadversuros in omnem hominem in dicta Ecclesia rixas aut dissidia seminantem cujuscunque Conditionis aut sexus fuerit.*

A N N O  
1570.

The Six Preachers of the Cathedral Church at this Time, were,

Regist. Parki

Richard Befely,

Edward Barker,

Simon Clark,

S. Th. B B

Robert Pownald, Clerk.

John Igleden, S. T. B.

William Wood, Clerk.

John Gressop, School Master.

On the 11th of July, being Assize-time, the Judges, the High Sheriff, the Gentlemen, and the Common Sort, all dined with the Archbishop at a most liberal and splendid Entertainment in his great Hall, according as he had treated them some Years before.

Feasts the  
Judges.

On the Thursday after came Sandys, Bishop of Worcester, Elect of London, to Canterbury, to visit the Archbishop, who received him with brotherly Kindness and Respect. And having stayed two Days with him, on Saturday the said Bishop, after he was Confirmed, took his leave and departed.

Confirms the  
Bishop Elect  
of London.

Then the Archbishop removed, and came to London safe with his whole Family, the first Night lodging at Sittingborn; and the Day after dining at Grave's End: and so came safe to Lambeth that Night in Barges by Thames, with all his Family.

Removes to  
London.

There was one particular Quarrel now among the Prebendaries, which the Archbishop by his Authority took care to put an end to. Which was concerning a Controversy and Demand of Mr. Dr. Rushe, Mr. Willoughby, and Mr. King, the Queen's Majesty's Chaplains. The Decree for the Determination of which, was made by the most Reverend Father in God, July 24. and ran in this Tenor; "Whereas the said Mr. Rushe, Mr. Willoughby, and Mr. King, alledged, that during the Time of their Attendance, as Ordinary Chaplains to the Queen's Highness, they are denied their Dividends of certain Fines then taken for Leases past by the Dean and Prebendaries, being at home, and Resident in the said Church of Christ Church in Canterbury; forasmuch as the Statutes of the said Church do account such Service a necessary Impediment, and that the Custom is confessed, that any Canon in the same Church being necessarily letted, as by Sicknes, or other Commandment of Superiors, ought to partake such Dividends; the Case so being, We think it good Reason that every of them, making first Oath, that they were at that time in their said alledged Service, be allowed their Portions of the said Fines, according to the Rate of the same."

A Decree of  
the Archbi-  
shop concern-  
ing a Contest  
among the  
Canons.  
Regist. Park.

These were his good Deeds and Pains towards his Church. To set down here also some other of his good Works, and well deservings this Year. He repaired (for he was a great Builder and a great Repairer) the great Hall at Lambeth House, and covered it with Shingles, and made the long Bridge into the Thames near the Palace. In the Garden, where his Predecessor, Archbishop Cranmer, had set up a very elegant and curious Summer House of elaborate Work, framed by the Skill of Bonet his Chaplain, (afterwards Bishop of Winchester) which Summer House was now ruined by Age; this the Archbishop repaired and restored to its ancient Form and Workmanship. And this Year he made the Regent Walk, that leads from the West of St. Mary's Church in Cambridge to the Publick Schools, paving it, and building a Brick Wall on each side. In a certain Part of which Wall, in my Time, was the Coat of Arms of the Archbishop to be seen. Which Walk was taken out of St. Mary's Oble, where he once studied, when first admitted a Scholar in Cambridge, and after purchased of Benet College, to which it had belonged.

His good  
Deeds this  
Year.

Makes the  
Regent Walk  
in Cambridge.



A N N O  
1570.

The Office of  
Keeper of the  
Prerogative  
Court con-  
firmed on  
Yale and Par-  
ker.

The Bishop's  
Wife dies.

Her Com-  
mendations.

Or Roll in  
Biblioth.  
C. C. C. C.

Her Monu-  
ment.

Her Legacy  
to the Town  
where she  
was born.

The Archbishop granted a Patent, dated July 12. to Dr. Thomas Yale, and John Parker, the Archbishop's Son, granting them the Office of Keeper of the Prerogative Court, Cant. Which was confirmed by the Dean and Chapter, July 15. 1571. And John Parker by Articles of Agreement between him and Dr. Yale, dated two Months before, viz. May 2. 1571. did Covenant that Dr. Yale should solely execute all the Office, and receive all the Fees, paying to John Parker 40l. every Quarter of a Year.

August the 17th, the pious Matron, Mrs. Parker, having taken her leave of Canterbury, (her Heart misgiving her she should never see it more) about 12 at Noon died of a Fever, in the Fifty first Year of her Age, after the Archbishop and she had lived One and twenty Years together, and upwards, in Wedlock. The Loss of her he took very heavily, she having been always a most faithful Companion to him, with a conjugal Love, both in his Adversities and Prosperities. Bishop Ridley coming to Cambridge upon the King's Visitation, would Visit Dr. Parker sometimes at Corpus Christi College, where he could not but take notice of Mrs. Parker's comely Features; and withal with what becoming and prudent Behaviour all her Speeches and Actions were comported. And at length was heard to ask the Question, *Whether she had a Sister like her*: Either thereby congratulating Dr. Parker in such a Wife, suggesting few of that Sex to arrive to her Qualifications, or as though he himself, notwithstanding his Purpose of living in the single State, had been minded to change his Resolution, if he might meet with such a Woman as she was. The Loss of all his Possessions, Preferments and Dignities, under Queen MARY, was made light and easy to him by the sweet Society and Conversation of this excellent Woman. Her Children she brought up both piously and liberally; infomuch that it was noted, how Papists themselves, who otherwise hated such as were Priests Children, yet had a great Love and Affection for them. It was somewhat extraordinary in her, that though she had Children, which might have prompted her to have called upon her Husband to be Thrifty and Sparing, yet whensoever he was minded to do any thing magnificently, befitting his high Place, (to which indeed he was propense by his Nature, and often practised the same) she would earnestly study to please him therein by her Counsil and her Pains; by contriving and consulting, and joining with him, that things might answer his generous Inclinations. And in those most splendid and noble Buildings and Feastings of his beforementioned; neither was her Will nor Industry wanting in the ordering and managery thereof. Soon after her coming home from Canterbury to Lambeth, she was taken with a feverish Distemper, which about this time prevailed much among the People. Her Sickness she bore Patiently and Christianly, and comforting her self with the sure and certain Hopes of the Resurrection and Eternal Life, she surrendered her Soul chearfully into the Hands of God. She was buried in Lambeth Church in a Chapel, or Dormitory there, called, *The Duke's Chapel*, situated on the North side of the Church. The legal Inheritance of whose House (called the Duke of Norfolk's House) in the said Parish, she had bought in her Life-time, by the Permission of the Archbishop her Husband. And so having a Right of the House, she had also a Right of Burial in that Chapel. Upon her Tomb was written in Golden Letters by the Appointment of her Husband, *Qui credit in me non morietur in aeternum*. Of her Death thus did the Archbishop write in his Memorial, *Hæc Magareta Ux. mihi Charissima & Castissima mecum vixit annos plus minus 26.* [a Mistake of his Pen, or the Transcribers for 23.] *Et obiit christianissime, 17. Augusti, Anno 1570. circa undecimam ante Meridiem: Et sepulta est in Sacello Duc. Norfolkiae apud Lambhith.*

Where but lately, (if not still) her Grave stone remained, being a plain Stone, and about it written these Words, in Latin, *Hic jacet MARGARITA castissima & integerrima Coniunx quondam MATTHÆI Archiep. Cantuarien. Quæ obiit XVII. August. Anno 1570.* the rest not legible.

This pious Gentlewoman did by her last Will, shew her Kindness to the Parish where she and her Father were born, viz. Mattishal in Norfolk, by leaving Fifty Shillings, to be paid Yearly for ever; one chief part thereof for the Use and Relief of the Poor of the said Parish; another Part for the preaching of an Anniversary



versary Sermon in the Parish Church, to the People there; and a third part for a Gratification of the Vicar, or some other that should teach School there. All which the Archbishop himself, after her Death, saw performed; and made good. By this charitable Gift, regard was had to all Ranks, and Degrees of Persons in the Town; that is, to the Poor, to the Youth, and in general to all the Parishioners; for whom a pious and profitable Discourse was provided, for them to hear once a Year, as will appear more particularly by and by. *Robert Harleston*, Mrs. *Parker's* Brother, or Kinsman, bound certain Lands of his for the due Payment of the foresaid Gift. And an Indenture Tripartite was made, dated November 15. 11 Eliz. for the better Confirmation of the same, between *Robert Harleston*, of *Matteshal*, in the County of *Norfolk*, Yeoman of the one part, *Edward Watts*, *Andrew Denne*, *William Ricks*, &c. Parishioners of *Matteshal*, of the other Part, and the Master of *Corpus Christi* College in *Cambridge*, of the third Part. Which witnessed, that whereas *Robert Harleston*, for, and in Performance of the Will and Requests of *Margaret Parker*, Daughter to *Robert Harleston*, late of *Mattishal*, afore said, made and devised in her Lifetime, for the erecting and Continuance of certain Deeds of Charity, to be done and performed, to continue for ever in the said Parish, where she and her Father were Born; was seized in his Demesne, as of Fee-simple, of and in certain parcels of Land, lying in that Parish; that is to say, one piece of Land lying in *East-field*, containing by Estimation, two Acres, and three other parcels of Land; viz. Two Acres, and half an Acre, two Acres, one Acre, and one Acre and half, (Nine Acres in all) did give, and grant for himself, and his Heirs, unto *Edward Watts*, *Andrew Denne*, &c. one Annuity, or Yearly Rent, of Fifty Shillings, to be taken Yearly out of the said Parcels of Land, and their Appurtenances, at and upon the First Day of May: To have, take, and enjoy, the said Annuity for ever, to the uses and intents hereafter exprest: That is to say, that the said *Edward*, *Andrew*, &c. shall Yearly pay, and distribute at such time, as to the Churchwardens of the Church of *Mattishal*, afore said, and the Collectors of the Poor, and in their Default, unto the Vicar, or Curate, shall seem convenient, to Thirty of the poorest, and most needy Persons of the Parish, Thirty Shillings; and to one *Thomas Sparrow*, and the poorest of his Name, and Kindred after him, for ever, Five Shillings of the same Money. And to the Preacher, which shall for the time make a Sermon in manner, as is hereafter exprest, Eight Shillings and Four Pence, And to the Vicar, Curate, or Parish Clark, which shall take pains to teach Children, as hereafter shall be declared, Six Shillings and Eight Pence. But if none of them will take it upon them, then Six Shillings of the same to the most needy of the poor People afore said, and Eight Pence to the Parish Clark.

Which said Payments the said Parishioners covenanted and granted for them, and their Heirs, to the within Master and Fellows of the said College afore said. And they further covenanted with the said College, that if they, the Master and Fellows of the same, would Yearly, on Tuesday and Wednesday in the Rogation Week, send one of the Preachers, Scholars, or Fellows of the said College, which were lawfully Licensed to preach; and in the default of their Sufficiency, one of *Gurvil* and *Caius* College; who should take in hand to intreat, either of one or two Petitions of the Lord's Prayer; or one or two of the Articles of the Faith; or one or two of the Ten Commandments; and thereupon make a Sermon in the said Church of *Mattishal*; in which Sermon he should make some honest Remembrance of the said *Robert Harleston*, the Father, and *Margaret* the Daughter; and of the said Distribution: Then the said Preacher should have Eight Shillings and Four Pence for his Charges and Pains. And in their Defaults at the Days afore said; then the said Grantees, or their Heirs or Assigns, should against *Midsummer* next, following, provide a sufficient Preacher, Licensed, who should make a Sermon in the said Church, upon the same Texts, and with the like Remembrance: Which said Preacher should have the said Eight Shillings and Four Pence, for that time only.

And the said *Edward Watts*, &c. further Covenanted to and with the said Master and Fellows, that as long as the Vicar of the said Parish of *Mattishal* should teach Children, they should allow him Six Shillings and Eight Pence. And in his default, to the Parish Clark so teaching.



A N N O

1570.



Harleston seals  
the Inden-  
ture.

Parishioners  
of Matshal's  
thankful Let-  
ter to the  
Archbishop.

The said Grantees, when there should be left but three or four alive of them, should by Indenture Tripartite, made between them, that so should survive of the one part, and the said Master and Fellows of the second part, and Twelve others of the said Parish, of the third Part; grant, and assign the said Rent, or Annuity, to the said Twelve others of the Parish, and their Heirs, to the same Use as herein was exprest.

Robert Harleston, aforesaid, wrote a Letter, dated the Sixth of April, 1570, to John Parker, the Archbishop's Son, declaring, that he had done according to his Grace's Desire, and sealed the Indenture at the Vicar's House of Matshal, a great Number of the best of the Parishioners, with the Feoffes, present.

And not long after the Town of Matshal, to shew their Gratitude for this Benefit granted to their Parish, wrote a very humble Letter of Thanks to the Archbishop, which was to this Tenor.

*To the Right Reverend Father in God, my Lord, the Archbishop of Canterbury his Grace, Metropolitan, and Primate of all England, the Inhabitants, and whole Township of Matshal, [Pray] for his long Continuance in Health, both of Body and Soul, to the Glory of God, and Comfort of the whole Body of the Church, and Congregation of all good Christians.*

MSS. D. Joh.  
Ep. Elitn. N.

WHEREAS it hath pleased your Honourable Grace, tenderly to consider the poor Estate and Condition of the Inhabitants, and Township of Matshal, with so free, so honourable, so merciful, and charitable a Gift, and Deed of Charity, and Almes, to the great Glory, Honour, and Praise of God, your Grace's Honour, and immortal Fame, the great Comfort, Succour and Relief, of your Grace's said poor Orators, and daily Intercessors, the whole Body and Township of Matshal; We, your Grace's said poor Orators, shall never be able, worthily to exprest, and declare, with condigne and worthy Thanks, that so most gracious, honourable, merciful, and charitable a Fact; whereby an immortal Fame and Praise, shall redound to your said Grace's Honour, and a perpetual Relief and Succour to your said poor Orators. Beseeching your Honour, that the same may proceed, and go forward, according to this your Graces, good and charitable Beginning. And as we understand, that it is your Grace's Pleasure, to know your said poor Orators Minds concerning the same; We certifie your Grace's Honour, that we have such good Liking in the same, as we are not able, either in Writing or Words to exprest. But as it is our most bounden Duty, most humbly, most thankfully, and most entirely beseech your Graces Honour, to accept these our simple and rude Letters, in good part, according to your Graces accustomed Goodness; whereunto part of us, in the name of the whole, have subscribed, not only with our Hands, but also with our Hearts: Most fervently, and instantly, praying the Almighty God for the long Continuance of your Graces prosperous Health, to the Glory of God, and the Comfort of all your Graces poor Orators. From Matshal, aforesaid, the 19th Day of January, Anno 1570.

*By your Graces poor Orators,*

Nicolas Cooke, Clerk, Vicar there. By me, John Allen. By me, John Wicks. By me, Edward Hall.

The Form of  
the Sacra-  
mental Bread,  
various.

But now to pass to more publick Matters. There was now in the Churches of the Kingdom, great Variety used in the Sacramental Bread, as to the Form of it. As in some (and they the most) the Form of it was round, Wafer-like: In some the Form was otherwise, as ordinary Bread: Tho' the Wafer-Form of the Bread to be used in the Communion, had been before agreed upon, upon good Deliberation between the Archbishop, and the Bishop of London; yet this Order about the Bread, would not prevail to bring in an Uniformity therein. The Tidings of



of this Variety came new to the Court, and gave great Offence. Of this the Secretary informed the Archbishop; and withal, desired him to certify him, of what Form it was agreed the Bread should be. The Archbishop, in Satisfaction to the Secretary, gave him this Answer.

A N N O  
1570.

“ **A**S you desire, I send you here the Form of the Bread used, and was so appointed by Order of my late Lord of *London* [now Elect of *York*,] and my self, as we took it, not disagreeable to the *Injunctions*. And how so many Churches have of late varied, I cannot tell; except it be the Practice of the common Adversary, the Devil, to make Variance and Dissension in the Sacrament of Unity. For where we be in one Uniform Doctrine of the same, and so cut off much Matter of Variance, which the *Lutherans* and *Zwinglians* do hatefully maintain; yet because we will have some Matter of Dissension, we will quarrel in a small Circumstance of the same: Neither regarding God in his Word, who earnestly driveth us to Charity, neither regarding the Love and Subjection we should bear to our Prince, who zealously would wish the devout Administration of the Sacrament; nor yet consider what Comfort we might receive our selves in the said Sacrament, if Dissension were not so great with us. Sir, I pray help to pacify it, whether by Proclamation, or by any other way: as in Wisdom of Government, you see, sometimes things must be forced, or remitted.

The Archbi-  
shop to the  
Secretary  
thereupon.  
MSS. G. Petyt.  
Armig.

And as there was this stir at this time about the Form of the Bread, so there was not long before, as great about the Kind of it, whether Wafer Bread, or Loaf, or common Bread. The Archbishop had appointed it to be Wafer Bread; and so he enjoined it in his *Injunctions* to his Clergy. And it was generally so used; tho' some would rather make Use of the Loaf Bread; which did not please the Archbishop: And of the same Mind seemed the Secretary to be, the particular sort of Bread not being prescribed by the Rubrick. And even in the Court they were come to the usual Bread. The Archbishop was pretty indifferent which Bread soever it were, and was ready to follow Orders that should be sent him thereabout. But he thought it might breed some Disturbance, seeing the other, that is, the Wafer-Bread was already appointed. But this Matter occasioned this Letter to the Secretary, written either this, or perhaps the last Year.

Controversy  
about the  
kind of  
Bread.

S I R,

**W**HERE, upon the Return of my Lord of *London* from the Court, we had Communication of the common Bread; and he seeming to signify to me, that your Honour did not know of any Rule past by Law in the Communion Book, but that it may be such Bread as is usually eaten at the Table with other Meals, &c. I thought it good to put you in Remembrance, and to move your Consideration in the same. For it is a matter of much Contention in the Realm, where most part of Protestants think it most meet to be in Wafer Bread, as the *Injunction* prescribes. Divers others, I cannot tell of what Spirit, would have the Loaf Bread. And hereupon one time at a Sessions, would one Master Fogg, have indicted a Priest for using Wafer Bread, and me indirectly, for charging the Wafer Bread by *Injunction*: Where the Judges were Mr. *Southcotts*, and Mr. *Gerrard*, who were greatly astonished at the exhibiting of the Book. And I being then in the Country, they Counsell'd with me, and I made Reasons to have the *Injunctions* prevail.

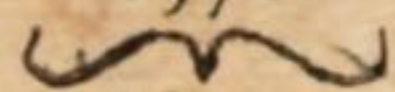
The Archbi-  
shop to the  
Secretary  
hereupon.  
MSS. G. P. Ar-  
mig.

“ First, I said, as her Highness talked with me once or twice in that Point, and signified, that there was one *Proviso* in the Act of the Uniformity of the Common Prayer, that by Law is granted unto her, that if there be any Contempt or Irreverence used in the Ceremonies, or Rites of the Church, by the Order appointed in the Book, the Queen's Majesty may, by the Advice of her Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the Reverence of Christ's Holy Mysteries, and Sacraments. And but for which Law, her Highness would not have agreed to divers Orders of the Book. And by Virtue of which Law, she Pub-  
lished



A N N O

1570.



lished further Orders in her *Injunctions*, both for the Communion Bread, and for the placing of the Tables within the Choir. They that like not the *Injunctions*, force much the Statute in the Book, I tell them that they do ill to make odious Comparisons betwixt Statute and *Injunctions*. And yet I say, and hold, that the *Injunction* hath Authority by *Proviso* of the Statute. And whereas it is said in the Rule, That to take away the Superstition which any Person hath, or might have, in the Bread and Wine, it shall suffice, that the Bread be such as is usually to be eaten at the Table with other Meats, &c. it shall suffice I expound, where either there wanteth such fine Bread, or Superstition be feared in the Wafer Bread, they may have the Communion in usual Bread; Which is rather a Toleration in these two Necessities, than a plain Ordering, as is in the *Injunction*.

" This I say, to shew you the Ground, which hath moved me, and others, to have it in the Wafer Bread. A Matter not greatly material, but only obeying the Queen's Highness; and for that the most part of her Subjects disliketh the common Bread for the Sacrament. And therefore, as her Highness and you shall determine, I can soon alter my Order; altho' now quietly received in my Dioces; and I think would breed some Variance to alter it. I hear, that in the Court you be come to the usual Bread. The great Disquiet babbling, that the Realm is in in this Matter, maketh me thus long to babble, and would be loth, that now your Saying, or Judgment, should be so taken, as ye saw a Law that should prejudice the *Injunction*.

" Sir, I thank your Honour for your prudent Secresy, that you did use toward that Party, that laboureth to know who did write Letters to the Queen, to signifie such Innovation. He saith, he is promised to know, &c. it would breed but Unkindness. And therefore I left him in his Suspense; as in my last long Letter, I would I had spared one Word written, which might work Unkindness, but that, I say, your Wisdom will rather make Charity, than break it.

But besides this, there was another matter created some Trouble to the Archbishop; namely, this that follows.

The Crucifix now brought into the Queen's Chapel.

The *Crucifix*, which had been before removed out of the Queen's Chapel, was now of late brought in again; which gave great Disgust among the People, and caused much Discourse. And this was presently laid to the Charge of the Archbishop, as tho' he had been the Queen's Counsellor herein. Which Report was made, it seems, by some Noble Men. Tho' the good Prelate, but some Years before, had earnestly, with some other Bishops, persuaded her Majesty not to allow that Image in her Chapel. By which means it seems to have been then removed thence. This Report coming to his Ears, he writ thus to the Secretary, complaining, " That any Noble Man in *England* should impute it to his doing, that the Cross was brought into the Chapel again. So that I perceive (saith he) they will load me with Envy. But certainly I never knew of it: Nor yet, in good Faith, I think it expedient it should be restored. And therefore I think; *Est modus in rebus*: Not so much to exasperate Mens Hearts, [as this Crucifix set up again in the Chapel did, and was, as he thought, a Step too far, and beyond the *Modus*.]

Disorders in the Cathedral of *Norwich* come before the Archbishop.

A great Disturbance happened in the Month of *September*, in the Cathedral Church of *Norwich*. Which being our Archbishop's Native Place, he had the more Regard, and took more care to redress things amiss there. In this Church (the Bishop, as it was thought, rather winking at it, than being ignorant of it) were certain Innovations attempted, contrary to the Laws and Orders established in the Church. And further, certain of the Prebendaries themselves, and others with them, viz. Dr. Walker, Dr. Gardiner, Fowle, Chapman, entred into the Quire of the said Church, and brake down the Organs, with other Outrages. The Bishop was severely taxed for suffering this, (the Dean being now absent) without taking some notable Punishment upon the Offenders, and not reforming those Disorders. This occasioned the Queen to write a Letter to the said Bishop, dated *September* 25. reproving him, and ' Requiring him speedily to enquire hereof; and whom he should find, that had in any of the Rites of the Church,

Paper Office.

' as



as in the Ministration of either of the Sacraments, or other Ceremonies, used any Innovation, by making Alterations from the Orders prescribed and established by the Statutes and Ordinances of the Realm, or explained by the Queen's Injunctions, or that had committed the foresaid Disorders, in breaking down the Organs; to call them before him; and both by Bond and Injunction, in her Majesty's Name, upon pain of Deprivation of all their Livings Ecclesiastical, to charge and command them to appear before the Archbishop of Canterbury, the Metropolitan. And that he, the said Bishop, should send to him all such Matters as any ways he should have, by Inquisition, to charge them withal: And to send to him also the Copies of the Queen's Letters, whereby he might perceive, how her Pleasure was to have such lewd disordered Attempts to be punished and reformed. She added, that she did the rather commit this Fact to be ordered by the said Archbishop, than by himself, because she had heard heretofore, that he, the Bishop, had been very remiss in Observation of the Orders of the Church, on his Part; and especially, not careful in preferring to Offices under him, Men meet for Gravity, Learning, and Dexterity in Government. And so, in Conclusion, she admonished him to be the more circumspect and careful in Examination of the Premises, as he minded that she should conceive well of him.

Here was another Care fallen upon our Archbishop; which he also willingly took upon him, both for the Discharge of his publick Office in the Church, as also for the private and nearer Concern he had for his beloved City of *Norwich*.

## C H A P. IV.

*New Statutes for the University of Cambridge. Novelty there. Cartwright's new Discipline. The Archbishop's Thoughts of it. His Letter to the Queen concerning the State of the Clergy and University. Sued in the Exchequer for felling Wood in Long Beach Wood. Writes to the Queen concerning his Right there. Consecrates Cooper Bishop of Lincoln; His great Character: And Bradbridge, Bishop of Exeter. Dr. Cradock. Dr. Yale, the Archbishop's Chancellor, his Collections.*

ABOUT November, Dr. May, the Vicechancellor, Dr. Whitgift, and other Heads of the University of Cambridge obtained of their Chancellor, a Body of new Statutes for the University; having found the old ones defective, and not forcible enough to restrain the younger Sort there, who now ran upon Novelties, and made great Disturbances in the Colleges, for the Alteration of the Government of the Church: The chief Patron whereof was *Thomas Cartwright*, Fellow of *Trinity College*, and now lately chosen the *Lady Margaret Professor*. Dr. Whitgift had been some Months before with Secretary *Cecil*, the Chancellor of that University; and took occasion to acquaint him with certain things in the Statutes and Orders of the University, fit to be reformed; and of other things necessary to be added, for the better Government of the same. Concerning which, the Chancellor willed him at that time to confer with other Heads; and then to draw out a Draught of the same, as they should agree upon, that he might see them. Upon this, at his Return to Cambridge, he, with the Vicechancellor, Dr. *Peru*, Dr. *Hawford*, Dr. *Harvey*, and Dr. *Isbel*, laboured therein: And having finished them, they moved the Chancellor, that considering his other weighty Business of State, he would send his Letters to the Archbishop, or some other, whom

A N N O  
1570.A Draught  
of New Statutes for  
Cambridge



A N N O

1570.

Reviewed by  
the Archbi-  
shop.

November 7.

Cartwright's  
Lectures;

And Tenets.

His Letter to  
the Chancel-  
lor.A Dangerous  
of New  
of New  
of NewDanger ap-  
prehended  
from the No-  
vellists.  
January 21.

he pleased, to take the pains to look them over carefully, and make report unto him thereof: And they hoped they would be found very necessary and profitable for the State of the University, and the good Government of the same.

The Archbishop was the fittest Man in the Realm to have the Inspection of them, who had so much, and long Experience of University Matters, and Manners. This Request was made in *August*, and in a Quarter of a Year after, the new Statutes were allowed and confirmed by the Chancellor: For which Dr. *Whitgift*, then his Vicechancellor, and the rest of the Heads, by an Epistle signed with all their Hands, returned him their Thanks: "Acknowledging his singular Goodness to them in general, and particularly for their last Statutes: "Which, by that little and short Experience they had of them, (they said) they "had proved to be necessary. Nevertheless, the younger Sort did much murmur and grudge at them, which had restrained their Liberties, of which they made but an ill use before. So that without these new Laws, the Governours would hardly have been able to have kept the University in good Order; the Stomachs of some (as they told the Chancellor in their said Letter) were so great, and the common Sort so inclined to Novelties, and contentious Dealings.

For I find this Year great struggling and striving in *Cambridge* about *Discipline*, as they called it: Which *Cartwright* did teach a Model of, and boldly and zealously urged it in his publick Lectures; condemning the present Ecclesiastical Constitution of the Church of *England*. Dr. *May*, the Vicechancellor, did inform the Chancellor of him, according to his Duty: And so did Dr. *Chaderton*, who had been the Lady *Margaret* Professor before him: Shewing the Chancellor particularly, that *Cartwright* had Taught, That in the Church of *England* there was no lawful and ordinary Calling of Ministers, nor any Ministry: And, That the Election of Ministers and Bishops at this Day, was Tyrannous; And, That Archbishops, Deans, and Archdeacons, were but Offices and Names of Impiety. He added, that he doubted not, but that other godly and wise Men, that rendred the State of the Commonwealth, Church, and University, had written unto his Honour hereof. And that he that carried his Letter, viz. Mr. *Ramsden*, [Chaplain to the Secretary, if I mistake not] a learned and godly Man, could let him understand of the Doings of *Cartwright*, and others, as *Chapman* of *Trinity College*, and some Adherents to him; who had disputed, and preached hotly about these Matters; and the common Bruit in *Cambridge*, touching these Irregularities: and that their Minds were to overturn and overthrow all Ecclesiastical and Civil Governance that now was: And to ordain and institute a new fond Policy.

*Cartwright* was not wanting to write also to the said Chancellor in his own behalf. In the Month of *August*, he told him in a Letter, that he stood up only for *Discipline*; which, he said, he recommended to him, the Chancellor. And that *Discipline* was not only in *England*, but in Foreign Nations accompanied with the daily Prayers of pious Men. That he, in the Speech of some Men, was suspected *νέοις* [i. e. of affecting new Things] but that which some suspected of Novelty, was the most antient, and that began with the Churches of Christ and his Apostles. He assured the Chancellor that he was no *νέοις*, [i. e. Practiser of Novelty] and yet he would not be affrighted from the Truth, by the Envy of Novelty. This was the Sum of his Letter. But the Vicechancellor, not long after inhibited him to read his Lectures; and a little after he was deprived.

This sort of Men, which the Archbishop styled *Precisians*, were come to that Pass at this Time, that Danger was apprehended from them; and that the Queen should be forced to restrain them with the Sword of Justice. For they held Disobedience to Governours in Things indifferent. Which caused a Letter of more Concern than ordinary from the Archbishop to the Secretary, his constant Correspondent, with whom he used freely to communicate his careful Thoughts, and to consult in the Affairs of the Church and Religion. The Queen and the Secretary had signified to him, that they would willingly have heard a set Discourse from some of this Party upon this Question, *An Principibus sit potius res-*

*istendum*



*tendum quam obediendum in rebus adiaphoris.* But the Archbishop in his said Letter, writ in *January*, answered, that this Argument he was informed these busy Men declined, in some publick Disputation or Challenge made, as it seems, by them, and that no such Matter was applied: Telling the Secretary farther in *Latin*, *That he feared they nourished some Monster, and dealt in pretended fair Appearances.* And he doubted, because they loved more the Glory of Men than the Glory of God, they feared the People. For they would not openly speak of it [*i. e.* that Question of obeying Magistrates in things indifferent] for fear of the *Jews*; and by reason of the *Pharisees*, they did not confess, &c. He added, if this Matter were thus begun, and slyly with a flourish passed over [he seems to mean, in giving Satisfaction to the Government of Obedience in indifferent Things,] he thought it would breed that Inconvenience, that Mr. *Mullins*, [Archdeacon of *London*, as it seems, in his Visitation] should openly tell the *Precisians*, as he the Archbishop was informed, *That her Highness's Sword should be compelled to cut off this stubborn Multitude, which daily grew.*

A N N O  
1570.

The Archbi-  
shop signifies  
as much to  
the Curate.  
Pap. Office.  
*Quod aliquid  
Monstri alant,  
& fucis res  
agunt, &c.*

Upon the Secretaries Motion, the Archbishop wrote to some leading Person of this Party, [Cartwright I suppose] to moderate him, and persuade him by his grave and fatherly Admonitions, to forbear stirring any longer these Coals of Contentions, which were like to make such Breaches of Peace in this godly reformed Church. This the Archbishop did, but with little or no Success. And how this Man listened to him, the Archbishop exprest it thus to the Secretary: 'You can tell how well he followed your Council or mine. But surely, Sir, (as he concluded) it is a Matter of great Importance. And so I leave the Contemplation thereof to your Wisdom.

He writes to  
one of them.

Some of this sort, (by the Interest it seems of some of their Friends at Court) were put up to preach the ensuing Lent before the Queen. But the Secretary doubted some of them would fail. The Archbishop desired the Secretary to return their Names to him: saying, that he trusted what one would not, another would; meaning to provide for any Failure of such, by other and better Men. And he reckoned to have some Reflections made upon him in their Sermons before Her Majesty: Such Freedom, it seems, did they take in their Sermons.

Some of these  
put up for  
Lent Ser-  
mons.

The pensive Thoughts of these Differences, and his Compassion for the low and poor Estate of the Clergy, and likewise the Slanders and ill Will he underwent for opposing these Novellists, made him privately apply himself in a Letter to the Queen: Wherein he thus lamented himself, and the present Condition of the Church:

He writes to  
the Queen of  
these Mat-  
ters.

Whether in this Place, wherein your Highness hath set me, (more lamenting mine Unworthiness, than rejoycing in the Solemnity thereof) I have had too much of worldly Joy, God knoweth; bearing yet all manner of Grievs and Obloquies for doing Justice and your Commandment, with very good Will. At which Place some learned, some of other private Repects, do so much bear at, that they conclude plainly in Doctrine, and hold in Affection, *Quodd Archiepiscoporum Nomina simul cum muneribus suis & Officiis, sunt abolenda.* [*i. e.* That the Names of Archbishops, together with their Places and Offices, are to be abolished.] Which Practice, when they have brought about, (as in your Majesties time of your gracious Consideration, I doubt not of) that this Room should be either too low abased, or quite abolished, I think your Highnesses Council should have too much ado, besides their other great Affairs, in staying of the Unruliness of some Part of the Ministers of Religion, and in some others of the Laity, for their insolent Living, and withstanding the Insatiableness of many Patrons in giving of their Benefices in these Times; considering the wonderful Impoverishment of the most of the Clergy, partly by the great and interminable Exactions of these Arrerages for Tenths and Subsidies; many paid afore by their Predecessors, and yet called for again, even from your Fathers Days. I see them in such extreme Poverty, that of pure Conscience I am driven to forbear of my antient Rights, to ease them of their Burdens, for the better Maintenance of Christs Holy Religion: Which, as it may be choaked overmuch in unconscionable Mens Hands, so it will

Pap. House.



A N N O

1570.



fall to ground among Beggars: Which shall set their whole Care and Force of Mind, not to Study, but to live: Which at this Day Experience sheweth. As in your University of *Cambridge*, not Two Men in the whole able, or willing to read the *Lady Margaret* Lecture; altho' Preachers they have many; but I fear divers of small Consideration, [for solid Learning, he meant, in Divinity.]

Thus praying your Majesty at the Reverence of God patiently to hear these Words, of your poor Priest, and well-meaning Chaplain, referring all together to your Graces Contemplation, as I see how Almighty God worketh in your Heart, far above much Wisdom of the World. Whose Majesty in you thus oftentimes appearing, I do reverence with lowly Humility, referring all to your divine Prudence: How, in what, and when your Highness will have me obedient, *secundum Deum & Jesum Christum Servatorem nostrum*. To whose fatherly Protection I will never cease in Prayer to recommend Your Majesty.

From *Lambhith*, the 27th of December.

Your Majesties most bounden Orator,

MATTHUE CANTUAR.

The Archbishop sued in the *Exchequer*, for felling the Queen's Wood;

This Conclusion of the Archbishops, of referring himself to the Queen, hath relation to an unhappy Suit commenced against him in the *Exchequer*, for his felling of some Timber in *Long Beach Wood* in *Westwell*: which yet was no more than what had been customary for the Archbishops of *Canterbury*, his Predecessors to do. But some belike had informed, that he had made havock of the Woods for his own private Benefit; and that indeed they belonged to the Crown: So that he was summoned to shew his Title.

But he was in quiet Possession.

Before this Matter came to an Hearing, the Archbishop conferred with the Secretary by Letter, concerning this ticklish Matter: Saying, he knew not how the Queen was informed thereof; but that he had been in quiet Possession; howsoever he was called into Court to answer for his Right. His Council told him, it was most certain. He added, that he never otherwise purposed, but by the help of that Wood, to finish the Ruins of *Canterbury* Palace, and to have restored the Chancel of *Westwell*, in great Decay; and that some of the Queen's Officers was privy to this his Purpose. That he made offer to Mr. Attorney, a good while ago, for a Pacification of this Controversy; wherein some grudge was taken by the oft and vain resorting of the Quest out of *Kent*, in this Cause. Thus he writ to the Secretary in *January*, a little before the Term, when the Quest was appointed to come up again.

Refers himself to the Queen.

But the Queen was misinformed concerning the Archbishop's Doings, and Right. So he shewed his Title by his learned Council. But having no mind to contend further with the Queen (he found it too hard for him so to do) he was resolved to refer himself wholly to her. And so he did in a private Letter; wherein he cleared himself, by explaining to her what he had done; and withal, took this occasion to speak his mind freely to her, in other Matters that concerned him and his Estate, and hers too; and how she was imposed upon sometimes in drawing away from the Church. The Letter deserveth to be read; it was to this Tenor:

He writes to the Queen in excuse of himself.

**M**OST humbly submitting my self to your excellent Majesty; I crave your Pardon of this my Boldness, praying your Highness not to be offended with my plainness herein uttered: Which I open in most Secretwise to your self, in Conscience to Almighty God: To whose Sacred Majesty, at his fearful and reverend Judgment, we all shall once stand. The Insufficiency of my Speech, the Weakness of my Mind have hitherto stayed me, not in Person to say so much: partly in consideration of mine own Unworthiness, and partly in fear of Displeasure, whereinto willingly, and wittingly I would not fall, to wit the whole Realm, I have very seldom purged my self to your Highness of whatsoever Information hath been made; referring mine Innocency



cency to Almighty God, and to your good Nature and Credit, wherein I have *A N N O*  
reposed my self quietly. *1570*

‘ I have been informed, that some Unkindness might have been thought in  
me, for that my learned Counsil hath by Commandment opened before your  
Highness, what could be alledged for the Title of that unluckly Wood of  
*Long-Beach*. O Madam, I never meant to shew any Wilfulness or Ingrati-  
tude to your Highness, of whom I have received all that I have, as God  
knoweth my Heart. I was called into your Court of *Exchequer*, (after three  
or four Years quiet Possession, serving the Country there with Wood of the  
Fall of 40 or 50 *l.* by Year, as hath been used by my Predecessors) to answer by  
what Title I have holden the same. I never meant, as God knoweth my  
Conscience, to make Havock thereof, to improve it to the Benefit either of  
Wife or Children (yet it hath been so judged) but to reserve and to restore  
it again to the Disposition of the Crown; or in extreme Necessity, for Casu-  
alty of Fire falling on some one of my Houses, to use somewhat for the re-edi-  
fying, as certain of your Officers hath known my Purpose. The Truth is,  
your Highness may be, I fear, compassed therein. As once I saw the likeli-  
hood. It pleased Sir *Richard Sackville*, when I was at my first coming in *Kent*,  
to come to me, as to visit me: He moved to Communication. And I, as an unex-  
pert Man, prayed him to be a means to your Highness, that I might be your  
Farmer and Tenant in Rent to the House of *Charing*, sometime my Predecessors,  
being decayed and very ruinous: Which I would have repaired, and being as  
it were in the midst of the Dioces, I would sometimes have dwelt there; to  
the Stay and Comfort, I trust, of that stout People of that Country; as at this  
Day, God be praised, the whole Shire is both Quiet, Reverent and Obedient,  
and in Conscience ready to serve, both in Body and Goods; and I trust will  
so continue. He upon the disclosing of my Desire, (to prevent me) sued to  
your Highness for the Lease thereof to himself; and charged your Highness  
with some Reparations, and intending, as I was credibly informed, in this  
Wood, being very nigh to that House of *Charing*, to erect up certain Iron  
Mills. Which Plague, if it shall come into that Country, I fear it will breed  
much Grudge and Desolation. To the avoidance whereof, my Friends, and  
learned Counsil advised me to shew mine Interest, being called thereto. Not  
minding, by this my Speech, most Gracious Lady, to gain-say your Pleasure  
or Title, either in this, or in any thing that your Highness hath given me:  
Whereof I answer the Fruits, the Tenths and Subsidies. Which came to my  
See, as they informed me, by several Values; and being no Member of the  
Manour of *Westwell*, which is of the Rent of 20 *l.* by Year; now, in this late  
Exchange, (among other things of the Sum of One thousand Pounds) recom-  
penced in a Rectory of 20 *l.* by Year.

*Sir Rich. Sack-  
ville.*

*Charing.*

‘ And whereas your Majesty may be informed, that this late Exchange is but  
Penny for Penny, some wise Men think, that of 4 or 5 Hundred Mark, which  
might be encreased, your Revenues are not augmented so many Shillings.  
Altho’ now I hear, that by the Lease that may be of this Wood, a better Rent  
is advanced to the Crown: Which yet, if it had pleased you, might have been  
much more to your Possessions beneficial, if it had been so sought: Except your  
Highness meaneth of your Princely Liberality, this way to advance the Service  
of some other of your Subjects so beneficially. Whereunto I am ready to submit  
myself in all that I have, in any Title whatsoever: Protesting here before your  
Highness, knowing your Pleasure, my self, and all I have to be at your Com-  
mandment: To tarry, or to forego the Vocation your Highness hath called  
me unto. Better content for myself to live with the Tenth part, than with  
that whole, if it may be to the Glory of God, and to the Honour and quiet  
Governance of your Realms.

By this it appears, the Archbishop was fain to relinquish his Right, whatso-  
ever it was, to those Woods: And it is to be suspected, this Hardship happened  
to him, because of some Courtier who was to be gratified by the Lease of it.



A N N O  
1570.

Long Beach  
Wood gained  
back to the  
See.

Life of Whit-  
gift by Sir G.  
Paul. p. 38.  
An Advow-  
son given to  
his Son.  
Cooper made  
Bishop of  
Lincoln.

His Cha-  
racter.

Bradbridge  
Bp. of Exeter.

Dr. Cradock  
preferred.

Others pre-  
ferred this  
Year.  
Reg. Park.

Dr. Yale's Col-  
lections.

Numb. LX.

But I must add, that this was gained back again to the See by Archbishop Whitgift, soon after his Advancement thither; now (while in great Favour and Countenance) he attempted the Recovery of it. A great and reasonable Service it was to the Archbishoprick. For this Wood contained above a Thousand Acres of Land; and had been detained a great while by Sir James Crofts, Knt. Comptroller of her Majesties Household, being Farmer thereof to her; as we are told by Sir George Paul, the said Archbishop's Comptroller.

The Archbishop this Year conferred another Favour upon his Son John Parker, Esq; Febr. 25. Which was the Advowson of the Parsonage of Hollingborn.

Nicholas Bullingham, Bishop of Lincoln, being translated to Worcester, and confirmed Jan. 26. by the Archbishop; Thomas Cooper, Dean of Christs Church, Oxon, a learned and well deserving Man of the Church, was February the 24th, consecrated Bishop of the said See of Lincoln. And in the year 1572, the Archbishop granted him a Dispensation to hold his Prebend of Buckden. He was first Schoolmaster of Magdalen College Oxon, and for a good while, but of mean Circumstances and slender Fortune. But because of his excellent Knowledge in the Latin Tongue, and in all Humane Arts, he became highly valued, beloved, and commended of all learned Men. And by reason of his Fame, he was at length known to the Queen. He was first preferred to be Dean of Christs Church, Oxon, and of the Church of Gloucester. Then the Earl of Leicester, Chancellor of that University, deputed Dr. Cooper, his Vice-Chancellor. And by his most prudent Management of that Place, extirpated the Popish Faction, that had lurked a great while in that University, and excited many to the Study of Divinity. The lazy and slothful Scholars, and such as were given to Intemperance, he banished and expelled the University; and having taken upon him the Ministry, he shewed Diligence, Eloquence and great Knowledge, in declaring and setting forth the Word of God.

March the 18th, William Bradbridge, D. D. Dean of Sarum, was Consecrated by our Archbishop, Bishop of Exeter.

The Archbishop took now into his Care, an eminently learned Man of Oxford, and that had been a Member of the Synod, An. 1562, viz. Edward Cradock, D. D. who April 7. was collated by the Archbishop into St. Mary Aldermary Church, London. And Aug. 4. was admitted to be one of the Preachers in the Cathedral Church of Canterbury.

These Persons besides, were this Year preferred by the Archbishop, viz. May the 4th, John Wolton, Clerk, was admitted to the Vicarage of Braumton, in the Dioces of Exon, who was afterwards Bishop of that See. Aug. the 20th, Thomas Watts, D. D. was admitted to the Parochial Church of Bocking, in Essex. October the 10th, George Joy was admitted to St. Peters, Sandwich. October the 13th, John Bullingham, D. D. was admitted to a Prebend in the Church of Wigorn. He was afterwards Bishop of Gloucester.

Dr. Tho. Yale, our Archbishop's Chancellor, was a great Reader, and a great Collector out of antient Records and Registers. In a Volume belonging to the Cotton Library, there be vast Excerptions gathered by him out of the Registers of the Archbishops of Canterbury, Which he might be put upon searching by Archbishop Parker, for the finding out antient Customs, Privileges, Orders and Injunctions; for the better informing and enlightening of his Grace in the present Dispensation of his Office, and probably too, in order to the Writing his Antiquities. The like Historical Collections did Joscelin his Secretary make. There be Extracts out of the Registers of Reimolds, Islip, Peckham, Courtney, Arundel, &c. I place this Notice under this Year, because the Date of the Year 1570, is set to these Collections: (not that he died this Year, for I find him alive Three Years after.) They are intituled, *Collecta ex Registro Archiepiscoporum Cantuar. in custodia principalis Registrar. notatu digna, per Tho. Yale, L. L. Doctorem, Cancellarium Matth. Archiep.* I have made some Collections out of these Collections, which may be read, if the Reader is pleased with such Antiquities, in the

Appendix.



## C H A P. V.

*Bishop Jewel dies: Whom the Archbishop had made his Commissary for Bristol. Appoints other Commissaries for that Dioces. A Convocation. Matters done there. The Bishop of Gloucester excommunicated; and Absolved. The Thirty Nine Articles subscribed; and enjoined anew; The Archbishop's MS. of them considered. A Book of Canons of Discipline. The Archbishop of York's Thoughts of it. Preachers Licenses called in. A Bill in Parliament for Ecclesiastical Laws. Protestation to be taken by Papists; and by Puritans. The Queen's Command to the Archbishop, for restraining them.*

THE Dioces of *Bristol* being vacant, the Archbishop gave a Commission to *John*, Bishop of *Sarum*, to be Keeper of the Spirituality, and his Commissary General for that Dioces, dated *May 18. 1571.* But this Excellent Bishop lived but three or four Months after, dying *Sept. 23.* in a certain Village in *Wilts.* called *Moncton Farly*, being aged 50. and was buried at *Salisbury*. The Death of one so very dear to the Archbishop was extremely afflictive to him. He had a Brother *John*, to whom he made Bequests, and to other Friends. But he bequeathed his Estate chiefly for the Maintenance of Students. *Dr. Laurence Humfrey*, Professor of Divinity at *Oxford*, was sent to, to preach at his Funeral; but this being a Plague Year, *Humfrey* was removed from the University, so that the Messenger that came to *Oxford* could not find him, to deliver the Message. But *Giles Laurence*, another learned Man, did the Office. And in the Afternoon preached *William Holcot*, a Gentleman of good Quality, living not of the Church, but of his own Estate, and who preached the Gospel gratis; but I suppose in Orders. His Loss was greatly resented abroad, where he had formerly lived, and his Learning and Zeal well known. And *Gualter*, that great Light of *Zuric*, lamenting his Death in an Epistle to certain *English* Bishops, had these Words, "That they esteemed it a Wound not given to *England* alone, but to the whole Church of Christ, of which he was a notable Luminary: That now his blessed Spirit lived with the Lord Christ, to whose Service he had wholly consecrated himself; and here on Earth he left a dear Want of him, and an immortal Reputation to his Name."

The Bishop of *Sarum* dies.

Præfat. ad Hom. in 1 Ep. ad Corinth.

The Archbishop and the Bishop of *London*, knowing the Eloquence of *Dr. Laurence Humfrey's* Latin Pen, sent to him to *Oxon*, recommending the Writing of *Jewel's* Life to him: Who finished and published it *Anno 1573.* and dedicated his Work to those two Venerable Prelates. It bore this Title, *JOANNIS JEWELLI Angli Episcopi Sarisburiensis Vita & Mors; Ejusque veræ Doctrinæ Defensio: Cum refutatione quorundam objectorum, Thomæ Hardingi, Nicol. Sanderi, Alani Copi, Hieronymi Osorii Lusitani, Pontaci Burdegalensis.* To which are subjoined at the End, many Copies of *Latin*, *Greek*, and *Hebrew* Verses in *Jewel's* Commendations, composed by the most Eminent Men, as *Dr. Wylson*, Master of the Request: *Wolley*, the Queen's Secretary for the *French* Tongue; *Bickley*, *Westphaling*, *Toby Matthew*, afterwards Bishops; and many other learned Men of this, and other Nations.

Soon after *Jewel's* Death, the Archbishop sent a Commission, dated *Sept. 29.* to *Dr. Cottrell*, Archdeacon of *Dorset*, to be Commissary for *Bristol*. And *Nov. 21.* the Archbishop issued another Commission for *Bristol* to the Bishop of *Bath* and *Wells*. Yet was *Cheny*, Bishop of *Gloucester*, and sometime Commendatory of *Bristol*, alive all this while, not dying till 1578. Hitherto, I suppose, enjoying the Revenue of this Bishoprick, but now intrusted with the Cure of it no longer. The Commendam he had not obtained till 1563 or 1564. For in *May, 1563.* the Archbishop granted a Commission to *Dr. Cottrell* to be his Commissary

Commissary for Bristol.



**A N N O** ry and Delegate for this Dioces, who continued so some time. Matters relating to this Bishop, were touched before under the Years 1562 and 1568.

1571.

A Convoca-  
tion.  
Extract of  
Syn.  
Penes.  
Rev. F. Atter-  
bury, Dean of  
Carlisle.

This Year, about the beginning of it, was a Convocation of the Clergy of the Province of Canterbury, convented at St. Paul's, London; the first Session whereof was April the 3d. When the Archbishop landed at Black Friars; and then took Horse, by reason, as it seems, of his Inability to walk on Foot, and so rode to the said Church, attended, as was customary, by the Doctors, Advocates, and the rest of the Civillans, of Doctor's Commons. He was met in the Way by Edwin, Lord Bishop of London; and at the South Door by the Dean and Prebendaries in their Surplices and Habits. The Litany and Hymn of *Veni Creator* being sung, Dr. Whitgift made a Latin Sermon to the Venerable Auditory, taking for his Text, *Apostoli & Presbyteri convenerunt*, &c. i. e. *The Apostles and Elders came together for to consider of this Matter*, Acts XV. 6. Where the learned Man aptly discoursed of the Institution of Synods; of the Enemies of the Church, Puritans and Papists; of the Garments and Ornaments used in the Church; of divers Things to be reformed in the present Synod. Sermon being done, the Archbishop and Bishops repairing into the Chapter House, after the Dispatch of things customarily to be done, the Most Reverend called for the Inferior Clergy, and willed them to make choise of a Prolocutor. And on the 7th of April, being the next Session, the Archbishop came again in Person, and himself said the Prayers in Latin, with other proper Collects. Then Goodwin, Dean of Canterbury, and Goodman, Dean of Westminster, presented Dr. Almer, Archdeacon of Lincoln, for Prolocutor, the same that was afterwards Bishop of London. Then the Most Reverend accepting and confirming him, willed and commanded all the Company of that Lower House, that had not yet subscribed the Articles made in Convocation, Anno 1562. now to do it. And that all that would not subscribe them, but refused so to do, (if any such should be) should be wholly excluded the House.

The next Session was held in St. Mary's Chapel, commonly called King Henry VII. his Chapel in Westminster-Abby. Where after Mr. Latymer an Archdeacon, and Mr. Perkyngs Subdean of Westminster, in the stead and room of Goodman the Dean, had made the usual Protestation, in respect of the Privileges of their Church and themselves; then did the Archbishop begin the Session with the Prayers, which he read himself. And then falling upon Business, he produced an Instrument for a Grant of a Subsidy to the Queen. Which being read, was presently assented to by that House; and then transmitted to the Prolocutor, and by him to the Lower House; where it also past.

Bishop of  
Gloucester  
excommuni-  
cated;

Notice was taken at this Third Session, (which was April 23.) that Richard, Bishop of Gloucester, had not appeared, neither in Person nor Proxy, in any of these Three Sessions; and that he had been that Day in Westminster, and was gone out of Town without any Leave asked of the President (whatever was the Cause, whether being Popishly affected in some Things, he liked not what was to be done this Convocation, or whether he cared not to subscribe to the Thirty nine Articles, which was to be done by all the Members of the Synod) is unknown. This was taken into Consideration by the House; and having been summoned, and not appearing neither in Person nor Proxy, and before declared Contumacious for Absence, it was unanimously agreed by the Archbishop and his Brethren, that he ought to be excommunicated; and consequently the Archbishop read the Sentence of Excommunication against him. The Form

whereof may be found in the Appendix.

Numb. LXI.

And de-  
nounced.

The next Session, being April 27. the Denouncing of this Sentence was committed to Guy Eaton, Archdeacon of Gloucester, with the Assistance of the Queen's Pursevant; the Bishops commanding him the said Eaton, that he should effectually cause the said Letters of Excommunication to be denounced in the Cathedral of Gloucester, with all speed convenient, in the Time of Sermon there; and to return the Certificate of Execution thereof with as much haste as might be.

Is absolved.

Now to take up together how this Matter against the Bishop proceeded, and how it concluded. Two or Three Sessions after, Anthony Higgins, his Chaplain came, and exhibited his Proxy from the said Bishop, and made himself a Party for the same, and instantly petitioned for the Benefit of Absolution; which



which by the Direction of the Archbishop was indulged to him. And Dr. *Tale*, the Archbishop's Vicar General, absolved him until a certain Day; namely, the 25th of the present Month of *May*; and after that, on Excuse of Sicknes, until *June* the 15th. But though the Convocation broke up before that Time, viz. *May* the 30th, yet *June* the 15th being come, *Higgins* appeared again, alledging the Bishop's Sicknes still to continue, and offering to make Oath of it, and petitioning he might be absolved accordingly. He made Oath of the Truth of his Allegation; and the Most Reverend, with the Consent of his Brethren, *Winton*, *Ely*, and *Sarum*, sitting now, I suppose, in Ecclesiastical Commission, absolved the said Bishop of *Gloucester*, in the Person of the said *Higgins*; but yet only to, and until the 14th of *October* next, to which Time the Convocation was continued and prorogued.

But now to turn back a little, and to see what was done in this Convocation. In the Fifth Session, being *May* the 4th, the Convocation having been adjourned to *Lambeth*, because of the Archbishop's Indisposition, as it seemeth, the Bishops assembled, and Prayers being said, some Discourses were privately held between the Archbishop, and the rest of the Bishops. And at last it was unanimously consented to:

*First*, That when the Book of Articles, touching Doctrine, should be fully agreed upon, then the same should be put in Print by the Order and Direction of the Bishop of *Sarum*; and a Price set on the same as it was to be sold.

And *Secondly*, That the same being printed, every Bishop to have a convenient Number of them, to publish throughout their Dioceses, and to be read in every Parish Church throughout the Province, Four Times in the Year.

The Effect of this was, That the same Articles were in this Synod put into *English*, and printed, and so they were in *Latin* also: And the Members of the Upper House did receive, profess, and acknowledge them to be certain, true, and sound Doctrine, and did approve and ratify the same by their Subscriptions. Only (which must be noted) here were but Thirty Eight Articles, as I have observed in an authentick Copy of them, if not the very Original. But the reason was this, because the Fourth and Fifth Articles, viz. That of the *Resurrection of Christ*, and that of the *Holy Ghost*, were digested under One, which ought to have been Two: Occasioned (as it seems) by the Carelessness of the Scribe, who forgot to add the Figure 5. to the Article of the *Holy Ghost*. And so the next Article, viz. of the Doctrine of the *Holy Scripture*, which indeed is the Sixth Article) is made the Fifth. And the same is done in the 34th and 35th Articles, which are joined without any Distinction. But otherwise they are the same with the *Latin* Articles. These Articles, thus translated into *English*, were signed (as was said before) by *MATTHEW*, Archbishop of *Canterbury*, and the Bishops of *Winton*, *Ely*, *Wigorn*, *Salisbury*, *Rocheſter*, *Banger*, *Chicheſter*, *Lincoln*, and *Exon*.

In the above mentioned Manuscript Book of Articles, the Clause concerning the *Authority of the Church* in the Twentieth, or Twenty first Article, (as there numbred) is wanting. Yet it must be observed here, that there are Three different Editions of the Book of the Thirty nine Articles in *English*, printed in this Year, 1571. by *Jugg* and *Carwood*, all which have this Clause, (and perhaps there were more.) Which Three Editions, with the said Clause, I my self saw, as well as other inquisitive Persons, at Mr. *Wilkins*, a Bookseller, in *St. Paul's Churchyard*. And at the End of one of them was the Subscription of a Minister. Nor (by the way) need any to wonder at so many Editions of the Articles in one Year, since such an Order was made at this Synod, that they should be read in every Parish throughout the Province Four Times a Year, whereby it came to pass that every Parish Priest should have Occasion for one at the least.

But concerning the said Manuscript Articles in *Benet College* among Archbishop *Parker's* Papers, I will take leave to mention the Conjecture of a very judicious Person, and well versed in these Antiquities; viz. That they seem to be adapted to

A N N O  
1571.Resolution  
taken about  
the Articles  
of Religion.Put into Eng-  
lish and print-  
ed.

MSS. C.C.C.G.

The Clause of  
the Churches  
Authority not  
in the MS. in  
Benet College.Rever. T. H.  
B. D.



A N N O  
1571.

The Manu-  
script Arti-  
cles in *Benet*  
College not  
a Record.

*Vid. Annal of  
the Reform.  
p. 288.*

Vindicat. of  
the Church of  
England, &c.  
p. 79, &c.

The Clause of  
the Churches  
Authority al-  
lowed in this  
Synod.

The Edition  
of the Arti-  
cles without  
it, spurious.

to King *Edward's* Articles, 1552. And to be only a first Draught, (as it was Archbishop *Parker's* way to preserve the first Draughts.) Not that it could ever be intended for a Record; being writ in a small pale Hand, and not very Correct; and further the Subscriptions being imperfect, namely, but Ten Bishops, beside the Archbishop, subscribing, and none of the other Province. Whereas there was another Book of *Discipline* (by and by to be mentioned) signed in this same Synod with the Hands of almost all the Bishops of both Provinces.

Therefore this Manuscript of the Articles, which remains in the *Benet* College Library (as likewise that of the Articles there, of the Convocation, Anno 1562.) ought not to be lookt upon as the Original Record of them, but rather as a first Scheme, or Draught Preparatory; Drawn up and fitted for the Synod to consider and deliberate upon, and to receive Emendations, Alterations or Additions, according to the Judgment and Debates of the learned Members of the Synod; as may be plainly seen in the Archbishop's Manuscript Articles of 1562. where so many Strokes of his Red Lead Pen throughout the Book appear; which is not fair enough for a Record. And further, this Manuscript is in Paper in a small pale Letter, not engrossed in Parchment in a large black Character, as Records ought to be. And moreover, neither have these written Articles (nor those in 1562.) the Royal Authority annexed: Which all Acts, approved of and finally past the Royal Consent, must have, by affixing the Broad Seal to them, as is usual in all Instruments ratified by the Prince. To which may be added, that Records of Convocation were always repositied safely in *St. Paul's Church, London*, in the Archbishop's Registry, there to remain. Nor could, nor would, our Archbishop take any thence into his own private Possession, and afterwards convey them away to his College; he was too strict an Observer of good Orders so to do.

For these and such like Reasons (as a late learned Author hath at large very satisfactorily shewn, to whom I refer the Reader) Recourse cannot be had to these Manuscript Articles, sometime belonging to Archbishop *Parker*, and now preserved in the aforesaid College, unless only as previous Draught for the Use of those Synods; which he the said Archbishop, as President of the Convocation, might keep, together with the Subscriptions thereunto; which imported, that they had been read and allowed, though not finally concluded on, and perfected.

But to consider a little further, by the Light the foresaid Author gives, concerning the Clause of the *Churches Authority*, which is not found in the said Preparatory Draught of the Articles of this Year 1571. as it was likewise wanting in the like Draught of 1562. being both Transcripts of King *Edward's* Articles, 1552. where that Clause was not. That first Synod of 1562. in all probability, framed the Twentieth Article with that Addition of the Churches Power of decreeing Rites, and Ceremonies, and Authority, &c. as we have it now; as is evident from Two Latin Copies of the Thirty Nine Articles, printed by *Reynold Wolf*, 1563. soon after the Conclusion of that Synod: both which have it. One is still extant in the *Bodley Library*, at *Oxford*, among Mr. *Selden's* Books; with this Remark, that as it was printed it was read over in the Synod of 1571. and allowed and confirmed by the Subscription of above an Hundred Names of the Lower House. And among these, are the Names of *John Elmar*, Archdeacon of *Lincoln*, and Prolocutor; and *Alexander Nowell*, Dean of *Paul's*, Prolocutor in the last Synod. Which original Subscriptions, in a long Roll, are tacked to that printed Book, and remain in the same Library; being found in Archbishop *Laud's* Library, from whence Mr. *Selden* immediately had it.

And beside the Two former in *Latin*, there were several *English* Editions of this Book of Articles with the Clause, printed by *Jugg* and *Carwood*, in this same Year 1571. as was shewn before.

So that at length an Edition that appeared abroad in the same Year, printed by *John Day*, wanting the Clause, hath been judged (and that upon good Grounds) to be spurious: and the Rasure of the *Churches Power and Authority*, to be owing to the Interest and Cunning of a Faction, that then prevailed much, and had not a few Favourers at Court. Which indeed we see abundantly in this present History, and by the Labours and Troubles our Archbishop continually under-  
went on that Account.



The last Paragraph of this Book of Articles in *Latin* contained the Confirmation of them; and was as follows: *Hic Liber antedictorum Articulorum jam denuo approbatus est per Assensum & Consensum Sereniss. Reginae ELIZABETHÆ Dominæ nostræ, Dei gratiâ, Angliæ, Franciæ, & Hiberniæ, Reginae, Defensoris Fidei, &c. retinendus, & per totum regnum Angliæ exequendus. Qui Articuli & lecti sunt & denuo confirmati subscriptione Domini Archiepi. & Episcoporum Superioris Domus, & totius Clori inferioris Domus in Convocatione, Anno Dom. 1571.* And to the same Tenor is the Ratification of them in *English*.

**A N N O**  
1571.  
The Queen's Confirmation of these Articles.

At this Convocation was also a Book of *Canons* made, and agreed to by the Archbishop and Bishops, for *Discipline*, (a Thing now much talked of) entitled, *Liber quorundam Canonum Disciplinæ Ecclesiæ Anglicanæ*. And it is said to contain, 'Certain Articles concerning the Sacred Ministry, and providing for the Churches: Upon which it was fully agreed in the Synod by the Lord MATTHEW, Archbishop of Canterbury, and all the rest of the Bishops of his Province, partly personally present, and partly subscribing by the Hand of their Proxies in the Synod, begun at London the 3d of April, 1571. These Canons wisely and piously directed and regulated the Duties of the Bishops, of Deans of Cathedral Churches, of Archdeacons, of Chancellors, Commissaries, Officials, of Church Wardens, and other select Men, of Preachers, of Residence and Plurality, of School Masters, and lastly, of Patrons and Proprietaries. To which is added a grave Form of denouncing an Excommunication in the Congregation against an Adulterer; and might be used against any other notorious Sinner. This Book of Discipline was also thought fit to be printed for more publick Benefit; and so it was this Year by John Day, and is extant in Bishop Sparrow's Collections. In it were many useful and good Orders for the promoting Piety, Virtue and Learning, both in Ministers and their Flocks. For, to give a Taste of them.

A Book of Canons made; for Discipline.

It began with *Bishops*, requiring them diligently to teach the Gospel, not only in their Cathedral Churches, but also through all the Churches of their Dioceses; where they should think most expedient. That they should in the first place exhort the People to Reading and Hearing of the Holy Scriptures; and that at the set Times they repair to their Churches, and carefully harken to the Sermons, and meekly to hear the godly Prayers which be said by the Minister; and that they pray together; and that they should partake of the heavenly Mysteries, as then they were lawfully and godly provided in our Churches by the Authority and Command of the whole Kingdom. That every Bishop should before September next, call to him all publick Preachers, that should be in their respective Dioceses, and require of them their Faculties for Preaching under authentick Seal; and either to keep them or annul them. And then making a prudent Choice, whom he should find, by Age, Learning, Judgment, Innocency, Modesty and Gravity, fit for so great a Function, freely to give new Licenses; yet first to subscribe the Articles of Christian Religion, and promise to defend and maintain the Doctrine contained in them, as being most agreeable to the Truth of God's Word. That the Bishop should consider again, what sort of Men he took into his Family. Since it fell out sometimes, where this Caution was not taken, that they admitted ungodly Persons, Enemies to true Religion, Criminals, and Men of impure and wicked Lives; Whence the Adversary would easily take the Advantage of speaking Evil of them. That their Servants should wear modest and sober Apparel; that so they offended not their Brethren, whom St. Paul called, *The House of Faith*. That they should lay their Hands on none, but such as were instructed in good Learning, either in the University, or some lower Schools, or who well understood the *Latin* Tongue, and was conversant in the Scriptures, and of lawful Age according to the Statutes, and whose Life and Behaviour was commended by the Testimony of grave and pious Men, well known to the Bishop; not brought up in Husbandry, or some other mean Trade or Calling; and that had a Title, whence he might maintain himself, if by the Permission of God, he fell into Blindness, or some other great bodily Infirmary, or durable Disease; and who should exercise his Ministry within his Diocese; nor ever, but when some sacred Ministry happened to fall void in the same

The Canons for Bishops.

Archbishop of Canterbury's Confirmation of these Canons.



**A N N O** 1571. Dioces. But that he should receive no Stranger, or unknown Person, either to any Benefices, or Ecclesiastical Ministry: Unless he brought with him commendatory (which they call *Dimissory*) Letters from that Bishop, out of whose Dioces he departed. That no Bishop should give the next, the second or third Advousons of their Prebends and Benefices. For that they were contrary to good Manners, and Christian Charity: Nor demise to many Persons, the Fruis or Rents of any Rectory, or Ecclesiastical Benefice. That he should suffer none, who by an idle Name called themselves *Readers*, and received not Imposition of Hands, in the Ministry of the Church. And lastly, that every Archbishop, and Bishop, should have at home the Holy Bible, in the largest Volume, as it was lately Printed at London, and all that History which was called, *The Monuments of the Martyrs*, and some other like Books, belonging to Religion. Which Books should be placed, either in the Hall, or in the great Dining Room, for the Use of the Servants and Guests. This is the Sum of the Article for Bishops: The rest of the Book is of this good Strain; which I need not repeat more of.

Synodo alia  
p. 455.

These Canons in Latin are extant in Benet College Library, under this Title; *Sequuntur in hoc libello certi quidam Articuli de Sacro Ministerio & Procuracione Ecclesiarum; in quos plene consensus est in Synodo a Dno. MATTHÆO Archiepiscopo Cantuariensi, & totius Angliæ Primate & Metropolitano, & reliquis omnibus ejus Provinciæ Episcopis, partim personaliter presentibus, partim procuratoriâ manu subscribentibus, in Synodo inchoatâ Londini in æde Divi Pauli tertio die Aprilis 1571.* Signed by all these Bishops.

Matthæus Cantuar.

Edwinus London.

Robert. Winton.

Jo. Heref.

Richardus Elien.

Nic. Wigorn.

Edmundus Peterburg.

per Nic. Wigorn.

Jo. Sarisburien.

R. Meneven.

Edm. Roffen.

Gilb. Bathon. & Welen.

Thomas Coven. & Lich.

Joannes Norwic.

Ni. Bangor.

Thomas Asaph. & Hugo

Landaff. per N. Bangor.

Procur. su.

Richard. Cicestren.

Thomas Lincoln.

Willielmus Exon.

Edmundus Ebor. per Matth.

Cant. Procuratorem.

Jacobus Dunelm. per Ro-

bert. Winton. Procurato-

rem.

Gubiel. Cestren.

The Framers  
of this Book.

In the framing of this foresaid Book of Canons, the Archbishop, and the Bishops of Ely and Winton, had the main Hand: But all the Bishops of both Provinces in Synod, in their own Persons, or by Proxy signed it: but not the Lower House. And the Archbishop laboured to get the Queen's Allowance to it; but had it not: She often declining to give her Licence to their Orders and Constitutions, reckoning that her Bishops Power and Jurisdiction alone, having their Authority derived from her, was sufficient. In the Month of July, or August, the Archbishop sent this Book to Grindal, Archbishop of York, recommending it to the Observation of the Clergy in his Province: And for his Judgment of it.

Archbishop  
of York's  
Judgment  
concerning  
these Canons.  
August 28.  
MSS. G. Petyt.  
Armig. Vol. A

What that Archbishop's Thoughts of it was, is worth observing; which appears from his Answer he sent to the Archbishop of Canterbury, as follows: 'He thanked his Grace for the Book of Articles, and Discipline. But he stood in doubt, whether they had *Vigorem Legis*, unless they had either been concluded upon in Synod, and after ratified by her Majesty's Royal Assent in *Scriptis*; (fine Words, added he, fly away as Wind: And will not serve us, if we were empleaded in a Case of *Premunire*) or else were confirmed by Act of Parliament. He said, he liked the Book very well: And that if hereafter he should doubt in any Point, or wish it enlarged in any respect, he would signify to his Grace hereafter. And if there were at present want of sufficient Authority; yet it was well that the Book was ready, and might receive more Authority at the next Parliament, yet we see, he and his Provincial Bishop signed it.

Let



Let me add here, what I find our Archbishop further speaking concerning the Book, when he was about putting it into Print; That he did it for further Instruction; And if it pleased not, *Faciet Deus quod bonum est in oculis suis.* And that for his Part, he was at a Point in these worldly Respects. And yet should be ready to hear, *Quid in me loquatur Dominus.*

But notwithstanding these Doubts and Suspensions, which did not without Reason arise in the Minds of these, and other of the Bishops, (knowing what watchful Back-friends they had) yet they proceeded according to the above-said Book of Discipline; especially in what concerned their Clergy in their respective Diocesses. And whereas one of the Articles was, to require all Licenses for Preaching to be brought in to the Bishop before September, and new ones to be given, the Bishop of Ely, the Month before, sent forth his Instructions and Commands to his Chancellor, or Commissary, to this Tenor:

**T**HAT forasmuch as it was ordained for sundry and weighty Considerations, that no Minister should preach, neither in his Cure, nor out of his Cure, without lawful Licence unto him granted: And therefore, that it was further ordained, that all Preachers having Licenses to preach at any time before the last Day of April last past, must render up the old License unto the Bishop of the Dioces; to the Intent the same might be renewed orderly: This therefore was to Will and Require him, to give in Commandment to all Preachers within his Dioces, that they should bring in unto him, [the Chancellor, or Commissary] without Delay, all their Licenses, which before the said Day they had obtained; to the Intent they might be speedily renewed either by the Queen's Majesty, or by my Lord of Canterbury his Grace, or by him, [the Bishop] or by the University of Cambridge. Which things he intended (God willing) speedily to bring to pass. And that in case any of the Preachers, being admonished, did neglect to bring in their Licence, that his Name should be signified unto him [the Bishop.] And further, he required him [the Chancellor] to signify unto him all the Licenses which he, or the Commissary, should receive; and all the Names of them that were Preachers within his Dioces. And this without Delay. This was dated from his House at Stanton, August 28. 1571.

Signed,

RICHARD ELY.

In this Parliament was the last Effort, I think, made to bring into Practice in this Realm, by Authority of Parliament, a Body of Ecclesiastical and Civil Laws, that had been carefully framed by Archbishop Cranmer, Bishop Goodrick, Dr. Cox, now Bishop of Ely, Dr. May, afterwards Eleēt of York, Dr. Peter Martyr, Dr. Rowland Tylour, afterward a holy Martyr, and some other Civilians, and common Lawyers: And the Rubbish of the old Popish Canons and Constitutions being laid aside, this, as a just and compleat Codex, to be used in the room thereof. Acts of Parliament were past for this end, both in the Time of King Henry VIII. and King Edward VI. The Work was closely plied and finished by the foresaid learned and excellent Men, under King Edward: and put into very elegant Latin by the Pens of Dr. Haddon, and Sir John Cheek. And had certainly been ratified, had God spared that King's Life till another Parliament. Such a Body of Laws to succeed the old ones, had been many Years desired by the learnedest and best Men of the Reformed Religion. And now in the present Parliament, so active for the reforming of Religion, it was moved, as was thought, seasonably. And Care was taken to have it Printed against the sitting of the Parliament. Which was done by John Fox, from two Original MS. Copies: The former, Archbishop Cranmer's own Book; (which afterwards fell into Foxes Possession) wherein was much of his own Hand, as likewise of Peter Martyr's; and other the Assistants: The other a Copy belonging to Archbishop Parker. Who, I verily believe, employed and encouraged Fox, in preparing this Book for the Press. And that he made use of our Archbishop's Copy, appears by what Fox wrote in his own on the Head of the Page, that contains the Titles of the

A N N O  
1571.Preachers Li-  
cences called  
in.Register Cox.  
Fol. 55.  
Rev. Tho.  
Baker. D. Joan.  
Col. Socij, Colle-  
Han.The Reforma-  
tion of the  
Ecclesiastical  
Laws brought  
into the Par-  
liament.



A N N O 1571. whole following Book ; viz. *Ordo Titulorum in Cod. D. Matth. Cant.* placing those Titles according to the said Archbishop's Copy, communicated to him.

The Success  
of it.  
*Dew's Jour-*  
*nal, p. 157.*

April 6. Mr. Norton, a stirring Member of the House, (charactered a wise and bold Man, and eloquent) in a Speech there, mentioned this Book, and propounded, that Consideration should be had of it: And that Mr. Fox had taken pains about it, and Printed it; Norton then, and there, producing it. And a Committee was thereupon appointed for Redress of sundry Defects in Religion. But instead of reviewing and furthering the Establishment of this excellent and elaborate Book, the Parliament fell rather upon examining other Matters of Religion already established, which gave the Queen great Offence.

This Book thus set forth, had a large Preface, written by John Fox; and the reason of the Edition of it at this Time, appeared by the Conclusion, viz. *Interim Illustrissimi, &c.* The purport whereof was, ' That he could not sufficiently commend that so Pious and Christian Care of that most Illustrious Prince: And ' he thought the Diligence of those learned Men deserved no less Praise, ' who were employed in compiling these Laws, that had been received with ' the highest Approbation and Applause of those Times. And no doubt was to ' be made, that they had been established by Authority of Parliament, and decreed for publick Use, had that good King lived a little longer. Which, as it ' gave Matter of great Grief, so now it were to be wished, that the Happiness ' denied the Church by his too early Death, might be supplied in the more happy Days of Queen ELIZABETH, the Authority of the present Parliament ' concurring, and the Favour and Countenance of learned Men accompanying. ' And them he earnestly beseeched to construe in good part the Boldness he had ' taken in publishing this Book at this time. But all that good Pains is lost, and ' fallen to the Ground.

A Protesta-  
tion to be taken,

Among the Papers of the Archbishop, late in Possession of William Petyt, of the Middle Temple, Esquire, deceased, there is a Protestation drawn up for Papists, and another for Puritans: Both which agreed in this one point, however, disagreeing in others, viz. concerning Allegiance to the Queen. These Protestations being framed about this time, I conclude to be done by this Synod.

By Papists;  
MSS. G. P.  
Armig.

The Protestation to be taken by the Papists, ran in this Tenor: " I do profess, " and confess before God, that I do firmly believe in my Conscience, that Queen " Elizabeth, my Sovereign Lady, now reigning in England, is rightfully, and " ought to be and continue Queen, and lawfully beareth the Regal Crown and " Power of this Realm: And so to be obeyed, notwithstanding any Act " or Sentence, that any Pope or Bishop hath done or given, or can do or give: " And that if any Pope or other say, or judge the contrary, whether he say " it as Pope, or howsoever, he erreth, and affirmeth, holdeth and teacheth " Error.

By Puritans.

The Protestation to be taken by the supposed Puritan, was this: " I do profess, " and confess, before God, that I do firmly believe in my Conscience, " that Queen Elizabeth, my Sovereign Lady now reigning in England, is, and " ought to be and continue lawful Queen, and lawfully beareth the Regiment, " Crown, and Power of this Realm, and so to be obeyed; notwithstanding any " Act or Sentence, that any Church, Synod, Consistory, or Ecclesiastical Assembly hath done or given, or can do or give. And that if any say, or judge the " contrary, in what respect soever he saith it, he erreth, and affirmeth, holdeth " and teacheth Error and Falshood.

The Puritans  
complain;

This Convocation gave new occasion to the Puritans to make Complaints: For the Ecclesiastical Garments were now again pressed. And the News thereof was by them spread abroad unto the Reformed Churches.

The



The *Puritans*, (for so were they now commonly called, that would not comply with the established Orders of the Church, unless there were a further Reformation therein) however they were not allowed to officiate in Publick, and had their Licenses (if they had any before) disallowed and annulled, yet did still in their own, or other Churches, or in private Houses, read Prayers different from the established Office of Common Prayer: Using the *Geneva* Form, or mangling the *English* Book; and preached without Licenses. The Queen hearing of this, to put a stop to it, ordered the Archbishop, and the rest of her Ecclesiastical Commissioners, to issue out an Order to all Church Wardens, not to suffer any to read, pray, or preach, and minister any Sacraments, in any Churches, Chapels, or private places, without License from the Queen, the Archbishop, or Bishop of the Dioces. And in this they were required to use all Diligence at their Peril. This was dated in *June*. But behold the Instrument faithfully exemplified in the *Appendix*, with the Archbishop's Hand, and divers other Commissioners set to it.

A N N O  
1571.Their Wor-  
ship.The Queen's  
Order to the  
Archbishop  
concerning  
them.

Num. LXII.

## C H A P. VI.

*The Archbishop acting in the Ecclesiastical Commission. Divers leading Puritans dealt with there. Robert Brown. Robert Johnson. The Archbishop's Complaint of the Inns of Court. The Queen's Command to him to proceed in reforming Disorders. Prosecutes the Book of Articles and Discipline. The Dutch Church. The Archbishop presents Bullinger's Book to the Queen. The 29th Article of Religion. Repairs Lambeth House. Confirms the Bishop of Sarum. Consecrates the Bishop of Rochester. Grants Dispensations to Dr. Whitgift, &c.*

OUR Archbishop, having thus both the Command and Countenance of his Sovereign Mistress, was very busy this Summer, together with the Bishops of *Winton* and *Ely*, in the Execution of the Ecclesiastical Commission, in order to reduce all the Queen's Subjects to a quiet Uniformity in the publick Worship of God, legally established. And for that Purpose, he thought it expedient that all the Heads in both the Provinces that obstructed this, should be called before the Commission; that if they intended to continue their Ministry, then to take new Licenses, and subscribe certain Articles, according to a new Act of Parliament for reforming certain Disorders in Ministers: Or upon Refusal to resign quietly, or be deprived. And this Proceeding he resolved upon. But because he knew in this Work he should have Eyes enough upon him, with his Resolution he mixed Prudence, and thought it advisable to have as many other Bishops to join with him, as he might; as *Winton*, *Ely*, *Worcester*, and *Chichester*. *Sarum* was absent in his Dioces, but promised to stand by him. Of the Bishop of *London* he doubted, if it came to Suspension, or Deprivation, whether he would be concerned. But for his own Part, as he wrote in a Letter to *Grindal*, Archbishop of *York*, that howsoever the World might judge, he would serve God, his Prince, and her Laws, in his Conscience; as it was high time to set upon it. And yet, he said, he would be glad to be advised, to work prudently, rather to Edification than to Destruction.

The Archbi-  
shop in the  
Ecclesiastical  
Commission.

Eliz. 13. c. 12.

Now therefore were cited up to *Lambeth* these chief Puritans, *Goodman*, *Lever*, *Sampson*, *Walker*, *Whiborne*, *Gouff*, and some others. These came under the Archbishop's Examination in the beginning of *June*. What was done with them I find not; but that *Lever* this Year resigned a Prebend, which I think he had in the Church of *Durham*. And *Goodman* [or *Gudman*] remained in

Puritans ci-  
ted.

Goodman.

Town



*A N N O* 1571. Town till *August*. Out of whose Book (that I suppose writ against the *Government of Women*) the Archbishop had gathered many Articles, with which he was to be charged. The Archbishop of *York*, to whom our Archbishop had sent a Copy of them, judged them very dangerous, and tending to Sedition; he added, that he could never see the Book but once beyond Sea. [No, to be sure, under a Womans Government, it was thought fit to be concealed as much as could be.] And then he thought, when he read it, that the Arguments were never concludent; and that he always found more in the Conclusion, than in the Premises. But *Goodman* was by the Commissioners demanded to subscribe to a Revocation of those Articles, which as yet he would not; but desired to go home. Which they would not permit hitherto.

*Dering's Assertions.*

*Dering*, another leading Puritan was now before the Archbishop, and the other Commissioners. And certain Assertions laid down, either in some Book, or Sermon of his, or perhaps by Word of Mouth, were charged upon him: which he maintained and subscribed to before them, *viz.*

*Sexto die Junij, 1571.*

*I*N violata lege Principis, peccatum est Scandali, non Facti.

*Christus descendit ad inferos virtute passionis, nullo neq; Corporis, neq; animi itinere.*

*Juramenta sunt licita, libris tanquam tessaris consignata. Librum vero ipsum ad juramenti fidem adhibere, omnino est Sacrilegium.*

*Vestes, quas verè Papisticas vocamus, mihi videntur plenæ offensionum, ac mihi secus ad veritatem persuadere libentissimè cupiverim.* [Here is something miswritten, or omitted.]

Edward Deringe.

*Whittingham.*

Of the other Province were *Whittingham* and *Gilby*, two other obnoxious Men. The Archbishop had his Eye also upon them: And had desired the Archbishop of *York* to deal with them. And that when he should have conferred with the former, to send him Word, how he should find him. That Archbishop accordingly sent for him to appear before him at *Canwood*; assuring our Archbishop that he would not fail to advertise him what his Answer should be to the Matter objected. But he trusted, he should find Conformity in him; because he had subscribed concerning Apparel in his Predecessors Days. But as for *Gilby*, he now dwelt at *Leicester*; and so being out of his Province of *York*, as he informed our Archbishop, he left him rather to him.

*Gilby:*

*Robert Browne.*

Another great Ringleader of Schism from the Church established, was now cited also to appear before Commissioners, by one of the Queen's Messengers. And he was *Robert Brown*, famous for that Denomination of Dissenters, called *Brownists*. And such it seems was his Parts, or his Interest, (being the Son of a Gentleman of good Quality in *Rutlandshire*) that he was (however but young) entertained as Domestick Chaplain with the Duke of *Norfolk*. Who so far now took his part, as to deny to obey the Message, and to defend *Brown*, as living in a Place of Privilege. When this News was brought to the Archbishop, he shewed indeed his Respect to that Noble Person, but withal his Resolution to proceed in his Office with this Man: As knowing, there was no Place exempt from the Commission; and letting his Grace know as much: and that in case he persisted to detain him, he must and would use other Methods. And to this Purpose his Letter to the Duke ran; Signed by himself, and the other Commissioners. Which may not be unworthy the perusing. The Minutes whereof were to this Tenor.

The Arch-  
shop to the  
Duke of *Nor-*  
*folk*, concern-  
ing *Browne*.  
*MSS. G. Petyt.*  
*Armitg.*

*W*Hereas upon just Cause, and according to the Trust that her Majesty hath put in us, we sent for one *Brown*, your Graces Chaplain, (as he saith) by a Messenger of her Majesty's Chamber, appointed for that Purpose; We are given to understand, that your Grace would not suffer him to come unto us, alledging a privileged Place for his Defence: Our Commission extendeth to all Places, as well exempt as not exempt, within her Majesty's Dominions, and before this time never by any called into Question. We are persuaded that your Grace knowing the Authority of our Commission, and how straitly



‘straitly we are charged to proceed in redressing Disorders, will not stay your  
 ‘said Servant contrary to the Laws of this Realm; but will send him unto us,  
 ‘to answer such Matters as he is to be charged withal. We would be loth to  
 ‘use other means to bring him to his Answer, as we must be forced to do, if  
 ‘your Grace will not like hereof. Thus we bid your Grace heartily  
 ‘farewell.

From *Lambeth*,

June 13.

Your Loving Friends,

*Gabriel Goodman,*

*Matthue Cantuar.*

*Richard Wendesly,*

*Edm. London, R. Monson.*

Whatsoever Censure *Browne* underwent from the Archbishop at this Commis-  
 on, afterwards he went beyond Sea, as divers others of these new Reformers  
 commonly did. Then he, and one *Harrison* a Schoolmaster, writ a dangerous  
 Schismatical Book, Printed at *Zealand*, which was dispersed over *England*, con-  
 demning this Church, as no Church. In the Year 1581, I find him a Preacher  
 in *Norwich*. Where by *Freke*, the Bishop, and the Ecclesiastical Commissioners  
 there, he was committed to Custody, and was a Prisoner of the High Sheriffs of  
 the County, for somewhat he had preached. Thence he was sent up to the  
 Archbishop of *Canterbury*; who brought him to some Compliance, and so dis-  
 charged him. This was about the Year 1585. He went then to his Father's  
 House at *Tolethorp*. But still retaining his former Devices, upon the Displeasure  
 of the old Gentleman, he departed from him, and went to *Stamford*. Anno 1589,  
 he conformed, but continued still very freakish; and his Sect and Tenets re-  
 mained long after himself had renounced them, even to our days.

Some Ac-  
count of him.

Full. Church  
Hist.

On this occasion some Trouble also happened to one *Robert Johnson*, Domestic  
 Chaplain to the Lord Keeper *Bacon*, at *Goramburie*; who used to preach and  
 administer the Sacrament in his Family there: and as it seems, had some Place of  
 Ministry at *St. Albans*. This Man appeared before our Archbishop, and the Bishops  
 of *Winton* and *Ely*, at *Lambeth*, in July: Where he was required to Sign the Three  
 Articles, in order to the having Licence granted him to officiate and minister in  
 the Church. But he refused, being not satisfied in every Particular of those Ar-  
 ticles. And so he departed suspended. But how far he afterwards offered to  
 comply, and where he stuck, may be seen by his humble Letter sent to the  
 Commissioners, dated Aug. 14. petitioning to be restored, to his Ministry,  
 Importing,

Rob. Johnson  
appears be-  
fore the Com-  
missioners.

‘THAT whereas the 4th of July last, being before their Lordships, to an-  
 ‘swer to their three Articles, he did forbear to subscribe to the First of  
 ‘them, [viz. concerning the Book of Common Prayer, to be agreeable to the  
 ‘Word of God] especially for that it seemed to him secretly to contain a Licence  
 ‘of ministring Baptism by Women; a thing forbidden by the Word of God.  
 ‘And that since that time, he had stood by that only occasion suspended and  
 ‘sequestred by their Order, from Preaching and Ministring the Sacrament: And  
 ‘thereby my Lord and his Family had wanted, longer than their accustomed  
 ‘manner had been, those most necessary, comfortable and Christian Helps and  
 ‘Exercises of Religion; especially regarding the Number of their youthful Re-  
 ‘tinue: Among whom all manner of Vices did increase apace, and Zele, Ver-  
 ‘tue, and the true Fear of God decreast through lack of due Admonition and  
 ‘Instruction: That therefore, his Duty herein to his Lordship's Household, par-  
 ‘ticularly considered, and to those Parts of the Church, whereby he had some  
 ‘Maintenance, moved him with all due Humility and Submission, to beseech  
 ‘them to restore him to his former Liberty.

His Letter to  
them.  
MSS. G. Petre  
Armig.

‘And that touching the Articles, he trusted this should suffice, and would  
 ‘content them, and fully answer their meaning contained in them: that is, by  
 ‘this his Letter subscribed with his own hand, he did promise, that he did not  
 ‘mean to vary from the ordinary Book of Service in his Ministry: Neither by  
 ‘publick Speech, expressly, wittingly, or maliciously to inveigh against it, but  
 ‘to move the Auditory to hold the Truth in Matters of Faith and Body of Re-  
 ‘ligion



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ligion; and in the Fear of God to live thereafter. And that he thought that the Contents in the Service Book expressly mentioned, and according to their Exposition unto him made, were such as were not defective, nor expressly contrary or against the Word of God: And that the Imperfections thereof might for Unity and Charity-sake be suffered, till God grant a time of perfect Reformation. Whereunto every Man in his Vocation, ought diligently to labour.

To the Second, That the Ministers Apparel, as it was not wicked and directly against the Word of God, being by the Prince appointed only for Policy, Obedience, and Order sake, might be used; yet not generally expedient, nor edifying.

To the Third, That the Articles of Religion, which only concerned the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, Entituled, ARTICLES, whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord, 1562. according to the Computation of the Church of England; and every of them, contained true and godly Christian Doctrine.

And for that he perceived that it was offensive to his Grace, upon some former occasion conceived, that he had by his Lord, [Lord Keeper] the Gift of a Prebend in *Norwich*, he let him understand (thus advised) that he meant to relinquish the same in one half Year next ensuing, at the farthest. And thus trusting, that upon the receipt of this his humble Submission, in Form aforesaid, they would release him; and grant him new Licence to preach, yielding up his old. And so committed their Lordships in all their godly zealous Attempts, to the Blessing and Tuition of Almighty God. Subscribing himself,

From the Lord Keepers House at *Gorham-bury*, beside *St. Albans*, the 14th of  
Aug. 1571.

Their Lordships most humble Orator.

ROBERT JOHNSON.

Johnsons Mis-  
demeanor in  
King's Col-  
lege.  
MSS. penes  
me.

This *Johnson* was a Fellow of *King's College* in *Cambridge*; where, some Years after, (*viz.* 1576.) he was engaged with *Lilefs*, and two more Fellows of that House, in an Accusation of *Dr. Goad*, their Provost, for Misgovernment, a great number of Articles being by them forged and drawn up against him. Which Articles *Robert Johnson* was the Man, that repaired up to the Chancellor of that University, *viz.* the Lord *Burghley*, (being known to him) and preferred them. The Business had a full Hearing before the said Chancellor; and the Provost was cleared; and these false Accusers committed to the Gate-house in *Westminster*. Afterwards, their Submissions and Recantations for raising false and slanderous Articles against their Provost, were made by Subscription and Word of Mouth, both before the Chancellor and the Provost. The said Chancellor, (who knew *Johnson* better than the rest) reprovved him sharply, and charged him with want of Shame. He wrote Letters to that Lord, expressing his Repentance, and confessing his Consent to, and Delivery of many malicious and false Articles, set forth and penned with many unseemly, rash and undiscreeet Terms and Words, to the impairing of their Provosts Name, and many most Untruths concerning the State of the College. This Man soon after, being minded to leave the College, had the Confidence to request the said Lord *Burghley*, to admit him his Chaplain and Domestick.

Farther Ac-  
count of him.

I find one *Robert Johnson*, M. A. (which I believe to be the same) to be Chaplain to the Bishop of *Lincoln*. Who in the Year 1609, Sept. the 3d, preached a Sermon at *Paul's Cross*, upon 119th *Psal.* v. 33. *Teach me, O Lord, the way of thy Statutes, &c.* And printed it with a Dedication to the said Bishop. In which Sermon it appears he was fully reconciled to the established Church's Usages; reflecting, upon many of his Brethren of the Ministry, that had excellent Parts and Gifts, and were called into the Lords Harvest; and notwithstanding rather than they would wear a Surplice, or submit themselves to Authority commanded by God's Ordinance, left that *Magnum Opus*, that great Work of preaching the Gospel undone; yea, utterly disclaimed, and renounced their Callings.



Callings. And some of the Laity he also blamed, (whom he called the *Roes and Hinds of the Field*, which started aside at the cracking of a Stick) 'for refusing their own Parish Churches, and to hear their own Pastors, were they never so learned, or well habited in Speech, because they wore a Surplice, or made a Cross upon a Child; and would run after, and get them a Heap of Teachers, that spake evil of them that were in Authority, — and that would rail against Bishops, &c. There was another Sermon of his Preached at the Cross, Anno 1620. upon 2 *Thess.* 2. 14. and printed, B. D. being now added to his Name; and as tho' he were of some Account with *George* Archbishop of *Canterbury*, he dedicated it to him. And in this Sermon he spake of 'Schismatical Spirits, who under colour of Zeal, &c. would, if they could, banish those Bishops, which Christ and his Apostles appointed, and would turn all Discipline and Government upside down, Churches into Chambers, Bishops into Synodics, &c.

Thus we have seen *Brown* and *Johnson*, both in their Youth and Heat; and what they were in their maturer Years.

But to observe farther our Archbishop's Cares at this Time, in the Discharge of the Ecclesiastical Commission. In the Month of *June*, he had his Eye upon the Gentlemen of the Inns of Court. Many whereof, Popishly affected, were admitted to Degrees there, and some that had been put out of Commons or expelled were received again: when about Two Years ago, Notice was taken of them; and they became reduced to better Order in Religion, by means of a Decree or Ordinance made by the Lords and others in the *Star* Chamber, touching the Correction of the same Houses, for sundry their Contempts, and Obstinacy in that behalf. The careful Archbishop, in a Letter reminded the Lord Treasurer of this; and withal informed him, that now of late they of those Inns of Court grew very disordered, and licentious in overbold Speeches and Doings, touching Religion; and that without Controlement. Which happened, as he took it, for want of due Execution and Observation of the Lords said Decree and Ordinance; the same having not been so effectually and severely considered by the Antients and Governors of the said Houses, as were convenient. He therefore desired his Lordship to obtain a Letter (the Minutes whereof he now had sent) from the Lords of the Council to them, the Commissioners Ecclesiastical. And by verture thereof, and of the Commission, he hoped, there would soon be better Order and Reformation therein, to the furtherance of Religion. This he wrote from *Lambeth*, *June* 17.

The Archbishop's Eye upon the Inns of Court.

The Minutes of the abovementioned Letter follow:

AFTER our harty Commendations. There was an Order taken in the *Star Chamber* about Two Years sithence by the Lords of the Privy Council, your Lordships, the Judges and others there, for the putting out of Commons, Expulsion and Reformation of sundry corrupt, and perverse sorts in Religion, in the Inns of Court; and for the Restraint of that sort to be preferred to the Degrees and Callings there. Whereupon, Letters were directed from us to the Benchers and Governors of the said Houses for the Execution thereof accordingly, as by the said Order and Letters more at large appeareth. Nevertheless we are now of late credibly informed, that the said Benchers and Governors have been somewhat remiss and careless in the Execution of the said Orders and Letters: And chiefly, in that they have sithence received again certain Persons there, that be expelled, or put out of Commons; and prefer others, some to Degrees and Callings there, contrary to the true meaning of the said Order and Letters.

The Council to the Archbishop for the Reformation of them. MSS. G. P. Armig.

We do hereby require your Lordships, that You, and such others of the Commissioners Ecclesiastical there, as your Lordships shall think most meet, will carefully peruse and consider the said Order; and thereupon to call before you such of the Benchers or Governors of the said Houses, as you shall think fittest, and best affected in Religion: and by their good Advice and Furtherance, to search and sift out the manner of the Execution, Breach, and Observation of the said Order and Letters. And thereupon to take such Order, as

U u

well



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well for the Reformation of that that hath, or may be done, contrary to the true meaning of the said Order; as also to make such further Order and Orders against the corrupt and obstinate sort, both in the said Houses of Court, as also in the Houses of Chancery, as to your good Considerations shall from time to time be thought convenient. Wherein, as Occasion shall serve, upon your Advertisement, our good Assistance shall be always ready in that behalf. And so fare you hartily well. From *Westminster*, the 17th day of *June* 1571.

Your Loving Friends, &c.

Thus warily did the Archbishop procede in the Commission, getting his Doings strengthened by Authority, and Orders from above.

He argues about the danger of a *Premunire*.

He and his Brethren in the Ecclesiastical Commission, went on to prosecute the late Book of Articles and Discipline before spoken of. And whereas we heard how tender the Archbishop of *York* was of acting in it, lest it might plunge him and them into *Premunire*, if they should put it in force without the Queens express Order, or an Act of Parliament; the Archbishop told him now, after a Month or Two, that he was too timorous: And further, that himself, and the Bishop of *Ely*, had applied to the Queen about it; and so represented the Matter, that seeing there was no new Doctrine in it, she seemed to be contented. He added, that in case it were repealed hereafter, yet that there was no fear of *Premunire*-matter, (as he, the Archbishop of *York*, might better consider the Statute,) but only Fining at her Pleasure; as he was persuaded Her Majesty would not do.

He prosecutes the Commission.

The Bishop of *Ely*, one of the Archbishop's Assistants, now in *August*, went home upon Command, taking along with him in Custody the Bishop of *Rosse*, a dangerous busy Agent of the Scots Queen. But Bishop *Horn* stayed with him. And for the Supply of *Elies* Absence, the Queen ordered the Bishops of *London* and *Sarum* to be sent for, to sit with the Archbishop in the Commission. And so he with his Assistants went on earnestly, both against Papists and Puritans: And, as he said, doubted not at length, to bring them to some better Stowage, (as he bluntly exprest it.) And although, as he added, they had many great Letters from great Folks, yet they proceeded, and had laid aside Fear and Favour, according to a Letter Her Majesty had writ to him. A Copy of which, he communicated to the Archbishop of *York*; whereby he might see, (as our Archbishop told him) how she relented, [meaning, not at all.] And was as follows:

ELIZABETH,

The Queen to the Archbishop to press uniform Order.  
MSS. G. P.  
Armig.

MOST Reverend Father in God, Right Trusty and Right Wellbeloved, We greet you Well. Where we required you, as the Metropolitan of our Realm, and as the principal Person in our Commission, for Causes Ecclesiastical, to have good regard that such uniform Order in the Divine Service and Rules of the Church, might be duly kept, as by the Laws in that behalf is provided, and by our *Injunctions* also declared and explained: And that you should call unto you, for your Assistance, certain of our Bishops, to reform the Abuses and Disorders of sundry Persons, seeking to make Alteration therein: We understanding, that with the help of the Reverend Fathers in God, the Bishops of *Winton* and *Ely*, and some others, ye have well entred into some convenient Reformation of Things disordered; and that now the Bishop of *Ely* is by our Commandment repaired into his Dioces, whereby ye shall want his Assistance, we minding earnestly to have a perfect Reformation of all Abuses, attempted to deform the Uniformity prescribed by our Laws and *Injunctions*, and that none should be suffered to decline, either on the Left, or on the Right Hand, from the direct Line limited by Authority of our said Laws and *Injunctions*; Do earnestly by our Authority Royal, Will and Charge you by all means lawful, to procede herein, as you have begun. And for your Assistance, we Will, that you shall by Authority hereof, and in Our Name, send for the Bishops of *London* and *Sarum*, and communicate these Our Letters with them; and straitly Charge them to assist you from time to time, between



'tween this, and the Month of *October*; to do all manner of things, requisite to  
 'reform such Abuses as afore are mentioned, in whomsoever ye shall find the  
 'same. And if you shall find in any of the said Bishops, (which We trust ye  
 'shall not) or in any other, whose Aid you shall require, any Remissness to aid  
 'and assist you; if upon your Admonition, the same shall not be amended, We  
 'charge you to advertise Us. For We mean not, that any Persons, having Credit  
 'by their Vocation, to aid you, should for any respect forbear, or become re-  
 'miss in this Service, tending to the Observation of our Laws, Injunctions and  
 'Commandments.

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*Given at our Manour of Hatfield, the Twentieth Day of August, in the 13th  
 Year of Our Reign.*

This Letter, so roundly penned, put Life and Vigour into the Archbishop, in  
 this troublesome Business.

Another Matter now in *August* or *September*, came before the Commission Ec-  
 clestiall. Some Endeavours there had been to bring the Protestant *Dutch*  
 Churches, particularly those in *Norwich* and *London*, under the Bishops of the  
 respective Dioceses, wherein they were: At least, that they should have a Super-  
 intendency over them. And *Sandys* the present Bishop of *London*, insisting as it  
 seems, too much upon his Jurisdiction, and claiming to be their Superintendent,  
 as indeed his Predecessor, Bishop *Grindal* was, (but as I think by their Consent and  
 Desire) had the less Esteem among them. The Bishop of *Norwich* seemed to err  
 as much on the other hand, as though he disclaimed all Oversight over them.  
 The Ministers of those Churches, and some of their Members (it seems) pleaded  
 earnestly before the Commissioners for their Liberty, and Exemption, by Ver-  
 tue of their Priviledges granted them by Charters.

A Matter of  
 the *Dutch*  
 Churches  
 comes before  
 the Commis-  
 sion.

These short hints did the Archbishop give of this Matter, in a Letter to the  
 Archbishop of *York*, viz. 'That they, the Commissioners, had much ado with  
 'the Ministers of the *Dutch* Church, especially with the *Dutch* Folks at *Norwich*.  
 'The Bishop there, he feared, prejudiced too much his own Jurisdiction. That  
 'his Successor, [he meant the present Bishop of *London*] as he was informed,  
 'was contemned by them: But that of Charity, they of the Commission must  
 'help him, if he regarded not too much his Superintendentship.

The Archbishop did join with the rest of his Brethren the Bishops, in giving  
 all Deference to *Henry Bullinger*, Chief Pastor of the Church of *Zurick*; who had  
 shewn great Tenderness and Regard to many learned Exiles there, under *Queen*  
*Mary's* Reign: And who rejoiced at the Reformation in *England*. This Reve-  
 rend Man had lately in his Zeal for the Queen, and the Religion by her esta-  
 blished, compiled a learned Answer to the Pope's Bull against her: And had sent  
 it over here to some of his Correspondents, the Bishops. Which was taken ex-  
 ceeding well by them: And *Cox*, Bishop of *Ely*, assured him that the Queen  
 should soon be acquainted with his Good Will, and that she should have his  
 Book to read, and that it should be put into the Press for common Good. And  
 in the Month of *September*, the Archbishop caused it to be fairly bound, and  
 sent to her, and further procured the Printing of it in *Latin*, not without the  
 Advice of the Lord Treasurer: And had it translated, and printed in *English*  
 too. The *Latin*. Printed by *John Day*, had this Title, *Bullæ Papisticæ ante Bien-  
 nium contra Sereniss. Angliæ, Franciæ & Hiberniæ Reginam ELIZABETHAM,  
 & contra inclytum Angliæ Regnum promulgatæ, Refutatio, Orthodoxæque Regiæ, &  
 universi regni Angliæ Defensio HENRYCHI BULLINGERIS.*

The Archbi-  
 shop sends the  
*Queen Bul-  
 linger's* Book  
 against the  
 Pope's Bull.

I cannot omit here the mentioning of an Argument disputed between the  
 Lord Treasurer and the Archbishop, especially because it relates to one of the  
 Nine and Thirty Articles of Religion, viz. the Twenty Ninth Article, Concern-  
 ing the wicked, that eat not the Body of Christ. Which was not among the Articles  
 of Religion, established under King *Edward*, Anno 1552. Some it seems had  
 raised a Scruple of the Sentence of *St. Augustin*, alledged there, put in for Proof  
 of it by the Archbishop himself, And in the first Druaght of the Articles re-  
 maining in *Benet College*, in the Margin, against this Father's Sentence, is the

*St. Augustin*  
 properly al-  
 ledged in the  
 29th Article  
 by him.



**A N N O** 1571. Place thereof written by the Archbishop's Pen, viz. *Super Joann.* Tract. 26. The Sentence was, *That although they [the Wicked] do carnally and visibly press, with their Teeth, the Sacrament of the Body and Blood of Christ, yet are no ways Partakers of Christ, &c.* that it rightly and properly was cited to his Purpose, he told the said Treasurer occasionally in a Letter to him soon after; viz. 'That he was 'advisedly still in his Opinion, concerning so much as it was alledged for in the 'Article. And that for further Truth of the Words besides *St. Augustin*, both he 'in other Places, and *Prosper* in his Sentences out of *Augustin*, *Senten.* 338, and '339, did plainly affirm this Opinion in that Article to be most true: However, 'some Men, he said, varied from it.

It seems some Papists had been nibbling at this new Article, and at the said Allegation, and in Discourse with the Treasurer, had declared it to him. The Archbishop soon after being with the Treasurer, he had told him the Cavil by Word of Mouth. Which running in his Mind, the Archbishop being returned home, wrote what is above said.

The Archbi-  
shop repairs  
Lambeth  
House.

Antiq; Brit.  
MATTHÆUS.

This Year the Archbishop repaired and beautified his Palace at *Lambeth*. The great Hall he covered with Shingles. He made intirely the long Bridge, that reacheth into the *Thames*. The famous Solar [*i. e.* Summerhouse] in the Garden, which Archbishop *Cranmer* made at his own Cost, and therein used the exquisite Skill and Device of his Chaplain, *John Ponet*, D. D. (afterwards Bishop of *Winton*) but now by length of Time, almost quite decayed, the Archbishop restored to its ancient Form and Beauty. He repaired also two Aqueducts for the Conveyance of Water, one in the Garden, and another for the common Use of the Household in the inner Cloister. To which I add, what he did for the Conveniency of his House the Year following: When he made Conveyances under Ground, to cleanse and keep his House sweet, by Sinks to carry away the Filth into the *Thames*, by its ebbing and flowing. Which cost him no small Sum of Money: But tended much to the Health of his Family, and Sweetness of his House.

Finishes the  
new Street in  
Cambridge;

The same Year he finished the *New Street*, or Walk, from *St. Mary's Church* in *Cambridge*, to the publick Schools, and paved it, and caused a Brickwal to be built on each side.

Confirms the  
Bishop of Sa-  
rum.

In the Month of *March*, at *Lambeth*, he confirmed *Edmund Ghest* Bishop of *Rochester*, and Commendatory of the Archdeacon of *Canterbury*, to the Bishoprick of *Salisbury*. And because the Archdeaconry was now vacant, (which Archdeacon's Office was to Induct the new Bishops into the Possession of their Bishopricks) he was inducted by the Archbishop himself, by his Proctors.

Consecrates  
the Bishop of  
Rochester.

The 13th of the same Month, being the third Sunday in *Lent*, he Consecrated *John Freak*, D. D. Dean of *Salisbury*, a pious, learned, and grave Man, Bishop of *Rochester*. At which Consecration were present and assisting *Robert*, Bishop of *Winton*, and *Edmund*, bishop of *Sarum*. He held by Dispensation from the Archbishop, the Archdeaconry of *Canterbury*, as his Predecessor had done, together with the Rectory of *Purleigh* in *Essex*.

Dispensation  
to Dr. Whitgift;  
Ex MS. Eccles.  
Christ. Cant.

*Dr. Whitgift*, Master of *Trinity College* in *Cambridge*, and now Dean of *Lincoln*, for his Learning, and opposing of the Puritan Cartwright, both in verbal Dispute, and Writing, was well known to the Archbishop. Who to encourage him (having further Work for him to do) gave him a Dispensation, *Ut cum Decanatu de Lincoln. Prebend. in Ecclesia Cathedr. Eliensi. Custod. Collegij SSæ Trinitatis in Cantabrigia, & Rectoria de Teverham Elien. Diocesios, quoddam Beneficium tertium teneat cum clais. permutand. & Residend. Dat. ult. October, 1571.*

And to Salis-  
bury Bishop of  
Man,

The like Favour of Dispensation was granted by the Archbishop to *John*, Bishop of *Soder*, or *Man*: Who held therewith the Deanry of *Norwich*, the Rectory of *Thorp Super Montem*, in the Dioces of *Lincoln*, and *Dys* in the Dioces of *Norwich*, and lastly, the Archdeaconry of *Anglesey*.



## C H A P. VII.

*Marlorate's Comment upon St. Matthew, Printed in English. Contest between the Ministers of the Strangers Church in Norwich. The Archbishop's Concern therein. The Bishop of Norwich interposeth. He refuseth to institute certain scandalous Ministers. The Archbishop's Directions to the said Bishop about some Preachers.*

**I**T was usual now a Days, to Translate the *Latin* Works and Labours of good Protestant Authors into *English*, for the better Instruction of the honest People of the Nation in found Religion, and Knowledge of the Scriptures; and especially the Clergy, who then were none of the best Scholars; and scarce half of them understood *Latin*. So this Year was Printed a Translation of *Marlorate's* Comment upon *St. Matthew*: And partly for the Re-embursing of the Proprietor, but chiefly for the Profit and Benefit of Ministers, the Lords of the Council appointed the Archbishop of *Canterbury*, and the Bishop of *London*, to deal with the Province of *Canterbury*, that each of the Clergy might purchase this Book. Which gave occasion to *Edwin*, Bishop of *London*, to send this Letter to *Parkhurst*, Bishop of *Norwich*.

*Marlorate's*  
Comment in  
*English* recom-  
mended to  
the Clergy.

“ *S* *A L. in Christo. Augustin Marlorates* Comment upon *Matthew*, is translated into *English*, a Book very necessary for all sorts of People, but especially for such as be in the Ministry. The Lords of the Privy Council willed my Lord of *Canterbury*, and me, to deal with the Clergy of this Province for the having of them. We thought it not convenient to compel Men, seeing that the whole Charge lighteth upon those of the Clergy, whom we would not gladly overburthen. My Request shall be to your Lordship, to consider of the Clergy of your Dioces, and to entreat so many of them as be of good Ability, for to buy this Book, the Price whereof, being well bound, is Ten Shillings and Four Pence the Carriage of it into the Dioces. And lest the Owner should send down more Books than can be uttered with you, I shall pray you, with such Speed as you conveniently may, to send me Word how many of them you can bestow among the Clergy of your Dioces, or any other, and where they may be conveniently delivered. And according to that Number, the Books shall be conveyed down unto you. And when you deal with any Offenders, it were a good Part of Penance for them to buy the said Book, either for their private Use, or else to be laid in the Church for the common Use. Thus expecting your Answer, I bid your Lordship farewell. From *London*, November 28. 1571.

The Bishop  
of *London* to  
the Bishop of  
*Norwich*.  
E MSS. R. P.  
*Joh. Ep. Elien.*

Your Lordships in Christ,

EDWIN *London*.

In Pursuance of this Letter, the Bishop of *Norwich* sent to his Chancellor, *Will. Master*: Who dispatched Letters, dated *Jan. 12.* to every of the Bishop's Commissaries; Certifying them, that the Bishop had willed him to direct his Letters to them, requiring them earnestly and effectually to deal with the Clergy in their respective Circuits, for the Purpose abovesaid; and to certify the Bishop, as soon as they could, how many of the Clergy were able, and upon this Motion were willing to buy the said Book.

The Bishop  
of *Norwich* his  
Order there-  
upon.

In



A N N O

1571.

A Contest in  
the Strangers  
Church in  
Norwich.

In the Summer of this Year, was the Archbishop also concerned in another Matter in the same Dioces. There had lately sprung up a great Contest in the Dutch Strangers Church at *Norwich*, about certain Doctrines, which they could not decide among themselves, and occasioned great Divisions and Factions among them. The Preachers in this Church contending, were *Antonius*, *Theophilus*, and *Isbrand*. These Differences were made known to the Archbishop; who, out of his Care for preserving Peace and Concord among Protestants, and especially in his own Native City of *Norwich*, earnestly stirred up the Bishop of the Dioces to look after this Business, and to take some Order in it, the Bishop being then at *Ludham*, and grievously afflicted with a Disease in his Leg. This his Indisposition, and Absence from *Norwich*, obliged him to manage this Business by Commission, of which he sent the Archbishop Word, and promised him to inform him of the Progress. To give some more particular Account of this Affair.

They refuse  
the Bishop's  
Jurisdiction.

The Bishop had granted to this Church a Consistory, to determine and make Orders, as well relating to their Ministers and Members, as to other Church Matters, but yet reserving to himself a Power of Superior Jurisdiction in the Government. By Virtue of which Power, upon these Contentions arising in that Church, he issued a Commission to *Green*, Maior of *Norwich*, and to *Masters* his Chancellor, to take Cognizance of their Quarrel, and to make Peace among them, and to procede in his Name, and to punish with Banishment, if there were Cause. When they came to execute their Commission, the Church would by no means submit to it; urging, that it was an Intrenchment upon their Government; and especially *Theophilus* and *Antonius*, who protested to depart the City rather than suffer it: Tho' the Commissioners went not to the Extent of their Commission, to take Cognizance of the Quarrels among them, but only to enjoin them Peace. They therefore urged to them on the other hand, that the Business they had now in hand with them, did not infringe their Privileges, but related only to the Temporal State, and was not a Spiritual, but a more Temporal Concern. So that the Matter came to this Issue, that they must either obey the Commission, or else suffer Banishment, beside the exposing themselves to other Penalties. For the Bishop's Authority herein was struck at, which his Commissioners did hold themselves now especially bound to maintain. The Bishop understanding these Proceedings by his Commissioners, did appoint, and that under his Hand, that the Church should obey his Commission, or otherwise, that the Commissioners should proceed, not only to punish the Offenders by other Ways, but also to decree their Banishment. Which accordingly they did, requiring certain of them within Two Months, to depart the City. But the gentle Bishop, it seems, relented, and sent to have the Execution stopped. But the Commissioners stood to it; urging to him, that the Honour of his See required it to be done, and that it was needful that those Offenders should be sent away from the rest, the whole Company depending on them.

One of their  
Ministers  
challenges to  
dispute.

In the mean time *Theophilus* made a great Cry hereat, saying, it was against the Word of God, a good Conscience, and a Reformed Church, and challenged to dispute it. The Maior looked upon this as a great Reflexion, both upon the Bishop and himself, and the Justice of their Doings. And three of the Bishop's learned Preachers being then in *Norwich*, viz. Dr. *Walker*, Dr. *Gardiner* and Dr. *Nevynson*, he prayed the Bishop they might enter the Lists with this vain Challenger. But Dr. *Walker* brought Word from the Bishop, that he would meddle no more in this Matter. Which displeased the Maior, who said it was suffering this Man to pass with Victory. But the prudent Bishop knew, that this kind of Ostentacious Disputations, was not the way to end Controversies and Contentions, but rather encrease them. In the Appendix we shall find *Green's* Letter to the Bishop.

N. LXIII.

They are Ba-  
nished.

The last Issue was, that the Ministers of this Church, viz. *Antonius*, *Theophilus*, and a Third, named *Isbrandus Balkins*, were all banished. Whereupon followed a Pacification among the Members. But such was the Kindness of the Bishop, that not long after he gave to the last an ample Testimonial under his Hand and Seal, of his Learning, and godly Conversation; and that notwithstanding the



the late Contentions, he thought him worthy of the like Charge in any other Place which he had in *Norwich*. And we may see hereafter where he was placed.

The thrusting and crouding upon the Bishops for Pluralities was a Piece of Importunity that created much Disturbance to them in these Times. If the Person that craved a Plurality was suspected in his Religion, or Ignorant, or Scandalous, or Simoniack, or some time all these, the Bishop could not with a good Conscience accept him. But then, what ill Will and Trouble should he raise to himself from the Party that was to enjoy the Plurality, or the rich Patron, or some potent Man that made Application in the Clergy-man's behalf? So that either the Bishop must be frowned upon, and threatned, or else the Parish must have an unworthy Man set over it; and as many Souls as were therein miserably neglected. This was Bishop *Parkhurst's* Case (among others) more than once. One or two Instances whereof happened to him this Year, which I will relate, because the Archbishop was concerned in it. *Thomas Atkinson*, a North Country Man, and a Well-willer to the late Rebellion there, as he was Popishly affected, so he was very Ignorant, as the Bishop found by Examination of him: He was Parson of *Farnham All Saints*, and was presented also to the Benefice of *Farnham Geneveva*, by one Mr. *Kirson*. But the Bishop rejected him because of his Ignorance, and Disaffection to Religion, and for other Reasons. Whereupon a double Quarrel was served on the Bishop, and the Matter was brought by *Atkinson*, or his Friends, to the Archbishop. He was upheld by some great Men, and he gave out that he would have the Living, whether the Bishop would or no. The Archbishop wrot to the Bishop to know the Reason why he would not admit him. Whereupon the Bishop sent up the Examination of *Atkinson*, together with a Letter, wherein he shewed the Archbishop, that there was further Matter declared unto him of this Man: which he added in a Scedale enclosed.

A N N O  
1571.

The Bishop of *Norwich* will not accept of one to a second Benefice.

But to set down here the just Exceptions the Bishop took against this Clerk, as he represented them to the Archbishop. When the Bishop asked him his Name, and he had answered *Thomas*, he bad him decline it, which he could not, though he pretended to understand *Latin*. The Bishop asked him the Contents of the Third Chapter of *Matthew*: He answered nothing: And the Contents of the Eleventh Chapter. Neither could he answer that. He asked him, what *Faith* was; He could not tell. He asked him, How many Chapters the Epistle to the *Romans* contained, and what the Subject of that Epistle was. To neither of these could he answer. And when he adventured to answer, he shewed his Ignorance as much as by his Silence. For he said, that in the First Epistle to the *Corinthians* were but Thirteen Chapters, and in the Second Twenty six. Then the Bishop to see how he stood affected to Popery, asked him, Whether there was a Purgatory after this Life. He said, It was for higher learned Men than he to answer that Question. The Bishop perceiving him such an Ignorant, was weary to talk to him any more. And seeing he knew nothing in the Scripture, he told him finally, he could not in Conscience admit him to this Second Living. To which the Clerk in excuse of himself said, That every Man could not be a Text-man.

The Ignorance of this Person;

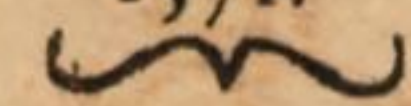
His Ignorance was not all, but the Bishop enquiring after the Honesty of his Life and Coverfation, he understood by Persons of good Credit, that his time was spent in Bowling, Dicing, Carding, and such like Games of Wickedness. Besides that upon the *Sundays* and *Holidays* after Even-prayers, he was the best Companion at *Base*, *Barley-break*, and such like, with the Maids and Youth of the Parish. He was made Priest in *Queen Mary's* Days by Dr. *Oglethorp*, Bishop of *Carlisle*; and came out of the Country without Testimony, and served some Time at *Sparham* near *Norwich*, under one *Dixon*, a wicked Papist. All this the Bishop let the Archbishop know for Justification of himself, in the Refusal of this Clerk for a Plurality. And yet for such a Wretch did some Men of Quality interpose with the Archbishop against the Bishop. Who thought that one Living was sufficient, and too much for this blind Guide, being worth 40 l. per Annum. Which nevertheless he let out to a Serving-man, and he became a Servant to the same for Twenty Mark by Year. So that the Bishop plainly wrot to the Arch-

And his evil Manners.

bishop,



A N N O  
1571.



The Bishop  
of Norwich  
put into the  
Archbishop's  
Court; and  
why.

A scandalous  
Minister.

The Bishop  
of Norwich  
desires the  
Archbishop's  
Advice.

The Archbi-  
shop to the  
Bishop of  
Norwich.  
E MSS. R. P.  
Joh. Episc.  
Elien.

bishop, that if there were nothing else, but that he was known to be an Enemy of Religion, together with the stout Brags that he made to recover it, whether the Bishop would or no, (wherein, faith he, I would be very loth to take a Foil) he thought it sufficient Matter to discharge him. He subjoined, that if he might have his Grace's Favour, he was determined to put this *Clarke* in hazard of both Livings, wherein he had used some Advice; being certain this Stomach of his rose not of himself only, which nevertheless was full of Northern Blood, but of others that set him on; and the same no small ones, as he was persuaded; implying; that he should therefore have the greater need of the Archbishop's Countenance. This I have related at this length, to leave it to be considered how illy served the Church now was with Ministers, and how corrupt the Gentry, and averse to Virtue, to prefer such unworthy Persons to the Cure of Souls, and to side with them against the Bishops, discharging conscientiously their Offices, for which they were set over the Church.

I shall here mention another Passage of the same Nature. The same Bishop of *Norwich* was complained of in the Archbishop's Court; being brought into the Arches near about this time also, for refusing a Clerk presented by *Hubbart*, Patron of the Living of *Morlay*. The Cause was this, Mr. *Owen Hubbard*, three Weeks, or thereabouts, before the Living fell into Lapse, presented Sir *John Norton*, Priest, to the same, whom the Bishop refused, for that he was an infamous Person. And *Hubbard* not presenting any after, upon the Lapse the Bishop collated Dr. *George Gardyner*, a learned Preacher thereunto. When this Case came into the Arches by *Hubbart*, Plaintiff, the Bishop put in certain Notes and Articles there in Justification of what he had done. And among many other things that he could certify concerning this *Norton*, (but spared them) he chose only to touch at Three, and they foul enough:

I. This *Norton* and a Common Harlot, with whom he was found in Bed, had been carried through *Norwich* in a Cart for their Whoredome, to the Shame of the Ministry.

II. Within Three Years last past, the said *Norton* had been accused to the Judges of Assize for a counterfeit License he had given to a Begger. For the which the Judges awarded him to stand upon the Pillory, and to lose his Ears.

III. When Mr. *Cod*, an Alderman of *Norwich*, was dead, this *Norton* being his Servant, forged an Annuity for himself of Five Mark by Year; and set his Master's Seal unto it. After, when some suspected his Falshood in Forging the same, he offered to sell the same to one *Benet* for Ten Shillings.

There happened yet one thing more this Year between the said Bishop of *Norwich*, and our Metropolitan. Several Preachers there were in this Dioces, who for their resolute Non-Compliance with the Ceremonies, were now laid aside and discharged their Ministry. Some of these offered the Bishop to Preach to some Congregations, where he should appoint them, if they might be so allowed, and promised not to meddle with Matters of Controversy. And whereas by reason partly of the putting out of these Preachers, and partly of the want of ordained Ministers, to serve the Cures of this great Dioces, many Churches remained void, the Canons or Injunctions made some Provision: Which was that vacant Parishes should resort to others that were supplied, But in some Places the Parishoners refused to repair to other Parishes, saying they would provide Persons to officiate in their own Churches at their own Expence. This occasioned the Bishop to address to his Metropolitan with two Errands. The one was, Whether he did approve or no, of the Offer of the Preachers beforementioned? And the other, What was to be done with those that refused to go to the neighbouring Parishes? In answer hereunto his Grace gave this Letter to the Bishop:

“*Salutem in Christo.* Where your Lordship writeth, that you would know mine Opinion, partly for certain Preachers which be in your Country; I take it, that neither your Lordship, nor my self, can without great Partiality set them a Work to trouble the Commonwealth; and the State of good Religion.”



" gion, whatever they Talk. And therefore you may use your Authority as you think good, not meaning to write in their Favour. A N N O 1571.

" And whereas you find by Experience that some Parishes will not be brought out of their own Parishes, being able to find a sufficient Curate, I think they speak Reason. For it is not intended by our Canons, that every thing should be so precisely kept, but for the most part, and as Occasion of Edification should require. And thus I wish your Lordship a prosperous Year following. From my House at Lambhith this 2. Jan.

Your loving Brother,  
MATTHEW CANTUAR.

CHAP. VII.

The Archbishop gives away much Plate; To Benet College, Caius College, and Trinity Hall, and the Arches. Other Gifts to those Colleges. An Irenicum, Anno, 1353. between those Colleges. A Letter of Thanks from Norwich to the Archbishop. He sets forth Matthew Paris.

LET me conclude this Year, with the Mention of some Kindnesses the good Archbishop shewed to his own College of *Corpus Christi*; as also his peculiar Regard and Benevolence to Two other Colleges in the same University, on account of their having some Relation to one another, and to his Native City of *Norwich*.

July the 4th, 13. *Regin.* he obtained the Queen's Grant to *Benet College* to purchase to the clear Value of 100*l.* besides all Burthens and Reprisals. And paid the Charges for Writing and Enrolling; which was then 2*l.* 6*s.* 8*d.* with other incidental Charges.

This Year he also gave Plate to a considerable Value to the said College, and likewise to *Gonvil* and *Caius College*, and to *Trinity Hall*; as I find in an Inventory Tripartite, dated August the 6th, 13. *Regin.* between *Thomas Aldrich*, Master of *Benet College*, *Dr. Caius*, Master of *Gonvil* and *Caius College*, and *Dr. Harvey*, Master of *Trinity Hall*: Witnessing, That the Archbishop had given certain Silver Plate, to be kept and reserved within the said Three Colleges for ever, without any manner of Alienation, Impignoration, or Transportation of any Part of the same out of the said Colleges; excepting it were under such Conditions or Cases, as he had mentioned in a certain Indenture Tripartite thereof, made the 6th of August, 1569. 11. *Regin.* A Particular of the said Plate so given was as followeth, *Viz.*

Procureth for his College a Charter of Mortmain.

Give Plate to Three Colleges, viz.

To the Master and Fellows of *Corpus Christi College*,  
One great Basin with the Ewer of Silver, whole Gilt, with the Arms of the Archbishop, weighing 122 Oun. di.

To Benet College.

Item, One great Standing Cup with the Cover, double Gilt, weighing 53 Oun.

Item, One great Standing Cup with the Cover, whole Gilt, commonly called, A Communion Cup, with the Appurtinences, 43 Oun.

Item, One great Salt with the Cover, 40 Oun.

Item, Two drinking Pots pounced, whole Gilt, with one Cover, 24 Oun. gr. di. gr.

Item, Thirteen Spoons gilt with Knops, of Christ and his Twelve Apostles: for the Use of the Master and Twelve Fellows for the time being, weighing 26 Oun. gr. di. gr.

Sum Total is

309 Oun. 3 grs.

Which after 6*s.* 8*d.* is

1. 5. d.

After 7*s.* the Oun. is

103 06 03

108 09 04

X x

To



A N N O

1571.

To Caius  
College.To Trinity  
Hall.More Plate  
by him gi-  
ven.

To the Masters and Fellows of *Gonvil* and *Caius* College, and their Successors for ever,

One standing Cup of Silver, with the Cover, whole Gilt, 40 Oun.

To the Master and Fellows of *Trinity* Hall, and their Successors for ever,

One other Standing Cup of Silver with the Cover, whole Gilt, and of like Fashion, 37 Oun.

The Archbishop gave also this Year to the said Three Colleges, at the enfealing of a Deed Testimonial, dated *Febr. 1. 1571.* more Silver Plate, as followeth, *Viz.*

To *Corpus Christi* College, one gilt Pot covered, weighing 16 Oun. *qr.* So that he gave to this College in all 326 Oun.

To *Gonvil* and *Caius* College, One Standing Cup, 40 Oun.

One gilt Pot covered of the like Fashion, 15 Oun. *di.*

To *Trinity* Hall, One gilt Cup with the Cover, of like Fashion, 34 Oun.

To the Arches.

One Basin and Ewer gilt and graven; for the Use and Behoof of the Table and Commons of the *Arches* in *London*, 70 Oun.

One gilt Pot covered, of the like Fashion, 15 Oun. 3 *qurs.*

Lastly, That I may here at once lay all his Gifts of Plate together. By the Archbishop's last Will, as a Legacy, he gave

To *Gonvil* and *Caius* College, one Nest of gilt Bowls, with a Cover, all weighing 42 Oun. *qr. di. qr.* And to their Library 26 Books.

And to *Trinity* Hall, one other Nest of Bowls, Silver, and double Gilt, with their Cover, 42 Oun. *di.* And 26 Books. Which Legacies *John Parker*, Esq; the Archbishop's Son and Executor, accordingly made good.

A Note upon  
the Archbi-  
shop's Love  
to these Col-  
leges.

Here one may perceive by these Gifts, that as *Corpus Christi* College, had the primary Place in the Archbishop's Affections, and that deservedly, to the Two other Colleges were much in his Esteem: Infomuch, that he seemed to study to bestow his Kindnesses so equally to these last, that it might appear he made no difference in his Love and Regard to them. And by these his Respects to all Three, that he endeavoured to unite the Members of them together in close mutual Affection. And for that Purpose he once produced an old Record of an *Irenicum* between *Corpus Christi* College and *Trinity* Hall, which *Will. Bateman* of *Norwich*, and a Bishop of *Norwich*, Founder of both, very Christianly enjoined. Which our good Archbishop made use of for the same Purpose, as shall be seen by and by. It was an Indenture made *Anno 1353.* between the Masters and Fellows of those Two Colleges, there called, The Keeper and Fellows of the College of the Scholars of the Hall of the *Holy Trinity* in *Cambridge*, and the Keeper and Fellows of the College of the Scholars of the Hall of the *Annunciation* of the Elested Virgin *MARY* in the same Town.

Irenicum be-  
tween *Corpus*  
*Christi*, and  
*Trinity* Hall,  
*Anno 1353.*  
*MSS. Jo. D.*  
*Ep. Elien.*  
*Numb. 757.*

THIS Indenture witnessed, *Quod dicti Custodes, &c.* ' That the said Keepers  
' and Colleges, and all and singular the Fellows of both Colleges and Halls,  
' for them and their Successors for ever, with the Consent and Assent of the Reve-  
' rend Father and Lord, Lord *William*, by the Grace of God, Bishop of *Norwich*,  
' Founder of both Halls and Colleges; Met together and agreed expressly, that all  
' and singular the Fellows of both Halls and their Successors for ever, as most  
' friendly Brethren, proceeding from one Stock of Foundation, will love one  
' another, and friendly Treat each other; and in all and singular their Necessities  
' and Affairs to be done, when they shall be required, shall faithfully by all ho-  
' nest and lawful ways love one another, and shall on one side and the other,  
' procure the Profit and Honour as well of the Colleges as the Fellows, which for  
' the time shall be, and not the contrary, as long as they live. And to assist each  
' other in their Causes and Businesses; and, being required, faithfully to counsel  
' each other what to do. And in all Processions, Inceptions of Masters, in Masses,  
' in the University Sermons, and in all other publick Acts of the University, that  
they



they be present, and go successively together along the Streets: Those yet of *Trinity Hall*, as the first-born Brethren and more Honourable, to go first, and in all publick Acts to have the Preference, except in respect of Degree. And as a sign of this mutual Love, it was then agreed that they of both Colleges should wear the same Garments, or at least the same kind of Hood, of the same Shape and Cut, as well in the Schools as without. This was dated at *Cambridge*, and signed and sealed by both Colleges. And it had the solemn and formal Approbation and Ratification of the Bishop, dated at *New Market* in the Eve of *St. Matthew* the Year above, and the Tenth of his Consecration.

And this Agreement the said Bishop did not only Ratify and Approve, but appointed and ordained as the Statutes of each College incorporated, and perpetually and inviolably to be observed. And all and singular things so agreed and covenanted, he adjoined and added, to the incorporate Statutes of both Colleges, and decreed them to have the Force and Vigour of the said Statutes in all Things: To which he set his Seal.

This old amicable Instrument our Archbishop revived; and after the manner of the same Agreement and Covenant he exhorted to the same Friendship, to be maintained between the three Colleges.

Now we proceed to mention other Benefactions of the liberal and generous-hearted Archbishop to his College, settled this Year also: Namely, a Provision for a Fire in the Common Hall in the Winter Season; and for the Encrease of College Commons, on some particular Days, as when their Statutes were to be viewed, and when the Masters of *Cains College*, and *Trinity Hall*, should come to their College, according to the Archbishop's Ordinance, to take a View of the Books in the Libraries of the College; together with other Gifts, both to this of *Corpus Christi*, and *Cains College*; as appears at large in an Indenture following, made *January 1. 1571*, quadripartite, between the said Archbishop of *Canterbury*, *Thomas Aldrich*, Clerk, Master of *Corpus Christi College*, *Dr. Cains*, Master of *Gonvil and Cains College*, and *Henry Harvey*, Doctor of Laws, Clerk, Master of *Trinity Hall*: Witnessing, That the said Archbishop had paid *Corpus Christi College* at that time One Hundred Pounds. And for that Sum did Covenant and Bind them to him, and his Successors, and to the two said Masters, to pay Yearly out of the Lands, Houses, and other Possessions of their said College, the Sum of Five Pound, to maintain a Fire in the Common Hall at every Dinner and Supper, on *Sundays*, and such times as there was no wonted Allowance by the College, from the first of *November*, till the second of *February*: And to bestow after the Rate of Six Pence for every Fire: Which was estimated Yearly at the Sum of Four Pound. And about the 6th of *August* yearly, (the Day of his Birth) at the View of the Ordinances and Foundations of the said most Reverend Father, in any Respect in the said College, for the Encrease of the Diet and Pittance then, and for the better Entertainment of the two Masters of *Gonvil* and *Trinity Hall*, at their common Table in the Hall, the Sum of Three Shillings and Four Pence. And to either of the two Masters for their Pains so taken, Thirteen Shillings and Four Pence; and for their coming every Year, at or about the said Day, to view the Books given by the said most Reverend Father, and contained within their two Libraries.

And whereas *John Pory*, D. D. late Master of the said College of *Corpus Christi*, had given to *John Baker*, Gentleman, a Lease of certain Demesne Lands in *Landbeach* in *Cambridgeshire*; with other Things belonging to the said College, bearing Date the last day of *April*, in the Fourth and Fifth Years of the Reign of *Philip* and *Mary*, paying for the same the old Rent of Eight Pound Nine Shillings and Four Pence: And whereas *Henry Gotobed*, of *Landbeach*, Gent. Farmer of the said Demesne Lands, did now hold, pay, and should pay, for the Term of certain Years, over and above the said Sum of Eight Pound Nine Shillings and Four Pence, of accustomable Rent, the Sum of Fourteen Pound, Eight Shillings, improved, Quarterly, to be paid by even Portions: Now the Owner of the said Lease, of meer good Will and Favour towards the Master and Fellows, and Scholars of the said College, was contented, and agreed, that the said Rent improved of Fourteen Pounds, Eight Shillings, should be Yearly distributed in the Form following, viz. The Master of the said College to have thereof Yearly, Thirteen Shillings and Four Pence. Twenty Scholars, now founded and:

Other Benefactions of the Archbishop to *Benet College*.

An Indenture specifying the same.



ANNO  
1571.

established in the said College, to have Thirteen Pound Six Shillings, and Eight Pence; to be paid Quarterly for the Discharge of their Tutorship which is for every one Thirteen Shillings and Four pence Yearly. Two Students Founded by the said MATTHEW, Archbishop of Canterbury, in the two said Colledges of *Gonvil and Caius College*, and *Trinity Hall*, to have each of them Twelve Pence, and Twenty Pence to be allowed for the said two Scholars, and for Seventeen Scholars of the New Foundation, to the Encrease of their Pittance at Dinner. The Clerk of the Chapter of *Corpus Christi* to have Twenty Pence, the Butler Twenty Pence, the Cook Twelve Pence, the Under-Cook Eight Pence. Which Twenty One Shillings and Four Pence, is to be paid Yearly on the Sixth of *August*, or within Three or Four Days next before or after.

Further, whereas the said Master and Fellows of *Gonvil and Caius College*, had received of the most Reverend Father, the Archbishop of Canterbury, the Sum of Sixty Pounds, Thirteen Shillings and Four Pence; they covenanted and agreed, and bound themselves for ever unto the said most Reverend Father, and his Successors, and to the Master of *Corpus Christi*, to find, support, maintain, and keep wit hin their said College, one Scholar or Student, at such Study first as shall appertain to Physick, and after to Physick it self: And to give and pay to him yearly, for his Salary and Stipend, Three Pound and Eight Pence, without Deduction of any part for his Chamber, or his Domestical Reading: To be chosen by the Archbishop, or ( in the Vacancy ) the Dean and Chapter, out of the Common School at *Canterbury*, and born within the said City, such as may be most fit for the Study of Physick.

And where the Master and Fellows of *Trinity College*, or Hall, have received of the said most Reverend Father, Sixty Pound Thirteen Shillings and Four Pence, they covenanted likewise, and bound themselves to the said most Reverend Father, and to the Master and Fellows of *Corpus Christi College*, from time to time, to find, support, maintain, and keep one Scholar or Student at the Law; and to give, pay, and allow unto him for his Salary and Stipend, Four Pound Eight Pence, without deducting any part thereof, either for his Chamber, or Domestical Reading. And when the Room or Place of that Scholarship should be void, the said Master and Fellows of *Trinity Hall*, at their Choice, should Elect, to supply the said room, any one of the Scholars of *Corpus Christi*, ( if any of those Scholars so would ) which were sent thither by reason of one certain Indenture thereof severally made, bearing Date the 24th of *June*, 9. *Eliz.* Or else the said Master and Fellows of *Trinity Hall*, to signify by their Letters to the Maior of *Norwich*, the said Room or Place to be fallen void, and to require them to send one other within a Month, out of their School from *Norwich* to supply the same.

Letter of  
Thanks from  
*Norwich* to the  
Archbishop.

This, with other singular Favours of the Archbishop towards the City of *Norwich*, the Maior and Aldermen thought fit to acknowledge some Months after, in an humble Letter of Thanks to him, when they had understood the same by Dr. *Harvey*, Master of the said College. Which Letter was to this Tenor.

MS9. Joh. D.  
Ep. Elicn.  
Numb. 757.

MOST humbly our Duty to your Grace premitted. Whereas we have not only heretofore had your honourable Favour, and Furtherance in Cases touching the quiet State of this City, and in bestowing and giving a piece of Plate for a continual Memory, to go from Maior to Maior; and in giving both Fellowships and Scholarships to certain taken from hence, and placed in *Corpus Christi College*; But also of late we have Intelligence by Letters from Mr. Doctor *Harvey*, of your Graces further Liberality in Founding a Scholarship in *Trinity Hall*, to study the Civil Laws. Which, as we have advertised us, is to be taken out of our School, and to be nominated within one Month: For all which we yield unto your Grace, our humble and lowly Thanks. And likewise since we do not know the Order of your Lordships Foundation for the nominating of that Scholar, we are bold to desire your Grace to have a Copy of that Foundation: Whereby we may the more strictly do according to your Grace's good Meaning. And thus being bold to trouble your Grace

in



in dutiful wife, we do humbly take our Leaves, committing the same to the  
 Almighty. From *Norwich*, the 6th of *July*, 1572. A N N O 1571.

Your Graces humble at Commandment,

ROBERT SUCKLING, *Mayor.*

JOHN ALDRYCH, *Alderman.*

THO. SOTHERTON.

In this Year (after several Years Pains) did our Archbishop set forth in Print, *The Arch-  
 Matthew Paris*, that learned Abbot of *St. Albans*, his History, from several Ma-  
 nuscript Copies. The MSS. he made use of among others, were one of Sir *Wil-*  
*liam Cecil's*, another of Mr. *Anglionby's*, and a third of Sir *Henry Sydney's*. The  
 two former are now in the Manuscript Library of *Benet College*. But the Papists  
 charged the Venerable Publisher, as though he had changed some Things in the  
 Edition; because that Author was found to declare so freely the Pope's intole-  
 rable Tyranny and Exactions in those times. But Dr. *William Watts*, who pub-  
 lished a new Edition of this Book in the Year 1684, published also the various  
 Lectons of it, according to the several Copies: Which will justify Archbishop  
*Parker*: And make it evident, that though this Edition varied from one or two  
 Copies, yet he followed others, and, it is likely, they more correct, as is  
 mentioned before.

Our Archbishop, *MATTHEW*, as he put forth this Abbot *MATTHEW*,  
 so he put forth another *MATTHEW*, viz. *Matthew Westminster*. In the  
 Preface before his Edition of that, he speaks more concerning this *Matthew  
 Paris*.

His pains about this Edition consisted in considering and distinguishing, what  
 Books *Paris* put forth, whereof he was the true and undoubted Author; where  
 he began his History; and how far he continued it: What faithful and antient  
 Historians he followed; and when he left off writing. The Copy of Sir *William  
 Cecill's*, which he made use of, began at the Year 1066, and proceeded as far as  
 1208, that is, to the Tenth Year of King *John*. He had also before him an an-  
 tient Copy of *Edward Aglionby*, of *Balshal Temple*, Esq; as to the former Part of  
 this intire great History: Which was continued from the beginning of the World  
 to the Year 1189. He had also an excellent Copy belonging to Sir *Henry Sidney*:  
 which proceeded from the beforementioned Year [viz. 1189.] unto the Year  
 1254. This MS. was writ, as Archbishop *Parker* saith, by *Matthew Paris* his  
 own Hand: But was foully maimed in some Leaves, and erased in many places  
 by some Friars; but was restored by some other Copies. The Archbishop was  
 further helped, as to the latter part, by a fourth Copy, belonging to  
*Henry*, Earl of *Arundel*; that is, from the Year 1254, to the latter end of  
*Henry III*.

*Isaac Casaubon*, in his *Prolegomena* to his *Exercitationes* upon *Baronius's Annals*,  
 mentioneth *Baronius* his uncharitable Censure of the Publisher of *Matthew Paris*:  
 'Unless those Reproaches are rather the Additions of that Novellist, a Heretick  
 that published the Book; since it is a peculiar Quality with them to deprave  
 what Books they can. I leave *Casaubon* in that Place to answer this Calumny  
 against Protestants, of depraving Authors: And most justly retorting that Impu-  
 tation upon themselves.

But for the Archbishop's depraving this Author, (besides the Consideration of  
 the Man, such a Lover of Antiquity, and diligent restorer of it; and a Person  
 of such known Truth and Integrity) the foresaid learned Man shewed, there  
 were many Copies of this Book written; and these had those very Passages in  
 them of the Rapines of the Popes, for which the Sincerity of the Publisher was  
 called in Question: And that he himself had in his own Study, a Copy of this  
 Book in Parchment well writ, that came out of the King's Library, of that An-  
 tiquity, that he supposed it to be that very Book that was dedicated by the Au-  
 thor to the Library of the Abby of *St. Albans*. And that he had exa-  
 mined and found no Diversity in those Things, wherein the Covetous-  
 ness and Spoils of the Pope were spoken of. And lastly, that there were  
 other

*The Arch-  
 bishop sets forth  
 Matthew Paris.*

*His Pains  
 therein.*

*Nisi probra illa  
 addita, non po-  
 tuisse ejus qui edi-  
 dit, Novatoris,  
 haeretici homi-  
 nis; quum pe-  
 culiare sit illis,  
 libros quos po-  
 tuerint, deprave-  
 vare.*

*The Arch-  
 bishop vindica-  
 ted from an  
 Aspersions of  
 Baronius.*



*A N N O* other Pieces of this Author in some *English* Libraries, not yet published, as the *Historia minor*, and concerning the Lives of the Abbots of *St. Albans*; in which the like, or greater Matters are related of the Rapaciousness of Popes.

## C H A P: VIII.

*The Archbishop prepares new Statutes for Cathedrals lately Founded. Beza's Letter to the Lord Treasurer, for Discipline. Lord Henry Howard committed to the Archbishop. A Cause in All Souls College, put over from the Queen to him. The Archbishop's Resolution. Decides a Matter between the Bishop of Lincoln, and Ælmer the Archdeacon.*

A Year of much Action.

WE are now arrived to the Year 1572, a Year of much Action, divided between the Troubles the Papists on the one Hand, and the Protestant Dissenters on the other, gave the Church of *England*. Both which Factions still grew strong and increased, and became more formidable, undermining the Foundation of the Religion established. And we shall find our Archbishop as full of Carefulness and Solitude, and Diligence for Prevention of any Evils, as these Times called for.

The Archbishop frames Statutes for certain Cathedrals.

The Archbishop was now very busy in preparing new Statutes for the Cathedral Churches, erected by King *Henry VIII*. For to this time they were either wholly without Statutes, or made use of those old ones of that King, their Founder. The Queen had issued out a Commission to him, and some others, for the doing this. Which cost him, and those employed with him, a great deal of diligent Conference, and long Debate. And in the Month of *July*, they finished the Book. The Method in which they drew it up was this: There was first, The Title of the Statutes. Secondly, The Words inserted of their Commission. In the third Place were set down the Imperfections and Reformations; and then the Body of the Statutes. Which was intended to be diversly considered to divers Churches in their private Statutes. He sent this Draught by his Chaplain to the Lord *Burghley*, for him or any other to peruse, whom the Queen should appoint, and to make what Reformation therein he or they should think meet, and to return the Book again. And then they intended in the Queen's Absence, who was now ready to take her Progress, to cause every particular Book to be written with some fair Hand in Parchment; and so to sue to her Highness at her Return, for the Subscription of her Royal Hand, that it might pass the great Seal. Of which Doings they had a Precedent of the Statutes of *Durham* Church, Sealed with the great Seal, and Signed with King *Philip*, and Queen *Mary's* Hands. They also prepared a Book of the old Statutes by King *Henry*: Which was done in case any were minded to compare the same with what they had done. The Archbishop signified also to the said Lord *Burghley*, that he had sent his Chaplain with them, who was present at all their Doings; that he might answer his Lordship, in case he desired any further notice concerning this Affair.

But nothing further done herein.

But though by the Archbishop's Industry and Care, all things were brought to this Readiness, for the Queen's own Ratification by her Authority and Seal; Yet nothing further was done. For I find above Ten Years after, viz. in the Year 1582, *Scambler*, Bishop of *Peterburgh*, who had with others, moved the Archbishop, (and the Archbishop accordingly had moved the Queen,) complained to her Majesty, that nothing was yet done in this needful Matter. A great inconvenience that followed upon this was, that the Prebendaries reckoned themselves

not



not bound to Residence, the Cathedrals left in a manner void, no Hospitality, preaching not so constant, nor so diligently performed as it ought to be, and the Bishop left destitute of the Assistance of such who ought to be of his Counsel. Which caused that Bishop to write to the Queen, in a well penned Letter, urging her to confirm their Statutes. Herein he shewed her, "That the Foundation of a Cathedral was to be a Society of Learned Men, apt to preach the Gospel, and convince Errors and Heresies, that might arise; and to assist the Bishop in all wholesome Consultations. Inasmuch, that the Cathedrals ought to be the Oracles of the whole Dioces. After the Foundations of these Places by King Henry VIII. there were Statutes sent down for the Government thereof, under his Majesty's Name. And in the first Year of her Majesty there was a Confirmation made of these Statutes by the Queen's Visitors, appointed for that place, and the Country adjacent. Whereby a long time after this Bishop's coming to that See, he kept the Prebendaries indifferently well, in the Duty of Residence, Hospitality, and preaching the Word. But of late Years those good Offices were diminished, and at last almost quite ceased. For the rectifying and reforming these Abuses, he let her Majesty know, that he had used all his Jurisdiction and Authority, and extended it to his utmost, and followed the Severity of Law in higher Courts, but found no good Success. One great Cause whereof was the Uncertainty of the Authority of the Statutes: The Froward and Disobedient pretending, that the Statutes were of no Force; and that they stood at Liberty to do, or not to do the Premises, at their Pleasure: Because they were not under the Great Seal, and indented. Wherefore he desired of her, that that his Church of *Peterburgh*, (as all the others that were of her Father's Foundation) might not stand any longer doubtful: But that it might be decided and determined by her Sacred Majesty, under what Rules and Orders they should live. The whole Letter is not unworthy Perusal, and therefore I have put it into the *Appendix*. N. LXIV. *dix.*

*A N N O*  
1572.  
Bishop *Scambler's* Letter to the Queen in relation to these new Foundations.

*Herle*, *Barny*, and *Mather* combined together in a dangerous Plot, for the sake of the Duke of *Norfolk*, lately condemned of Treason. Which was to murder certain of the Queen's chief Counsellors, and most affected to the Protestant Religion; whereof the Lord Treasurer *Burghley* was one: And by that means to find a way for the said Dukes Escape. But *Herle* discovered the rest: And they were executed; and that Design came to light, and was prevented. Conspiracies and dangerous Practises being thus a hatching to deliver Prisoners, a Parliament was called to provide against such things for the future. And what Laws were made hereupon, may be found in the Statute Book.

A Plot to murder the Queen's Counsellors.

The second of *June* was the Duke of *Norfolk* beheaded. And the sixth of *July* *Beza* from *Geneva*, directed a Congratulatory Letter to the Lord Treasurer; (for to him I make no question that Sixty ninth Epistle was writ) wherein he signified, "That he could not refrain himself from testifying by his present Letters, what Joy they all conceived there, and with how great earnestness they gave Thanks to God, when to the many other Benefits he vouchsafed this Nation, they understood this new one had accrued, namely, the Queen's Deliverance from that extraordinary and imminent Danger; and not the Deliverance of her Majesty only, but of her faithful Counsellors, and in effect, of the whole *English* Realm; being the chief among truly Christians Kingdoms, and the common Refuge of Christian Exiles. And when this Benefit did more particularly belong to him, [the Treasurer] as being the Man against whom those profligate Wretches aimed by Name, they did especially congratulate him herein, beseeching God, that all the Churches of Christ might long enjoy the Fruit of so great a Mercy.

*Beza* congratulates the Treasurer, his Escape. *Epist.* LXIX.

*Beza* also took this Opportunity, hearing that a Parliament was convened, in which a Consultation was to be had concerning establishing Religion, to write something to him concerning that Affair, "Partly, (as he wrote) being well

Excites him to promote Discipline in the Church.



A N N O  
1572.

well assured of his Zeal towards the universal Church of God, and partly, being confident, that however there would be some that would accuse him of Boldness, and a Pragmatical Humour, he, according to his singular Goodness and Equity, would not dislike this his Desire; since this was the only thing he wished for, to see all the Churches every where to be in the best manner composed and constituted by the Word of God. That as to Faith or Doctrine here by publick Consent received, and by the Queen's Authority ratified, he thought there was none who understood aright of these things, that embraced it not as true and certain. But as to Ecclesiastical good Order, without which particular Churches seem not possible to stand long, no more than a Commonwealth, or any Family without good and certain Laws; he would not dissemble it, how that there were not a few that complained of divers things wanting among us, not only profitable, but even necessary. That when he said not a few, he meant not that morose sort, whom nothing pleased but what was altogether perfect, and absolute in all Respects, or those proud and importune Persons, who thought nothing right but what they themselves did or counselled: But he understood godly Men, learned Men, and some as were not ignorant of these things, and stood best affected to God's Church, yea, and Lovers of this Nation, and that deservedly. If he added what things they were which these Men wish'd to be added or changed, he could make answer, and so he would, if the Treasurer were so minded, and whensoever he should be so minded. But he thought it better then to be silent, because he, [the Treasurer,] could best of all perceive all these things, and he himself was unwilling to be looked on as a curious Pryer into other Peoples Matters, or too credulous: Nor indeed was he one who could easily judge of so great things. He added, it could not be denied, but that Satan, in corrupting the Ecclesiastical Discipline, took not less pains, than in perverting the Churches Doctrine: So that not less Care ought to be taken for the restoring the one, than for the Reformation of the other: That since it was plain enough, that in most places that Diligence and Care in the beginning was not used that ought to have been, which was no wonder things were come to that pass, that we had a purer Doctrine indeed, but not better Churches than before: and that reckoned to happen to us, that antiently did to the Jews, that our last was worse than the first. If *England* had not yet felt this, God must be thanked greatly for it. But if this Evil had proceeded so far, it would be so much the worse, by how much the later the Remedy was applyed. That there was nothing the Queen's Majesty, and her faithful Counsellors should sooner think of doing than this, as *Esaias* prophesied of her, calling Queens Nurses of the Church. That however great and difficult this Work was, yet they should undertake it with a surer Hope, and greater Alacrity: Because that they would have those very persons to be helpers, that were now in most places hinderers. So that the whole Matter seemed to consist in deliberating, rather than in executing. For besides, that he would not make any doubt of the Learning of the Bishops, and their good Will to the Restoration of the Church, *England* had by God's Grace, not a few abundantly endued with all those Gifts of God, which were needful for a holy and prudent Performance of it. If they, together with the Bishops, to whom indeed especially, but not alone, that Care belonged, would deliberate hereupon, he did assuredly believe such things would follow, whence other Nations would take Example. That these things were much better known and understood by his Lordship, and that he wanted neither Will nor any thing else to the bringing this Bui-ness to Perfection; and therefore he would not further pursue it: Since he persuaded himself his Lordship had not already begun, but in a manner brought this good Work to Perfection. Thus did good *Beza* interpose here with this great Lord for Discipline; but more than our Archbishop thanked him for, after all his Care in settling so well the Government of this Church.

The Lord  
Henry Howard]  
under Re-  
straint with  
the Archbi-  
shop.

About the Time the Duke of *Norfolk* was beheaded, his Brother, the Lord *Henry*, of whom Suspicions were, was committed to the Archbishop in Custody: Whom, not only for his honourable Quality, but for his Wit and Learning he acquired by great Diligence and long Study in the University of *Cambridge*, the Archbishop



Archbishop did shew all Respect and Honour to. And in *July* being solicited to write to Sir *William Cecyl*, now lately created Lord *Burghley*, to obtain his Liberty; the said Archbishop seeing the Parliament then at a stay, did accordingly send a Letter to the said Lord to be a means to the Queen, that he might have his Desire: And so I suppose he had. This Man proved afterwards Turbulent, being of a stirring Spirit, and laboured once to be made Archbishop of *York*, though his Religion was suspicious. But in the succeeding Reign he came to great Honour and Authority; being made a Privy Counsellor, and Earl of *Northampton*: but concealing his Religion till his Death.

There happened now a Matter, that declared again the Archbishop's unalterable and unbiassed Integrity; that would not be moved from what he thought just, neither by Lord Treasurer, nor Court, no, nor the Queen her self. The Case was this: One *Henry Wood*, a Fellow of *All Souls College* in *Oxford*, was minded to remain a Fellow in that College, and not to enter into Orders, tho' the Statutes of the College ran contrary; which required that every Fellow, after the Space of Five Years standing Master of Arts, should leave the College, or take upon him Holy Orders. There was another Statute, which enjoined, that no Fellow should procure or accept any Dispensation, contrary to the Statutes of the College. And to these Statutes, among the rest, every Fellow gave his Oath at his Admission. Notwithstanding this Person, a young Man, by his great Interest with some about the Queen, who was now in her Progress, obtained her Dispensation and Letter to the said College, to continue him Fellow, as Student in Physick, and to allow him, not to enter into the Ministry, according as he should have done by the Statute. This Letter moved not a little the Warden, named *Robert Howenden*, and the Fellows of the College, to see such a Violence used toward their Statutes by the Queen, and to observe one of their own Members so wilfully forswearing himself, that he might still abide among them; being also a Person but of mean Merit too. This put them upon writing their Letters both to the Queen, and the Lord Treasurer *Burghley* against him. Him they certified, that they could not comply with the Queen's Dispensation of this *Wood*; that it would be prejudicial to their Statutes, and a bad Example; and that the Man himself was not worthy of that Favour, being one that was always Factionous and Seditious. They desired him, that they might obtain of the Queen to use their Statutes, as they had always done. And lastly, they related how he was perjured by procuring and accepting those Letters against the Statute; and withall sent the Extracts of these their Statutes enclosed. In their Letter to the Queen, they tell her plainly, that by her Letter in *Wood's* behalf, she had gratified a very unworthy Man, little or nothing addicted to his Study, one that had no regard to his Oath, by which he was bound; and that she hurted hereby many honest Men, who made great Account of an Oath. They desired her Majesty to consider what Inconveniences would follow, viz. The Violation of a College Statute; the pressing the Consciences of her Majesty's Subjects of that College, and the stopping the Course of Religion; which would grow very cool, when the Fellows should hope by this Example to obtain Dispensations, not to take the Ministry on them.

The Queen, at some stand hereupon, committed the full hearing and reporting of this Business, between the College and *Wood*, to our Archbishop. But *Wood* on the other Hand made all the Interest he could with the Lord *Burghley*. To him he got Letters from divers of the best Credit in the University, for the convenience of his placing in Physick in that College. Infomuch that *Burghley* had wrote to the Archbishop in his behalf. To which Letter the Archbishop answered, as not favouring his Cause. *Wood* had moreover informed the said Lord, that he had waited upon the Archbishop, and that upon the Allegations that he had made to him, when he was with him, he did not mislike his Cause so much as he had done upon former Information, which, it seems, the College on their side had sent up to the Archbishop. But all this was untrue: For he had not been with the Archbishop, nor had made any such Allegation, as the Archbishop himself signified to the said Lord. But indeed a Pupil of *Wood's* had been with him, to whom he shewed at that Time his Dislike of his Tutor's Matter. And the Warden being then in Towne, he bad the said Pupil or *Wood* himself, to

A N N O  
1572.A Contest  
between *All*  
*Saints Col-*  
*lege*, and a  
Fellow  
thereof.Committed  
by the Queen  
to the Deci-  
sion of the  
Archbishop.



A N N O  
1572.

The Archbi-  
shop's Judg-  
ment.

August 17.

Writes in be-  
half of the  
Warden of  
All Souls.

August 25.

Decides a  
Controversy  
between the  
Bishop of  
Lincoln and the  
Archdeacon.

come to him again, and he would hear the Case, and intended to give his Resolution of it. But neither of them came, as mistrusting their Cause. But they plied the Lord Treasurer so close, that they got other Letters from him to the Archbishop. In fine, He was not to be moved by any solicitations against the Equity of the Cause; and shewed a most inflexible resolute Mind in a just Matter. For the Result of his Judgment was, "That *Wood* had stept into a manifest Perjury, to sue for any Dispensation against the Founder's Ordinance, willing them all to be inclined to be Priests, and at convenient Time to take the same Order. He considered also, "How much the College was now warped from this good Institution; saying to the Lord *Burghly* with some concern, "That they were so much now offended with the Ministry, that of Forty such Fellows in the House, there were but Two Priests. And whether they were a good Example to the University, for Men to run into open Perjuries, and whether it were good to the Governance, that so few Priests, and Preachers especially, in the University should be; he left that to her Majesty's Consideration, and the Lord Treasurer's Wisdom. He added, If her Highness would take it upon her Conscience to break such Ordinance, he referred it to her Majesty. Besides, this Cause, he saw, touched more Inconveniences that would follow, both in this, and in other Colleges, if this were won by Importunity. But as for himself, he professed he could not bear with it in Reason, praying his Lordship not to be offended with this his Writing. And so wished her Majesty, and all of them, to return well home again.

What the Issue of this Business was, I know not; only I find the Warden soon after coming before the Lord Treasurer, being summoned up by the Queen's Order, I suppose, to hear his Reasons for disobeying the Queen's Letter. And fearing how he should succeed there, he got the Archbishop to give him a Letter in his Favour to the Treasurer; wherein he prayed his Honour to be good to that honest young Man (as he called the Warden) in the Case of that College, as of certain other Colleges in that University, [whose Privileges and Wel-fares depended upon the Issue that this particular Case would find] and that he himself had writ in that Matter, as he thought convenient.

Near about this Time also did our Archbishop, with the Assistance of the Bishop of *Winton*, make up and compromise a long and stiff Debate between *Cooper*, Bishop of *Lincoln*, and *Almer* Archdeacon of the same, about the Exercise of their Spiritual Jurisdictions, the Bounds and Limits whereof were contended betwixt them, and the Fees and Benefits arising. At length either Party committed the final Determination of their Controversies to the said Archbishop and Bishop, promising to acquiesce therein. And it was to this purpose: *Viz.*

That the Bishop of *Lincoln's* Vicar General in Spirituals, or Commissary, and the Official of the Archdeacon of *Lincoln*, held their Courts together, either within the Church of *St. Mary's, Lincoln*, or in the said City, every Week (excepting the Festival Weeks) in the same Time and Place; and there hear, handle and decide Causes, and take the Proofs of Wills and Testaments of such as dye within the Archdeaconry, and commit the Administration of the Goods of such as dye Intestate, according to the Statutes of the Realm. And in fine, exercise all manner of Spiritual and Ecclesiastical Jurisdiction: Collation of Ecclesiastical Benefices, Admissions and Institutions of Clerks, Deprivations only excepted; which were reserved to the Bishop and his Vicar General: Reserving also to the Bishop the Power and Authority of nominating one Sequestrator only in the said Archdeaconry of *Lincoln*, to be concerned in the Fruits of Benefices vacant, and in the Goods of Persons Intestate. Yet so, that the Official and other Ministers of the Archdeacon may be present, if they will, at all such Sequestrations so to be made.

That out of the Fees and Profits arising and issuing from the Exercise of such Jurisdiction, the necessary Expences of the Archdeacon, on account of his Visitation, be defalked, and allowed to the said Archdeacon, and his Officers, from time to time.

That all Fees and Profits arising from Proofs of Wills, &c. be equally divided between the Bishop and the Archdeacon by equal Portions.

That



That as often as the Bishop of *Lincoln*, from three Years to three Years, shall Visit his Church, City and Dioces, the said Bishop shall receive all and singular the Fees, Profits and Emoluments, for Proof of Wills, Insinuations, Commis- sions, Administrations of Goods of Intestates, &c. in the Archdeaconry for three Months. That besides and beyond the Fees, Profits and Commodities, reserved to the Bishop, as before, the Archdeacon shall yearly pay to the Bishop or his Assigns 33 *l.* of good and lawful Money of *England*, of ancient Custom due to the Bishops of this Dioces, in the Name of *Prestations*, besides the Arrears of such *Prestations* as are already due. And the Bishop and his Vicar General in Spirituals, to pay and satisfy all Arrears of Fees and Profits withheld, due to the Archdeacon and his Official.

And that if there arise any Doubt or Ambiguity in, or about the Interpretation or true Understanding of the present Ordinance, or any Part thereof, hereafter, that in that case, the said Archbishop and Bishop might interpret, explain and declare it. And both Parties to stand to such Interpretation and Declaration without any Contradiction or Reclamation. This Instrument, which I transcribed out of the Paper Office, I have repositied in the *Appendix*.

A N N O

1572.

Num. LXV.

## C H A P. IX.

*Admonition to the Parliament, a Book now in great Vogue for a new Discipline. Beza's and Gualter's Letters, added there. Bishop Cox's Letter to Gualter; and his Answer: And Bullenger's Letter to the Bishop of Winton on this Point. Gualter dedicates his Homilies upon the Epistle to the Corinthians to the English Bishops. His Thoughts of the Rites and Customs of Churches. A Popish Bull in Spanish brought to the Archbishop.*

THE Puritans, by the Connivance and secret Favour shewn them, grew apace, and improved in their Principles against the established Church. For they now condemned the Calling of Bishops, as Antichristian; and the present Bishops, as a Remnant of the Antichristian Brood: And were for throwing down the whole Constitution of the Church of *England*, and setting up another different Discipline in the room thereof, under pretence of restoring the right Gospel Government. A full Account of whose Principles, Doctrine and desired Reformation of the Church, appeared in a Book, called, *An Admonition to the Parliament*; directed to them to redress the pretended Abuses of the *English* Church, as they are in that Book declared, according to the Model there laid down. Of this Book *Thomas Cartwright*, lately of *Trinity College* in *Cambridge*, was the chief Author, though there was, (as it was thought) a Club concerned in the composing thereof. This *Admonition* had now by this time been printed and reprinted privately no less then four Times, (in such a Vogue it was) notwithstanding the Diligence of the Bishops to suppress it. The last Time, which was this Year, it came forth with Additions; a Copy whereof the Archbishop sent to the Lord Treasurer, and he, with other of the Ecclesiastical Commissioners, writ Letters to the Lord Maior, and some Aldermen of *London* to lay in wait for the Charects, Printer and Corrector. But the Archbishop was jealous, that they deceived him, as being not willing to disclose this Matter. But when they could not otherwise stop the Book, they hindred the spreading of the seditious Principles thereof, by setting on Work the very able and learned Pen of Dr. *John Whitgift*, Master of *Trinity College* in *Cambridge*, afterwards Archbishop of *Canterbury*, in answering it. Of which we shall speak more hereafter.

The Archbi-  
shop lays in  
wait for the  
Press that  
printed the  
*Admonition*;

And employs  
*Whitgift* to  
answer the  
Book.



A N N O  
1572.

Beza and  
Gualter's Let-  
ters printed  
in the Admo-  
nition.

In this *Admonition* the Authors had printed a Letter of *Beza*, and another of *Gualter*, wrot as it seemed in their behalf: intending thereby to shew, that they had the Approbation of Two famous Foreign Reformed Churches, namely of *Geneva* and *Zurick*. The true Occasion of which Letters was this:

The Discontented Brethren in 1565. or 66. thought it convenient to certify the Foreign Churches of the Transactions then against them. And for that Intent they dispatched Two of their Party, whereof I strongly suspect *George Withers* (of whom before) to be one, to *Geneva* and *Helvetia*. Being arrived at *Geneva*, they filled *Beza's* Ears with grievous Accusations of the Bishop's Dealings with the Ministers. The good Man, commiserating their Condition, upon their Agent's Desire at their departing, gave them his Letters to *Gualter*, and the learned Men of *Zurick*; who, they well knew, had a good Interest with our Bishops; in which Letters exciting them to do their Endeavour to help the afflicted State of *England*; and further, exhorting *Gualter* for this purpose to take a Journey into *England*. When they were come to *Zurick* they delivered their Letters, declaring unto *Gualter*, and the other Ministers there, the same that they had done at *Geneva*. And moreover, they set down in Writing a great many Errors and Superstitions, then, as they asserted, used and maintained in *England*; and that all such as would not Consent thereunto were deprived of their Ministry. They complained here, that many Things were coined by superstitious and ambitious Courtiers, and the Bishops became the ready Executors thereof: Which (as they said) troubled them most of all. These, however untrue, Reports made such an Impression upon them, that *Gualter* hastily composed, and sent a Letter to his old Friend, Bishop *Parkhurst*, who had sojourned four Years at his House at *Zurick*; and therein he somewhat sharply blamed him, and the rest of the Bishops, for pressing such indifferent Things, and punishing so heavily those who complied not with them. Of this Letter several Copies were taken, *Parkhurst* making it more common than the Writer intended he should, so that falling into the Hands of the *Puritans*, they printed it with one of *Beza's*, in the said Book, called *The Admonition*, in Justification of themselves.

Bishop Cox's  
Letter to  
*Gualter*, and  
*Gualter's* An-  
swer there-  
upon.

Whereat *Cox*, Bishop of *Ely*, one of the Ecclesiastical Commissioners, in this Year 1572. (which was not long after the publishing of the Letter) thought fit to expostulate with *Gualter* upon the Contents of what he had writ; relating withall truly and fairly the State of the Controversy between the Bishops, or rather between the Realm, and these Men. To which *Gualter* on the 9th of *June* answered, "Thanking him for his friendly Admonition and Charity, in  
"correcting the Errors of one imposed upon by others; excusing himself for  
"what he then wrot, both in respect of the Time when, the Causes for which,  
"and the Person to whom he wrot what he did. He said, That at that time  
"Letters on both Parts were sent to them almost every Day, when that unhap-  
"py Controversy of the Habits was set on foot. That for their Parts they ad-  
"vised the Adversaries not to stir up Contention in the Church for Matters of  
"no Moment, thinking the Thing had been after laid asleep. He little thought,  
"he said, that Bishop *Parkhurst* would have published his Letter abroad, for he  
"only desired to hear his Advice; That *Parkhurst* indeed answered him not, but  
"one *Abel* wrote to them, and had cleared the Bishops of all Blame. He pray-  
"ed Bishop *Cox* to make his Excuse to others, into whose Hands that Letter  
"should come; adding, That since that time, which was six Years ago, they  
"of *Zurick* had had nothing to do with those vain Brawlers, as he stiled them,  
"nor had any Letters at all past between them. That soon after it appeared to  
"them what they went about, when Men of the same Principles with them,  
"under pretence of Ecclesiastical Discipline, (the chiefest whereof they would  
"have to consist in Excommunication) had been the Authors of great Troubles  
"and Changes within the County *Palatine*. Praying the Bishop once more not  
"to have any sinister Opinion of him, who bore a singular Affection to the  
"English Nation, and that ere long he would set forth a publick Testimony  
"thereof. And that he would never have sent his only Son into *England*,  
"[which he did the last Year] except he were truly persuaded of their Consent  
"and Agreement. That *Publick Testimony* which he promised to set forth, was  
his Epistle before his Homilies upon the First Epistle to the *Corinthians*; of which  
by and by.

And



And as *Gualter* had thus disowned the *Puritans* of *England*, so also did his Fellow-Pastor *Bullinger*, in a Letter wrot the same Year, 1572. March 12. to another Bishop, and Ecclesiastical Commissioner, viz. the Bishop of *Winton*. "As he rejoiced that God had given our Church such an Excellent Princess, as Queen *Elizabeth*, for the propagating the Gospel, so he exprest much Grief, that there were a sort of Men among us, that by their unseasonable contending about indifferent Things, put such Obstacles in the way of the Reformation, and made a Schism in the Church. He shewed, how such were in their Church at the beginning of their Reformation, who thought nothing Pure enough; and thereupon separated themselves, and set up Conventicles: And this begat various Sects and Schisms. But afterward their Hypocrisy and Disorder came to be known, and they soon vanished and came to nothing. Both these Letters are put in the *Appendix*; and were in *Whitgift's* Answer to the *Admonition*.

A N N O  
1572.

*Bullinger* to  
the Bishop  
of *Winton*.

N. LXVI.

About the *Autumn* of this Year did *Gualter*, that learned Man now mentioned, publish Ninety five Homilies upon the former Epistle to the *Corinthians*; and out his honourable Regard to those *English* Bishops, his Acquaintance, that had formerly been Exiles, and for the most part sojourned at *Zurick*, he dedicated those his Exercitations to them. Namely, *Grindal*, Archbishop of *York*; *Sandys*, Bishop of *London*; *Horne*, Bishop of *Winton*; *Cox*, Bishop of *Ely*; *Parkhurst*, Bishop of *Norwich*; and *Pilkington*, Bishop of *Durham*. In his Prefatory Epistle to them, his Argument ran chiefly of the Unity of the Church: Wherein he shewed, That none ought rashly to depart from its Society for the Vices of any that lived in it. On which Pretence many *Anabaptists*, and others, had departed from the Protestant Churches in *Germany*, *Helvetia*, and elsewhere. Herein he took occasion to speak of such as disquieted the Unity of the Reformed Churches, and mentioned some that complained of the Diversity of Rites, and would separate from the Church for it. It offended them, or it seemed so to do, that some Children in Baptism were dipped, and others only sprinkled: That some used shorter Prayers, and some longer. That in most Churches, both Men and Women went up to the Communion Table at the Celebration of the Sacrament, to receive the Elements from the Hand of the Minister; and that in some Churches it was brought to the Communicants sitting in their Seats, and they distributed it among themselves. That it was more frequently used with some, and with others, but three or four Times in the Year. Some thought it blame worthy, that there were not in all Churches Vessels of the same Form and Matter, but some were of Wood, some of Glass, some of Silver, some of Gold. That some again there were that moved unnecessary Contests of the Habit of Ministers; and went so far in it, that for that Cause they were not afraid to condemn grave Men, and that had excellently well merited of the Church and Common Cause of Religion. Of this last Matter these were the said learned Man's Thoughts in the said Epistle. "Of the Garments of Ministers in ancient Time there was no Controversy; in that it was free for all to use that Habit, which according to the Custom of the Country seemed most sober and decent. *Walafrid*, who lived in the Year DCC. affirmed that the Ancients used a common Garment, but clean. At length they began in their Service to use a White Garment, yet without Superstition. Whence *St. Hierom* against the *Pelagians*, who condemned any kind of handsomer Clothing, as contrary to God, wrot thus, "What Contrarieties are they against God, if I shall wear a cleaner Coat? If a Bishop, Priest and Deacon, and the rest of the Ecclesiastical Order, in the Administration of the Sacrifices, go in a White Garment? But Luxury and Pride encreased in after-Times together with Superstition. That as they offended in an immoderate adorning of their Temples, so the Bishops, and other Ministers of the Church vaunted themselves with no less soft and costly than superstitious Habit, and such as was set out to a dissembled shew of Sanctity. Which as all godly Men do deservedly condemn, so none of a sound Mind, and that love Peace, can approve their Moroseness, who while they can bear nothing, that differs never so little from the vulgar Habit of any Nation, do disturb all with Contests that are not at all necessary, and draw the Churches

*Gualter* sets  
forth Homi-  
lies upon the  
Epistle to the  
*Corinthians*.

Dedicated to  
the *English*  
Bishops.

His Judg-  
ment of the  
Habits;



A N N O 1572. “ Churches into Parties, not without the most dangerous Scandal. These, “ while they are afraid of every thing, bring themselves and the Churches in “ the greatest and most harmful Hazzards. And it comes to pass for the most “ part, which *Socrates* spake of the *Novatians*, *Eunomians*, and others the like, “ that they who have once made a Departure from the Church, afterwards they “ themselves are divided among themselves: Nor is there any end of Sects and “ Dissensions. And therefore *St. Augustin* writing to *Januarius*, when he had “ expounded several Rites of the Churches, which were observed in his time, “ thought this the safest Rule for Christians, *If in those things which might be done “ without breach of Faith and Godliness, Men accommodated themselves to the Churches, “ whither they came.* This was the sober Sense of the learned Men of that *Helvetian* Church, concerning this Controversy, so much stirred in the *English* Church at this time.

And of the Discipline.

Hom. LVI.

A Spanish Bull falls into the Hands of the Archbishop.

And concerning the *Discipline* so much also contended for by some, which was in Truth for the Ministry to have a Power to Excommunicate the greatest; that should not comply with them and their Orders; thus did *Gualter* in that Book before mentioned, deliver his Judgment, calling the *Anabaptists* in *Germany*, by the Name of *Donatists*, because they separated from the Church on this Account. “ They did rashly condemn, said he, whole Cities and Nations, in “ which the Word of God was preached, the Sacraments rightly administered, “ Publick Prayers celebrated, the Poor plentifully taken care of, Wickednesses “ forbidden and punished by good and wholesome Laws. All this they look “ upon as nothing, unless a certain new Magistracy were constituted, which “ might have a Right, even over Princes themselves, not only to Reprove them, “ but to Excommunicate them also, But he wished they were able but to produce one Example for it, out of either New or Old Testament.

About this time, one brought the Archbishop a Popish Bull in *Spanish*, printed. Which, he was informed, a certain *Spaniard*, as he was going to his Execution, drew out of his Bosom, as long worn there. By the which, he had confidence [ using it as a Charm or Spel, ] that he should never come to such a Death. Probably he had bought it of some of the Popes Higglers at a good Price, who had promised him, upon some slight Matters to be done by him, and paying such a Sum of Money for it, he should be secure never to come to the Gallows. And this, no question made him the bolder to commit any Villany. But now, when he found himself deceived by these Men, he cried out of them, as breaking promise with him; and furthermore, required of the People there, that if any were present, that could instruct his Conscience to die better to God-ward, that his Soul might be in better Surety of Salvation, he earnestly requested it. This Bull being taken up, was at last brought to our Archbishop. He remembered not in what Parts beyond the Seas, this Execution was done. But he delivered it to be secretly translated by a trusty Person; and when it was done, he sent it to the Lord Treasurer, to see it, and make an Observation of the pious Frauds of the *Romish* Church, practised upon the People.



## C H A P. X.

*The Massacre at Paris. The Pope's Jubilee for it. The Archbishop's Consternation; and Judgment of it; and his secret Letter to the Lord Treasurer thereupon. Apprehends danger of the Queen's Life from Papists. Orders to the Ecclesiastical Commission to look to them. His Apprehension of Puritans. The Vidame of Chartres, escapes from the Massacre. His Letter, for the Queen to revenge it. The Archbishop's private but free Speech, concerning the Queen's Favour to Papists: And her too much Security. Papists impudent. His Thoughts thereof.*

NOW happened the horrible and most treacherous Massacre of the Protestants at Paris, and in other parts of France; being the Papists bloody Solemnization of the Marriage between Henry of Navarr, and Margaret the French King's Sister. Which the Papists assuredly conceived to be a main step to the complete Restoration of their Religion, and the Extirpation of Heresie. And the truth is, they thought, that by this Conspiracy they had gained the point absolutely against the Reformed. For the Spaniard and Pope were in this Plot, as well as the French. And it was to be carried on in other Countries and Nations, viz. The Low Countries, Germany and England, as well as in France, for the rooting out of the Religion. And of this Massacre, such Joy and Triumph was among Roman Catholicks, that Pope Gregory XIII. issued out his Bull for a Jubilee, to be observed on the Seventh Day of December, the second Week of Advent, as for divers Causes, so for this especially: for the Victory of the Christians against the Turk, for the Conservation of Flanders, for the Election of the King of Poland, who favoured the Roman Catholick Faith: But the first and chief Cause was, for the happy Success of the most Christian King against the Hereticks. The which Jubilee, began thus: "That our holy Father, Pope Gregory, having been lately advertised, that our Lord God, who manageth the Hearts of Kings and Princes, as it seems good to him, had magnified his great Mercy towards the Church, in that he had raised up his most dear Son in Jesus Christ, Charles IX. the most Christian King of France, to revenge the Injuries and Outrages, committed against God, and the Catholick Church, by the Hereticks, called Huguenots, and to punish the principal Heads of the Rebellion, who in these Years past, with a bloody and implacable Rage, by Murders, Thefts, Sacrileges and Ravages, had troubled, pillaged and devoured the most flourishing and opulent Kingdom of France. For this Cause He, being accompanied with the College of his Lords the Cardinals, in the Church of St. Mark, at Rome, with the greatest Devotion possible, rendered thanksgiving to God, the Creator, for this great Mercy towards his Church; praying him to give Grace and Virtue to the said Most Christian King, to pursue so salutary, and blessed an Enterprize; and to purge his Realms, formerly so religious and Catholick, among all Nations, from all Heresies; and to bring back, and restore the Catholick Church in its Integrity and antient Splendor. But I refer the Reader to the Appendix, where he may meet with the whole Jubilee, printed on a great Sheet of Paper, in the French Language. Being put, I suppose, into that Language, the better to justify that Kings Doings before his Subjects, who might otherwise very well boggle in their Minds at such an Action. But when they should see the Pope himself so well to allow of it, it was presumed this would be a sufficient Cloak for the bloody Fact.

This Bull I met with among the Lord Burghley's Papers; as also another Paper of the same Subject, being a Latin Manuscript of News, wrote in October, by some great Man. Which I have also added in the Appendix. It is endorsed by Burghley's

*The Parisian Massacre.*

*The Popes Jubilee for it;*

N. LXVIII.

And the News thereof sent into Germany.  
N. LXIX.



A N N O  
1572.

ley's own hand thus: October 1572. *Scriptum missum in Germania, contra Protestantes.* The Contents of which is, "How that Charles the Cardinal of Lorraine writ to the French Ambassador in Germany, that not only France, but the whole Christian World, had received an incredible Benefit; and that he was extremely glad, that his Family, [*viz.* that of Guise,] chiefly was the Minister of so glorious an Action, by the singular Favour of God. That it was confirmed, as a thing certain, that this Conspiracy was made, especially by the same Cardinal's Pains, between the Pope, the French, and the Spaniard. That the French should slay the Chief of the Huguenots, in the Navar Mariage, and in the whole Kingdom. That he should assist D'Alva according to his Power in exterminating the Dutch Rebels. That the Spaniard should restore the Kingdom of Navar to the French. That he should help the same Kings Brother in seizing on the Kingdom of England. And lastly, that all the Confederates should join their Strength and Wealth, to extirpate the Hereticks of Germany, and to constitute a new Form in all that Empire, according to the Prescript of the Pope. That many did extol the King, even to Heaven, and said, that he obtained a greater, and more illustrious Victory, than the Confederates the Year before obtained against the Turk. In as much as they, who could not be beaten by any Force or Arms, were oppressed by Counsel and Prudence. That they had eminently consulted, not for the single Kingdom of France, but the whole Christian World, that there were Hopes, that the Hereticks being every where exterminated, that antient Dignity and Splendor would be restored. And that concerning England, the matter was easy: In which Kingdom there were so many Papists, that if they should see any Assistance from Abroad, they would take up Arms for the Destruction of the Queen, and the Hereticks. And that the Queen struck with this fear, would recal her People out of the Low Countries; or at least, would not send any more Soldiers thither. That it was written, that at Rome, the Pope and Cardinal were very busy about bringing the French and Belgic Affairs to a wisht for end; and that there was very great Hope, and so they did certainly persuade themselves, that either now, or never, the Popes Kingdom would be restored to its antient Dignity, by these Two Kings of Spain and France, the Hereticks being every where rooted out, or so certainly oppressed, that they should never after dare to stir. And that there was a very unanimous Consent among the Papists for the Destruction of the Hereticks, and very great Force also to do it. And that the Pope hoped, and the Cardinals, and Men of the Holy Order, did earnestly desire, that the Joy conceived upon the late Slaughter in the French Mariage, might be amplified by some new Destruction. There is much more concerning the reducing of Germany: but I will not stuff up these Sheets with it; but refer the Reader to the Paper it self: which seems by the Hand, to be sent by Mount the Queens Agent in Germany.

The Arch-  
bishop in great  
Apprehen-  
sions upon it.

Upon this sad Slaughter, and the deep and strong laid Plot, in which it was contrived, the Minds of the wisest and best Men here sunk into great Consternation. The Lord Burghley professed to some of his Friends, that he was at his Wits end. And they expected nothing but some such terrible thing to happen here at Home, both to the Queen and her truest Subjects. Our Archbishop reckoned upon it, and gave over himself as a Man to be carried away with the Floods, as he told a Friend. And that which aggravated the Fears of the impending Misery was, because the Queen was strangely secure of her worst Enemies, the Papists; and shewed them much Favour, having many Friends at Court. The Government Neutral; the Queens best Protestant Subjects but little regarded, the Bishops discouraged and checked in the discharge of their Offices. Of such Matters as these, the Lord Treasurer and the Archbishop privately complained to one another in Secret Letters, written by their own Hands, and without Date and Subscriptions. The Archbishop said, "This case of Murther was not only lamentable, and detestable, but *ominosum*. That he had marked the the State of this Neutral Government, and that he looked for no other end, but that which was very likely. That he had framed himself to be carried away with the Floods, when they should arise. This *Machiavel* Government, he said, was strange to him, for it brought forth strange Fruits. As soon was " the



“ the Papists favoured, as the true Protestant. And yet forsooth, said he, (repeating the Reproof of some against him,) my Lenity doth marr all. When the true Subject, as he goes on, is not regarded, [meaning Himself, and such as He,] but overthwarted: When the Rebel, [meaning the Papists] is born with, a good common wealth, *Scil.* When the faithful Subject and Officer hath spent his Wits to search, to find, to indite, to arraign, and to condemn; yet must they be kept still for a fair Day, to cut our own Throats. [Reflecting upon the French Massacre.] Why is *Barker* spared? [Who I suppose, was a convicted Priest.] Is this the way to rule *English* People? But it deserves to be counted Clemency. Oh! cruelty, saith he, to spare a profest Enemy, and to drive to the Slaughter her self, and her best Friends. O! subtil dissimulation of the Enemy. For himself, he said, truly he delighted not in Blood. Yea, that if he had not been bound so much to the Mother, [Queen *Anne Bolen*, he means] he would not so soon have granted to serve the Daughter [Queen *Elizabeth*] in that Place. And that if he had not well trusted to have died ere this time, their Honours should have sent thrice for him, before he would have returned from *Cambridge*.

“ Alas! my Lord, saith he further, in this secret Letter, ye see, and have seen a long time, what they seek. Think ye, Men mark not your Governance [at Court?] Think you not, that it is perceived, that when Her Majesty hath truly determined and spoken, ye overthrow what is purposed? Let us [Bishops] be quite out of estimation, and of no credit. And let us (if we can do any thing to colour other,) be objected to Envy, be put in Peril, yea cast away. Think ye, that this Way, you among yourselves shall escape? Oh, my Lord, is it Glory, Riches, or Life, that I seek in this Cause? Shall I now in this Age dissemble, and stand in fear, and not of God? *Qui potest & animam, & corpus perdere in Gehenna.* No, I could be better content to live for my self with one Man only, then with forty. I see and hear of the Market Folkes only, how the Game goes. [So common and vulgarly known was it, how things were managed, and in favour of Enemies.] I must needs reverence your great Pains, Wit and Diligence, [speaking to the Lord Treasurer.] I must needs confess the princely Heart of her Majesty. But I fear, *Qui te beatum dicunt, ipsi te decipiunt.* I see Honour and Glory is daily sought. I pray God send Plenty thereof. But I see, that this Cause is supernatural in Gods Hands. His Wrath is deserved, &c. *Ille Deus, in cujus manu sunt corda Principum,* will arise, and in the mean time harden her Heart to work his Purpose, and prevent deserved Vengeance on us, and our Posterity. For my earnest Zeal, and my manifold Duty sake, I fear her Highness shall be strangely chronicled; and I would it were amended. I have and will pray: nought else can I do; but continue in *silentio & spe.*

One thing in this hurly burly he prayed his Honour, that he might speak to him. And that was, That he was informed credibly; that in some of his Letters he professed, *He was at his Wits end*; whereupon he gave him this seasonable Counsel: “ Sir, however it be, saith he, let the World know no such thing. Some Friends be not Secret. Blaze they will, to win Credit. Now or never we must set out a good Countenance. And surely so I comfort such Faithful, as come lamentably dejected to me. We shall never be at Peace and Quiet, till that *Homo Peccati* have that is justly deserved, [Punishment, he meant, to be inflicted upon Popish Traitors, or perhaps upon some particular Person] *In mora periculum.* French Princes will dissemble and deceive, to win their Purposes, [reflecting upon Charles, the French King’s deep dissimulation with the Protestants, for the bringing about that Massacre; and therefore, that we should not easily trust him.] *Dei Deus tibi intellectum.* And finally, he prayed his Lordship, not to be angry with him. *Nam aliquando,* saith he, *& Olitor opportuna loquitur.* And so ended without Subscription of Name or Date.

Now therefore the great labour at Court was, to open the Queens Eyes, and to make her apprehend her Danger from the Papists; and that she might give forth her Commands to search for them, and to take them up, and execute Laws against them. For the Papists had secret Fautors within the Palace

A N N O  
1572.

His Counsel  
to the Lord  
Treasurer,  
with relation  
to it.

The insolent  
Behaviour of  
the Papists at  
home.



ANN O  
1572.

Walls, and were flyly encouraged by some Persons, who outwardly pretended otherwise. And they were very confident, and well stored with Armour in their own Possessions. They were full of Spight also, and secret Malice. Their *Ymps*, to use the Archbishops own Expression, were marvelous bold, and flocked together in their talking Places, as he was informed. And they rejoyced much at this unnatural and unprincely Cruelty and Murder. And he had Intelligence of some, that would not spare to utter their Rejoyces, and and to say that of long time they looked for such Slaughter at home. And some of their written Books he had gotten; wherein they went about in large Writing, to set out their Desires, and made their Conclusion, *Quod heretici morte sint plectendi*. Whereupon, our Archbishop was in great apprehension of the Queens Safety, being then in her Progress abroad; and of my Lord Treasurers with her. "I pray God, said he, in his Letter of the 16th of September, to the "said Lord, ye bring home the Queens Majesty well, and your self with "her. They be full of Spite and secret Malice. And he feared, that when "Papists were so bold, and full of Armour, they might mean much Hurt "and Mischief. And then for their Disarming, he urged that Policy of the "Philistins, That none of the Israelites should have any Weapon, but only "Saul and Jonathan. *Caverant enim Philistini, ne fortè facerent Hebræi gladium aut Lanceam*. Indeed, publicly the Papists did then seem to disown and "dislike that Cruelty in Paris. For such Papists as came to the Archbi- shop would not be known, but to dislike these Cruelties and Viperous Mur- ders. But he learned by others, that were Inferiours, how they triumphed. Which made him pray God of his Grace, to protect his little Flock.

His Opinion  
and Advice  
concerning  
the Queen of  
Scots and Pa-  
pists.

He looked upon Mary, the Queen of Scots, to be the chief Cause of this Audacity of the Papists; and wished that she were removed, tho' it were by Justice. Because he perceived no other way for the Kingdoms Security at that time. And this his Mind, he brake in these Words to the Lord Treasurer: "I beseech God to hold his Hand over us. If that only desperate Person were "away, as by Justice soon it might be, the Queens Majesties good Subjects "would be in better Hope, and the Papists daily Expectation vanquished. But that was a thing, which Queen Elizabeth would not hear of. And besides, she was void of all fear of any Harm from Papists. Which was a great trouble to our Archbishop, as well as other Wise Men about her; and made him say, "That there were many Worldlings, many Counterfeits, many Am- "bidexters, many Neutrals, concealing themselves and all their Doings. And "yet we, said he, who ought to be *Filii lucis*, want our Policy and Prudence. "Non Putâram, is the Fools Experience. And if *Piscator, ictus semel, sapit*, what "shall come of us, who, after such striking as is now used, shall not be left "alive, *ut sapiamus?* God's Will be done; and I beseech God send to the Queens "Majesty aures, *ut audiat: cor docile & benignum, ut intelligat*; and to be adver- "tised by the trustiest of her Council, to provide in time, and not to drive "long such Matters of Reformation, [as some were now putting on, for the "prevention of Popish Malice.] If Almighty God, oft and oft calling upon "us, and shewing his favourable Countenance from time to time; and yet we "will *in securitate despicere omne consilium ejus*; Then I fear that which doth "follow by the Prophecy of Wise Solomon, *Ego quoque in interitu vestro ridebo; & subsannabo, cum vobis id quod timebatis advenerit, &c.* And so he wished her "Majesty prosperously to return home; to the Lord Treasurer God's good Pro- "tection, and to them all of the Council, *spiritum fortitudinis*.

Orders from  
the Council  
to the Eccle-  
siastical Com-  
missioners to  
look to their  
Charge.  
Vitel. C. 9.

But the Queen's Council were so alarm'd by that Massacre before spoken of, that in September, a Letter came from them to the Archbishop, and other Com- missioners of Ecclesiastical Causes, Willing them to look substantially to their Charge. Whereupon Commandment was by them given to all Keepers of Pri- sons about London, and elsewhere, to keep in strait Custody all such as lay for those Causes; and such as were before Bailed upon great Sutes under Bond, to appear by a certain Day, were now revoked before the Time, and put into close and streit Custody. Many others also suspected of Religion, not agreeable to the State, were committed to close Prison, of both Sexes over all the Realm, to



no small Numbers: As I read in a MS. of *Annals* from 1571, to 1572. The Council also sent the Archbishop and Commissioners an Order, to give them Information of divers things they demanded; to which they returned their Answers. One whereof was to certify to them the Names and Qualities, throughout the Realm, of all such Papists as did not like the Religion. But this the Archbishop thought an infinite Matter to do; and that upon account of their great Encrease, and growing so fast. Whereat he made some stand, to enquire into the Reason thereof; marvelling what it meant. And he imputed it to one or both of these Things: Either private Maintenance of them, or to their being exasperated by the disordered Preachings and Writings of the Puritans: Who would never be at a point, as he said. He meant, their wanting certain Principles to stick to. For whereas before they objected only against the Habits, now they struck at the Liturgy, and the Episcopal Function. Of these, he said, "They were cunningly encouraged by some Persons, that pretended otherwise, [that is, by such as hoped by the help of their Quarels against the calling of Bishops, to get a share of their Revenues.] " But, as he proceeded, they shoot " not at us only, but at you all [of the Queen's Council, and the Nobility.] " and if our Spoil would serve them, I would not be long to resign up to them. And then, as to their not being at a point, but going on further and further, he accommodated hereto a Passage that he had heard, as spoken by the Cardinal of Lorrain: Namely, that when he saw our Liturgy in *Latin*, or *French*, he should answer, he liked well of that Order; *if, saith he, they would go no further.*

A N N O  
1572.And an Order  
to certify the  
Names of all  
Papists.Encrease of  
Papists, occa-  
sioned by Pu-  
ritans.

All this did our zealous Archbishop earnestly suggest to the Lord Treasurer. And as he set on him on the one hand, so did *John de Ferriers*, *Vidam of Chartres* on the other. He was one of the chief *French* Protestant Noble Men, and a Man of Learning. Who very narrowly escaped from the Massacre, the Duke of *Guise* following him home to his House to murder him. But he hiding and concealing himself, at length procured the King's Safeguard for his Person. Which the King granted, thinking that then he would return home to his House, whence he had withdrawn himself, where they might be sure to catch him, who could not otherwise find him. But he deceived the Deceiver. For with this Safeguard he got safe on Shipboard, and so came into *England*. Where, as soon as he arrived, which was *September* the 7th, he wrote to the Lord Treasurer. And as the Archbishop in his Letter, had charged the Queen with too much Lenity towards her own Popish Subjects, and too much Security in them; So the *Vidam*, in his, seemed to suspect, " That she would not suffici-  
" ently resent that most inhumane Deed, nor deal with the *French* King in that  
" Openness and Plainness, that so false and base an Act deserved to be treated  
" by all Neighbour Princes. For among other things, he wrote the Lord Trea-  
" surer, that his Lordship should administer great Comfort to him, if he might  
" understand by him, that her Majesty had a Compassion for them, and did so  
" much abhor so great Treachery, that she could not dissemble it. For he could  
" not doubt, but the very Remembrance of it created an Horror in her: But he  
" feared, that by speaking more mildly concerning it, she might add Courage  
" to those Boasters, as observing how the Neighbour Princes dared not so much  
" as once to mutter. He wished some Princes would perform that which they  
" ought to do: And he believed they would: That the fear of future Revenge  
" might not be the least Punishment to those Butcherly Men. He bad the Lord  
" Treasurer, that he should not believe, that they would grow more gentle by  
" a few light Words, but rather that they would be more and more insolent,  
" if they were more easily dealt with. And that the Judgment that the World  
" had of them, was not to be discovered to them by bare Words, but that there  
" was need of Action. That they might see, there were not meer Words, but  
" Minds prepared to do something. The Letter, being an Original, I think  
" worthy to be preserved as a Monument of that Barbarity. See the Ap-  
" pendix.

The *Vidam* of  
*Chartres*, his  
Letter upon  
the Massacre.

Num. LXX.



A N N O

1572.

The Arch-  
bishop apologi-  
zes for his  
free Dis-  
course con-  
cerning the  
Queen.  
October 6.

But to return to our Archbishop. The Things mentioned before were some of his pensive Thoughts concerning the Looseness of the Government, and the too much Security of the Prince. But upon his recollecting what Dangers might ensue to him, if these his Suggestions to the Lord Treasurer might take any Wind, he thought fit in the beginning of *October*, to make some Apology for what he had before writ in his two last Letters. Telling the said Treasurer, "That he writ private Letters to him *in amaritudine animæ, & in insipientia sua.*" And I trust, said he, ye do not procure me any Displeasure for them. And before Almighty God I speak it, no Creature in Earth knoweth of this my particular writing to you. I have that Persuasion, that ye love her Highness and wish her Preservation, whatsoever subtil Respects be in some others. The Truth is, as well for Almighty God's Commands, for that she is my Prince, as for the last Words, that ever her Majesty's Mother spake to me concerning her, being her poor Countryman, I have as much Cause to wish well to her Majesty, as any other whatsoever. And so will I be, whatsoever come of it. If I be in an Error, I can be glad to be otherwise advertised, to change my fearful Opinion towards her.

Dangerous  
Speeches of  
one at *Dover*.

Nor indeed were the Archbishop's Fears without ground, as appeared by one Instance that happened just about this time. For was a certain Person was taken at *Dover*, who had used very dangerous Speeches concerning a Massacre to be shortly in *England*, and most malicious and shameful Words against the Queen her self. As, that the Earl of *Leicester*, and Mr. *Hatton*, should be such towards her, as the Matter was so horrible, that the Examiners would not write down the Words, but chose rather to reserve them to be uttered by Word of Mouth to the Lord Treasurer, if he had been at Leisure to hear them. I cite this Relation from the very Words of a Letter from the Archbishop. By the way, hence it may appear, that the Papists first put abroad that infamous Report of that excellent Queen's too much Familiarity with some of her Subjects: Which now a days is become almost credited by many unwary Protestants. This Person had said moreover, that a Brother of his in *Callis* affirmed, 'That within this Winter, he trusted to hear of so many Throats cut in *England*, as were reported to be in *France*: And said, What make ye of the Persecution of Queen *Mary*? For within this Twelve Month he doubted not, but that *Henry's* Bones, and Mrs. *Elizabeth's* too, should be openly burned in *Smithfield*. These Words bespake the Person so dangerous, that the Maior of *Dover*, who had the Examination of him there, brought him up to *London* to the Secretary. But he, being very busy, committed the Examination of him to Mr. *Somers*, Clerk of the Council, and the said Maior. But this Villain notwithstanding was delivered, and sent home, to the rejoycing of his Friends. This the Archbishop sent the Lord Treasurer word of; warranted thereunto by an Order the Queen had given him, willing him to write still to the Lord *Burghley*, whensoever he should have any thing of Moment to impart. He added hereto these Words: "Sir, If this be true, God be merciful to us; I can say no more. As *Mardocheus*, I hear and understand; which I pray God turn to her Honour. But I can do no less in Conscience, but to unburthen my self, and pour it into your Bosome: And her Majesty wills me to write still to you. God defend her Majesty, and all her trusty Friends."



ANN<sup>o</sup>  
1572.

## CHAP. XI.

*Further Considerations of this Massacre; by the Bishop of London; And Beal Clerk of the Council. French Protestants fly out of France. Prayers appointed on this Occasion. Remarkable Judgments upon some concerned in the Massacre. Green, a Mass-Priest escapes. Cotton a Papist in Norfolk. The Archbishop's Letter to the Bishop of Norwich concerning him: And Popish Prophecies. The Archbishop's Advice concerning Priests in the North; Favoured by Judges and Justices there.*

AS the good Archbishop had this deep Sense of the Queen's Danger, and of the ill State of Religion and the Realm, upon this dismal Emergence in France; so were other Bishops and good Men startled at it. *Sandes*, Bishop of London, snatching up his Pen, wrote to *Burghley*, the Lord Treasurer; "That they [the Bishops] feared not the mangling of their Bodies, but we dread, said he, the Hurt of our Head, [meaning the Queen,] for therein consisteth our Life and Safety. And then speaking of the Preachers that were to take their turns at *Paul's Cross*, (which seemed to have been put up upon this Occasion) "young, as he described them, and unskilful in Matters Political, yet so caried with Zeal, that they would, [provoked with this barbarous Inhumanity] pour forth their Opinions. Which, he feared, might give some Distast to the French King, there being as yet a League between the Queen and him, and their Speech might utter somewhat tending to the Breach thereof; he desired therefore some Directions from the Lord *Burghley*, and he would direct the Preachers as well as he could. And for Example for the rest that were to follow, he, and the Dean of *St. Paul's*, intended to occupy the Place first. Sundry had (besides Sermons) desired a publick Fast and Prayers to be made, as he suggested to the Treasurer, for the confounding these and other cruel Enemies of God's Gospel. But he thought not fit, he said, to consent unto it, without Warrant from her Majesty. The Queen, who was now in her Progress, he prayed the Lord Treasurer to hasten homeward; that her safe Return to London might comfort many Hearts oppressed with Fears. And in a Paper enclosed, writ with his own Hand, as the Letter was with his Secretaries, he shewed his Judgment, what was to be done in this Juncture for the Queen's Safety, Intituled, *The Safety of our Queen and Realm, if God will, in Nine Articles*, which I will not stay here to repeat, only I observe in them, that he made the Scotch Queen now a Prisoner in England, to have been the chief Cause of all our Danger.

*Robert Beal*, a zealous Protestant, Clark of the Council, penned a large Discourse upon this Massacre, by way of Letter to the Lord *Burghley*: Which is extant in the Cotton Library. Wherein he shewed it to be the effect of a Popish League; and therefore what great Care was now requisite to be taken for the Queen's Person: And related there also, in what Method the Protestant Religion was intended to be rooted out. "By these late horrible Accidents in France, the Conjuraton of the Council of *Trent* to root out all such, as contrary to the Pope's Traditions, make Profession of Christ's Gospel, either by open Force, or some other traiterous, malicious and bloody Attempts, with giving their Dominions in Preys to Strangers; which was so long hid, and never could hitherto be believed of Princes Protestant, [whereof the Queen was one] so manifestly now appeareth, as I think it cannot be denied. — And then, after some Lines shewing the Leaguers Method, "The first Attempt will be by some Poison or Treason against her Majesty's Person: Which being once taken away, they think, Things standing as they do, all will be their own. Hereof

And *Beal's*  
Discourse.  
Tit. F. 3.

"her



A N N O 1572. " her Majesty hath been advertised even from the Queen Mother her self; and  
 " *Gamboa*, which was sent into *Mounty* to imprison Count *Lodovicus*, having  
 " Eight several sorts of such Drugs, confessed, that he certainly knew there were  
 " some in *England*, for that Effect. Mr. *Walsingham* advised likewise her High-  
 " ness, that *Darbishire*, and other Fugitives Papists, have boldly said, that there  
 " were more *Maders* [one who attempted to kill the Queen] in *England*: As I  
 " doubt not there be such desperate Knaves enough.

The French  
 King's Pre-  
 tence for this  
 Act.

† Viri sanè prudentes, qui à Protestantibus non stabant, ingenia sua in omnem partem versantes, ut hoc Facinus quoquo modo palliare possint, in ea tamen fuerant Sententia, præterita Tempora, si ab ultima antiquitate memoria recolantur, tam immanis Crudelitatis Exemplum non Supeditate. Thuan. Hist. Lib. 54.

When *Charles*, the French King, had embued his Hands in all this Sea of innocent Blood, his next Policy was, to make it believed to be a just Revenge. For to insert here what I find writ from *Zurick*, by *Lavater* to *Zanchy*, " That  
 " there being a Diet at *Baden*, the French King sent his Ambassador *Bellier* thither, who, said he, had the Impudence, not only to excuse the King's Act, but did declare it as necessary, and very profitable for the Kingdom of *France*. But all sober Men, even Papists themselves, abhorred it. So the French Historian Writes, viz. † " Inded wise Men, who were  
 " no Protestants, turning their Wits every way, to make  
 " Excuse by one means or other for this Act, were yet of  
 " this Opinion, that no past Ages, from the antientest  
 " Dates of Time, could furnish the World with an Example of such monstrous  
 " Cruelty.

The Refugees in Geneva.  
 Zanch. Ep. lib. 2.

The poor French Protestants fled whither they could, for the saving of their Lives. Many came into *England*, whereof the forementioned *Vidam* of *Chartres*, a learned and a worthy Nobleman, was one, but more to *Geneva*; which was filled with Persons of Nobility and Quality, as well as of meaner Condition, leaving all their Estates and Livelihood behind them. But the King soon sent to them in a dissembling shew of Kindness, to return home, (for he had not shed Blood enough yet) promising all manner of Favour, and the Enjoyment of their Estates: But indeed his Intention was under this Hypocrisy, to compleat his Massacre by their Destruction. And they suspected it. But they took occasion hence to send a Messenger in *December* from *Geneva* to *Zurick*, praying the Evangelical Cities of *Helvetia* to intercede with the King for them, that while they were absent, they might enjoy their Possessions in *France*; and also to extend their Charity to such of their Company that were in Necessity, whereof great Numbers had flocked thither.

Prayers appointed on this Occasion.

But to look home. It was not before *October*, that a Form of Prayer was appointed, and commanded by the Queen's Authority, as necessary for the present time: It being the pious Practice of our Archbishop upon all Emergencies, to call to Prayers; and upon Deliverances, not to forget to procure Thanksgivings to be publicly given to God. Which Prayers and Thanksgivings, being digested into pious Forms, proper to awake and stir Devotion, he was commonly the Composer of. These Prayers were put forth *October 27*. In this Office there was, 1. A Prayer for Repentance and Mercy. 2. A Prayer to be delivered from our Enemies, taken out of the *Psalms*. 3. A Thanksgiving, and Prayer for the Preservation of the Queen. And 4. A Prayer relating to the Apprehension of Danger, and the Troubles many now underwent for Religion. The two last I will here set down; and the rather, because hence may be seen somewhat of the present State of Religion, and the Apprehensions, that this Massacre was not yet ended.

Prayer for the Queen.

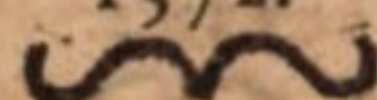
" O H God, most merciful Father, who in thy great Mercies hast both given  
 " unto us a peaceable Princess, and a gracious Queen, and also hast very  
 " often, and miraculously saved her from sundry great Perils and Dangers; and  
 " by her Government hast preserved us, and the whole Realm, from manifest  
 " Mischiefs, and dreadful Plagues, wherewith Nations round about us have  
 " been, and be most grievously afflicted; Have Mercy upon them, O Lord;  
 " and grant us Grace, we beseech thee, for these thy great Benefits, that we  
 " may be thankful and obedient unto thee, to fly from all things that may offend thee, and provoke thy Wrath and Indignation against us, and to order  
 " our



" our Lives in all things that may please thee. That thy Servant, our Sovereign  
 " Lady, and we thy People committed to her Charge, may by thy Protection  
 " be continually preserved from all Deceits and Violences of our Enemies, and  
 " from all other Dangers and Evils, both Bodily and Ghostly, and by thy Good-  
 " nefs may be maintained in all Peace and Godliness. Grant this, O merciful,  
 " Father, for thy dear Son's sake, our Saviour Jesus Christ. To whom with thee  
 " and the Holy Ghost, one God immortal, invifible, and only wife, be all Ho-  
 " nour and Glory, for ever and ever. *Amen.*

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" **O** Lord our God, and heavenly Father, look down, we beseech thee, with  
 " thy Fartherly and merciful Countenance upon us, thy People, and poor  
 " humble Servants, and upon all such Christians as are any where persecuted,  
 " and sore afflicted for the true acknowledging of thee to be our God, and thy  
 " Son Jesus Christ, whom thou hast sent, to be the only Saviour of the World;  
 " save them, O merciful Lord, who are as Sheep appointed to the Slaughter,  
 " and by hearty Prayers do call and cry unto thee for thy Help and Defence:  
 " Hear their Cry, O Lord, and our Prayers for them, and for our selves. Deli-  
 " ver those that be oppressed; defend those that be in fear of Cruelty; relieve,  
 " them that be in Misery, and comfort all that be in Sorrow and Heaviness.  
 " That by thy Aid and Strength, they and we may obtain Surety from our Ene-  
 " mies, without shedding of Christian and innocent Blood. And for that, O  
 " Lord, thou hast commanded us to pray for our Enemies, we do beseech thee  
 " not only to abate their Pride, and to stay the Cruelty and Fury of such, as  
 " either of Malice or Ignorance do persecute them which put their Trust in thee,  
 " and hate us, but also to mollify their hard Hearts, to open their blind Eyes,  
 " and to enlighten their ignorant Minds, that they may see and understand, and  
 " truly turn unto thee, and embrace that holy Word, and unfeignedly be con-  
 " verted unto thy Son Jesus Christ, the only Saviour of the World, and believe  
 " and love his Gospel, and so eternally be saved. Finally, that all Christian  
 " Realms, and especially this Realm of *England*, may by thy Defence and Pro-  
 " tection, enjoy perfect Peace, Quietness and Security, and all that desire to be  
 " called and accounted Christians, may answer in Deed and Life unto so good  
 " and godly a Name, and jointly altogether, in one godly Concord and Unity,  
 " and with one consonant Heart and Mind, may render unto thee all Laud  
 " and Praise continually: Magnifying thy glorious Name, who with thy Son,  
 " our Saviour Jesus Christ, and the Holy Ghost, art one eternal, Almighty  
 " and most merciful God. To whom be all Laud and Praise, World without  
 " end. *Amen.*

A Prayer for  
 the Persecu-  
 ted, and Per-  
 secutors.

Concerning this Massacre, Observations could not but be made of the ends  
 of some of the chief Authors and Actors therein. To say nothing of *Charles*,  
 the *French* King, who died not long after by strange Bleeding, Dr. *Valentine Dale*,  
 who was the Queen's Ambassador in *France* the Year after this, in a Letter then  
 writ to the Earl of *Suffex*, related, " How it was said, that Mareschal *Tavannes* died  
 " *ex Morbo Pediculari*, which is much noted, said he, because he was one of the  
 " greatest Persecuters at the Massacre. And again, " In a third Combate the  
 " 20th and 21st of *May*, 1573, between the *Rochellers*, the Besieged, and  
 " the Besiegers, it is reported that one *Besme*, who in the last Massacre  
 " at *Paris*, slew the Admiral, had his Thighs quite stricken off with a  
 " Canon.

Judgments  
 upon the  
 chief Actors  
 in the Massa-  
 cre.

Awakened by this horrible Slaughter of the Protestants in *France*, those in the  
 Government appointed diligent Searches here at Home to be made for Popish  
 Priests, with whom the Kingdom was now well replenished. And when some  
 of them were taken, they found Friends at Court, or means to escape. In cer-  
 tain Letters of Sir *Thomas Smith*, now Secretary of State, I find one *Green*, a Mass  
 Priest, taken in the Month of *October*, and committed by the said Sir *Thomas*, to  
 King the Knight Marshals Man, the said Secretary having Matter against him.  
 And when he had intended to have examined him, he, and Mr. Treasurer *Mild-*  
*may*, commanded the Marshal's Man to bring him. Who answered, that the  
 Lord Treasurer had given him a Letter, and commanded that he should be car-  
 ried

*Green*, a Mass  
 Priest taken.

Inter MSS.  
*Burglian.*



**A N N O** 1572. **1572.** ried with that Letter to the Bishop of *London*. But *Smith* said he mistook the Matter, and that he himself had the Matter in his Keeping, that should charge him, [being some Treasonous Points] and that neither the Bishop nor Commissioners, had Information, or any thing to do with him. And added, That he should be examined by the Council and himself; which Mr. Treasurer was also privy to. And thereupon both Mr. Treasurer and the Secretary charged him forthwith to bring the Priest thither again. The which he said he would do. But notwithstanding these Words, and this Charge, the Marshal's Man brought him not. And the rest of the Marshal's Men made Excuses for it. But of the said *Green* they could not hear. And so the Secretary wrot to the Lord Treasurer. This no question was a Trick to save *Green*; wherein might some great Men be secretly concerned. They were afraid, if he should be brought before the Council, the matter to charge him might endanger his Life. The taking away of which the Government cared not to do. Nor was any Priest executed till the Year 1577, when one *Main* was. Who was the very first that was proceeded against by a Law which had been made Six Years before, viz. 1571, (occasioned justly by the Pope's Excommunicating the Queen) against such as should bring into the Realm *Agnus Dei's*, or consecrated Grains, as Tokens of Papal Obedience, or should reconcile any to the Church of *Rome*.

*Cotton, a Papist in Norfolk.*

Information was given in the Month of *October*, to the Archbishop, and the Ecclesiastical Commissioners, of one *Cotton*, a Papist, Son to a Knight of *Kent* of that Name. Which *Cotton* having married a Daughter of Sir *Roger Woodhouse*, of *Norfolk*, lay somewhere in that County concealed, being a very evil disposed Person. Whereupon the said Archbishop wrote to the Bishop of the Dioces in the Queen's Name, to search the said *Cotton's* House, and to see what unlawful Books, and what Armour he had; and thereof to make an Inventory; and finally, to stay him, or bring him up before the Queen's Commissioners. This Letter was dated in *October*. According to the Tenor whereof, the said Bishop, and Mr. *Drue Drury*, went and found him, in the House of *Francis Downis*, of *East Tuddenham*, a Man of like ill Disposition with *Cotton*. Here he had been almost a Year, entertained in a private Chamber, and never coming to Church, was scarcely known to be there. He confessed himself to be a Papist, and said he was not ashamed of it. The Bishop wrote word, that he thought him a fit Instrument to take any Enterprize in Hand. But being so little known, the Bishop was fain to take his own Bond. And they sent up to the Commissioners the Books they had seized in his Possession.

In *November* the Archbishop wrote the Bishop of *Norwich* this ensuing Letter concerning this *Cotton*, as well as concerning other Persons that came not to Prayers, suspicious in that Regard.

The Archbishop's Letter concerning him.

"**S**AL. in Christo. I have received the two Books, and the lewd Book of Propheties. As for *Cotton* himself, he is not yet come up; whereof we do marvail. I would be loth to hear, for not binding him with Sureties, he should escape away. I pray your Lordship devise some way to foresee the same. You shall do well in mine Opinion, by all means you can, enquire of such unordered Persons Papistically set, not coming to Prayers according to the Laws, nor bearing good Will unto the Religion received. Which must not be proved by Surmises, but by their Deeds, Words, or Letters. And if you signify them to us, we shall have Consideration of them.

"You shall also do well to signify what good Men of Countenance ye have, able to be in grand Commission for examining and ordering of such Contemners. And thus having else nothing, I commit your Lordship to God, as my self. From my House at *Lambeth*, this 2d of *November*, 1572.

Your Loving Brother,

MATTHUE CANTUAR.

This



This lewd Book of Prophecies found among Cotton's Papers, was, I make no doubt, of the Nature of those Prophecies, against which an Act was made in the Fifth of Queen Elizabeth. For among the rest of the Arts the Papists used, pretended Prophecies were none of the least, to amuse the ignorant sort of their Party against the Queen and her Government: As tho' it were near a Conclusion, and Happy Golden Days to succeed. Which was no new Invention; for it was practised under King Edward VI. So that Anno ejus Reg. 3. an Act was made against Fantastical Prophecies, as they were stiled by the said Act. And so likewise Anno ejusdem Reg. 7. And in the Fifth of this Queen, the former Acts being expired, an Act was made upon this Reason, as the Preamble ran, "Because divers factious and rebellious Persons had been the bolder to imagine and publish such Prophecies, as well concerning the Queen's Majesty, as others of the Realm, to the great Peril of the same. Therefore it was ordained, that if any Person or Persons, after the first of May next coming, did advisedly or directly advance, publish, set forth in Writing, Printing, Singing, or any other open Speech or Deed, to any Person or Persons, any fond, fantastical, or false Prophecies, upon, or by occasion of any Arms, Fields, Beasts, Badges, or such like things accustomed in Arms, Cognizances, or Signs: Or upon, or by reason of any Time, Year or Day, Name, Bloodshed or War: To the Intent thereby to make any Rebellion, Infurrection, Dissension, Loss of Life, or other Disturbance within the Realm: Any such Person was to forfeit Imprisonment of his Body by the space of one Year, and to forfeit moreover for every such Offence, the Sum of Ten Pounds. And if the Person offended again in the said kind, it was Imprisonment during Life, and Forfeiture of all his Goods and Chattels.

So that by this Prophefying Book, taken in Cotton's Custody, we understand the Man, and his Transgression; And by the Archbishop's Letter, we see how diligent the State now was in looking after these Papistically inclined Persons, upon the just Fears they had at present of them: And we learn how that there was a Commission issuing out for this Dioces of Norwich, to take Examination and Cognizance of such. The Names of some of these to be Commissioners sent up by the Bishop, according to the Archbishop's Request, were Sir Nicolas Bacon, Lord Keeper; John Lord Bishop of Norwich; Thomas Lord Wentworth; Sir Robert Wyngfield, Sir Owen Hopton, Sir William Butts; Sir Nicolas Lestrange, Sir Christopher Heydon, William Maister, the Bishop's Chancellor; John Walker, George Gardyner, Doctors of Divinity; Robert Bishop, Doctor of Law; Henry Bird, Thomas Brook, B. D. Thomas Roberts, Archdeacon of Norwich; Thomas Aldrich, Archdeacon of Sudbury; Thomas Fowle, M. A. William Sanderson, M. A. Lancelot Thexton, &c.

But as for Cotton, it was as the Archbishop suspected: He was fled and gone, notwithstanding his Bond for Appearance, and had conveyed himself out of those Parts. The Archbishop understanding the Danger of the Man, was earnest to have him seized, and sent again to the Bishop of Norwich to make strict Enquiry after him, and we shall hear more of him shortly.

The Earl of Shrewsbury in the North Parts, by two of his Men, took up some Priests, and laid them in Prison. Their Examinations, and they too, as it seems, were sent up. Which Examinations being in the Hands of Secretary Smith, he communicated them to the Lord Treasurer, and the Archbishop of Canterbury: The Conclusion, as best liked of, was, that they should be sent down again into the Country, to the two Justices of Assize in their Circuit, and the Priests to be tryed there, rather than by the Commissioners, or Privy Council. And the Archbishop advised; that to forward the Business the more, and that the Justice might be the carefuller in executing the Laws upon them, a Letter should be sent to them from the Lords of the Council to take particular Care of that Matter. The Secretary hereupon drew up a Letter, which he sent to the Lord Treasurer to peruse and Sign; tho' the Secretary said, he could not like the Justices of Assize for Mass-Matters, and that they would help them to escape Punishment for that Fault, which they would gladly commit themselves, if they

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Popish Prophecies.

Commissioners for Norfolk.

Cotton Flies.

Priests taken in the North.

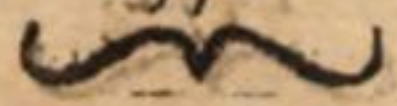
The Archbishop's Advice concerning them.

The Judges favourable to Popery;



A N N O

1572.



And some Ju-  
stices of  
Peace.

durst. Such were even the Judges of the Nation at this time. But, added he, I may peradventure be deceived: Yet that is the common Opinion that Men have of them. The Archbishop desired it might be done in Haste, that is, the Letter to be dispatched to the Judges. For he, in the Ecclesiastical Commission, cared to have as little to do in these Cases as might be. By another Letter, it appears, that the Lord Treasurer himself did think these two Justices of Assize would be none of the forwardest to prosecute Mafs-Mongers. But yet he used some Reasons with the Secretary, that the Doings of these Judges for this once might be tryed. The Treasurer added, that the Lord Chamberlain [the Earl of Suffex] was of the same Mind, that these Men would rather cloak, and openly excuse, then accuse them, who were worthy of Accusation, and doubtful whether they would hinder the Discovery of the Nest that would be broken.

Some Justices of the Peace, as well as of Assize, stood this way affected also. For some Priests, having been taken up as it seems in *Kent*, and now Prisoners in *London* or *Westminster*, had confessed, that some Justices of Peace, and others, had been present at Mafs with them. This made the Lord Treasurer dispatch Letters to Sir *Thomas Smith*, wrote in *March*, signifying his Desire that he would send Letters forthwith to the Archbishop, with Instructions relating to this Matter: Requiring him, with some of the Commissioners Ecclesiastical, to consider of it; and if they thought it so meet, to send down to the Assizes the Priests that confessed of these Justices. Which Letters were signed by the Secretary and *Mildmay*, Under Treasurer. And the Messenger was directed, that if the Archbishop sent down any [to be tryed at the Assizes] then he might help to carry them thither: If he did not, then the Messenger was to return with his Graces Answer. But the Messenger not returning, *Smith* supposed that they were sent. With his Letters aforefaid, Letters of the Lord Chief Baron, and Sergeant *Lovelace*, were enclosed, and sent then also to the Archbishop; who probably were Examiners of these Priests. Hereby the Justices of Peace concerned, being then upon the Bench at the Assizes, might have their Faults openly shewed, and reproved, the Priests that accused them, being present.

## C H A P. XII.

Dr. Whitgift answereth the Admonition. The Answer reviewed by the Archbishop and others. Norton vindicates himself to the Archbishop, about some Advice he gave to Whitgift. Finishes Bekesborn Palace. Purchases a House there. Grants a Patent for Hunting to his Son Matthew. A Church of Strangers at Stamford. Isbrand Balkius, their Minister.

The Admo-  
nition to the  
Parliament  
alarmes the  
Court.

Answered by  
Whitgift.  
Defence of  
the Answer.  
p. 35.

AS there was this to do with the Popish Priests and Papists, so the Puritans also appeared very busy this Year, and much Business there was also with them. Cartwright's Book, called, *The Admonition to the Parliament*, of which mention was made before, gave the Alarm to the Court, and the Church. Of which more will be heard the next Year.

It was observed by the Answerer to have been directed to the Parliament, but published after the Parliament was ended. And that it was not exhibited in Parliament as it ought to have been, but spread abroad in Corners, and sent into the Country: And it came to their Hands who had least to do in reforming. The Platformers in this their Book, built all upon two Pillars or Principles, which the Answerer called, (and undertook to prove to be) rotten Pillars, and false Principles. The one was, That we must of Necessity have the same kind of Government



vernment that was in the Apostle's time, and is expressed in the Scripture; and no other. The other was, That we may not in any wise, nor in any Consideration retain in the Church, any thing that hath been abused under the Pope. A very able Man of *Cambridge* was procured to Answer this Book, namely, Dr. *Whitgift*; as was told us before. Of whose Parts and Learning, hear what the Author was forced to say of himself. For whereas T. C. had said of him, *You are better acquainted with the Names of Logick and Philosophy, than with any Sound or Substantial Knowledge of them*; Dr. *Whitgift* answered to this, "That he boasted not in any profound Skill in School Learning. He thanked God for that which he had. That he refused not the Universities Judgment of him from the time of his first being Sophister, unto that Day. That it had been, and was better persuaded of him, than he was worthy. Which appeared, in that it had laid upon him, as much as upon any one Man from time to time, from his first peeping out, unto that Day; namely, all the publick Exercises in all Sciences that he had professed; and that without his seeking, nay, against his Will. And he trusted that he neither had in doing of them disgraced her, nor shamed himself. But he added, that surely he was ashamed thus to burst out to the Defence of himself, had he not been thereto compelled by his Adversaries uncivil, and opprobrious Speeches.

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1572.

His Abilities,

In *October* he had made such Haste, as to finish the first Part of his Answer, which he shewed to two of his Learned Friends, the Bishop of *Lincoln*, and Dr. *Pern*, and soon after sent it, before it went to the Press, to our Archbishop, to peruse and correct, to alter, add, and take away, as he thought good. And the second part he had in Readiness, which was to follow the first. He had prepared *Toy* for the Printing of it, and had sent one *Hanson*, a learned Man of *Trinity College*, to correct the Press, joining *Grafton* with him, that it might be the better Printed. He desired to be directed by his Grace, to whom he should Dedicate it, whether to the Queen, or Parliament, (as *Cartwright* had Dedicated his Book) or any other. And lastly, he prayed his Grace, that the Printer might be charged, not to give a Copy of it, or a Portion thereof, till all were Printed. This Letter of *Whitgift* to the Archbishop, for the Memory of the Man, I have put in the *Appendix*.

Part of the Answer finished.

N. LXXI

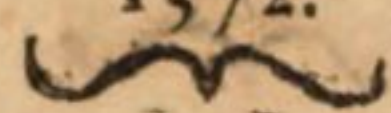
And as soon as the Book was Printed off, and finished, the Author presented it to the Lord Treasurer, with his Letter dated *February 5.* from *Cambridge*. Wherein he gave Account of his Undertaking, the Weightiness of the Cause, and the great Need there was of a speedy Remedy against the spreading of such Notions and Principles, that tended so directly to the Overthrow of the Peace of Church and State. It may not be amiss therefore to mention the Contents of his said Letter; viz. 'That he knew his Lordships Leisure, would not serve him to peruse the Book through, yet if it should please him sometimes to read on it, he doubted not but that he would soon perceive how little Cause there was so grievously to accuse the Church of *England*, and so bitterly to inveigh against such lawful godly Orders, and kind of Government, as was used in the same. And that if nothing else, yet surely the manifold Untruths in the Reply, not only in falsifying and corrupt alledging of antient Authorities, abusing of Holy Scripture, but also the Slenderneis and Weakness of the Reasons therein used, might move those that were godly, quiet and learned, to the utter disliking of that Platform, that could not be builded but with such Timber. That if he had not answered every Point of the Reply, to the satisfying of every Man's Opinion, or had left out many things that might have been added, (as no doubt he had) yet he humbly beseeched his Lordship not to let that draw him into a misliking of the Cause, but rather persuade himself, that there were divers learned Men in *England* (to whom he was, he said, in all Degrees far inferior) that were able to supply his Wants, and to satisfy to the full that which lacked in him. And that in his Opinion, it were not amiss, if they were moved so to do. For so common a Cause, he added, ought not to be ventured upon one Man's Labours. But that he was so well

Whitgift sends his Book to the Lord Treasurer.

MSS. Cecilians.



A N N O  
1572.



assured of his Doctrine, that he was not only well content to sustain that Pains and Labour, but the Envy also of divers Persons, and the manifest Injuries of cursing Tongues. That it became him not, neither was it needful, to move his Lordship to be zealous in the Cause; for he knew better what he had to do therein, than he was able to inform. Only this, he said, he was well assured of, that if they should be suffered to proceed as they had begun, nothing else in the end could be looked for, but Confusion both of the Church, and of the State. But that convenient Discipline, joined with Doctrine, being duly executed, would soon remedy all. For Sects and Schisms could by no means abide these two: Neither would they long continue, where they were not by some Authority cherished and maintained. That Experience, and the Stories of all Ages, taught this to be true. And so prayed the Lord to give Peace to his Church, and to preserve his Lordship, and govern him with his Holy Spirit, that he might long live profitably to the Church. and honorably unto his Country.

Norton sets  
himself right  
with the  
Archbishop;

As no Distur-  
ber of the  
Churches  
Peace.

There was now one *Thomas Norton*, a Minister, as it seems, and of good Parts and Learning, a Retainer at the Court, and well known to the Lord Treasurer, and the Archbishop. This Man was thought to stand somewhat affected to the Puritans, because he would often blame the Favour of the State towards Papists, and the Forbearance of the Execution of Laws that were made against them. These, and such like Expressions falling from him, having long before this given some Jealousies to the Archbishop, *Norton* now, to set himself right with his Grace, assured him that he would be no Disturber of the Peace of the Church, nor did dislike the Constitution of it; but that he disliked the Defect in the Ministration of Justice, and that good Laws made for the good Estate of Religion, were not put in Force, as they should be: Which gave Licence to the open Adversaries of it. To which the Archbishop himself agreed. So that the Archbishop seemed to dismiss him with good Satisfaction. But now, *Whitgift's* Book being yet hardly out of the Press, a Report came to the Archbishop's Ears; that *Norton* was framing, or did intend to frame an Answer thereunto. *Norton* was known to *Whitgift*, and had indeed advised him, while he was meditating upon Writing a Book in Behalf of the Church against these Men, to consult with some wise Men, whether it were not better to forbear Writing, and to let the thing sleep of itself, than to blow up the Controversy by more Writing *Pro* and *Con*. But when he saw the Scribbling Humour of the other Side, that they would not be quiet, then he told *Whitgift* plainly, that this keeping up the Quarrel was on their part, and their Fault, not his. And in fine, he let the Archbishop know, that he was so far from writing against *Whitgift*, that he could not but approve him, and his Cause: Expressing a great Trouble, that the Archbishop should have any such Belief of him: For thus he wrote to him.

Norton to the  
Archbishop.  
MSS. G. Petyt  
Armig.

“MY Duty humbly done, I presume to write unto you, moved with some Grief, that you can believe upon any respect such Matter as Mr. *Day* tells me, that I should be writing against Mr. *Whitgift*. Your Grace knoweth, and Mr. *Whitgift* himself knoweth, that I am not of that Mind. Indeed before Mr. *Whitgift's* Book came out, and before any of their latewardly Books on the other Side came out, I did by my Letters advise Mr. *Whitgift* to use some Counsellor's Opinion, whether it were best Policy to let the Quarrel die quietly, and vanish of itself. Mary, when I saw that the other Side would not be quiet, but had written new Books, then I sent him word, that now the exagitating the Matter, was not his Fault, but theirs. You see how far this is from that you have heard. It is one thing to dislike the State and Doctrine of our Church, as they do, and another thing, to dislike the corrupt Ministration of Justice, and evil executing of the Laws as they be. Which is the fault of Men, and may without Slander of our Church, but rather with Honour thereof, be reformed. And yet these very Reformati-  
“which your Grace desired as much as any Man, are not to be sought in such manner as they do; but in such sort as may be hopeful to prevail. But what  
“need



" need all this? Your Grace knoweth long ago my whole Mind herein. God  
 " keep his Church from being troubled with greater Things. So I leave to  
 " to trouble your Grace. At London, the 16th of Jan. 1572.

A N N O  
 1572.  


Your Grace's humble,

THO. NORTON.

This Year Archbishop *Parker* added the last finishing Strokes to his Palace at *Bekesborn*, lying about the space of Three Miles frow *Canterbury*. About which House, standing very pleasantly, Archbishop *Cranmer* had laid out much to make it convenient; there being the Two first Letters of his Name, and the Year 1552. and his Motto, *Nosce Teipsum & Deum*, still to be seen upon the Wall of the Gate-house. But upon the great Gate are the Arms of *Parker* alone, and the Date 1572. and this Label about the Crest, *Mundus transit, & Concupiscentia ejus*: All of them cut in Wood. Which makes it probable, that this Archbishop, besides what Buildings or Reparations he made here, did the inward Work, the Gates, the Doors, the Wainscot, &c. Archbishop *Abbot*, of later Times, lived in *Bekesborn* some Years, and preached in the Parish Church there on Sunday Mornings. Of which, as the late Reverend Vicar told me, they had a pleasant Story: That there were Two Country Fellows met: The one told the other he was making haste to *Bekesborn* Church, where he was told, a great Man preached; he thought it was Sir *Henry Pulmer*, who was the greatest Man he knew in the Parish. This Palace was demolished in the Year 1658. at the latter end of the Year. There is no Part of it left standing at this Day, but only a long Row of plain Brick Building, called, *The Gate-house*, which was the Entrance into the Palace. The very Foundations of all the rest are digged up. At which time, or not long before, another House also, belonging to the See, situate at *Ford*, being the most ancient Seat of the Archbishops of this See, was pulled down; the Brick, Timber, and other Materials, sold to any Purchaser that would buy them.

*Bekesborn Palace finished,*

*N. Bately.*

*Ford-House.*

Out of the Materials of *Bekesborn* Palace, thus demolished, some other Houses were built not far off. On some Stones whereof still remain the Arms of *Christ's Church Cant.* and in the Glass Windows may be seen the Rebus of *Tho. Goldston*, last Prior of the Priory of *Canterbury*, to which that House of *Bekesborn* anciently belonging. That Prior was a great Builder here.

*Bekesborn Ruins.*

Having said thus much of *Bekesborn*, let me add one thing more, which is, That Archbishop *Parker* was Possessor of another House, which he intended for a Dwelling for his Wife, situate right over against the Garden of the Palace. And 'tis commonly reported that he built it, his Coat of Arms being in the Glass Windows of the Parlour. But upon better Information, one *William Whiting* was indeed the Builder, whose Rebus is still in the Glass Window. And of him the Archbishop purchased it. This House the Archbishop, by his last Will, left to his eldest Son, who sold it.

The Archbishop purchased a House in *Bekesborn*.

The Archbishop for the Diversion and Benefit of his Second Son, this Year granted a Patent, dated Nov. 25. to *Matthew Parker*, Esq; for Hunting, Hawking, and Fishing, within the Liberties of the said Archbishop.

A Patent to *Matt. Parker*, Esq; for Hunting, &c.

This Year deceased *Walter Haddon*, LL.D. in the Fifty sixth Year of his Age, one of the chief Rank of Learned and Religious Men in these Times. He was buried in *Christ's Church, London*, and had a Monumental Inscription there, preserved in *Stow's Survey*. His Second Wife's Name was *Ann Sutton*, who survived him. He was made the President of *Magdalen College, Oxon.* by Mandate from *K. Edward VI.* about the Year 1552. being aged then about Thirty six Years. *Martin Bucer* in 1550. appointed him and *Dr. Parker* his Executors, being both then Men of Eminence in *Cambridge*. Our Archbishop made him, being his old Friend, Judge of the Prerogative Court. And the Queen made him Master of Requests, and sent him abroad to *Flanders* in Quality of her Ambassador. He had been one of the Great and Eminent Lights of the Reformation in *Cambridge* under King *Edward*. *John Bradford*, the Martyr, thought fit to mention him in his last compassionate Letter to that University, An. 1555. but a little before his Burning, in these Words, " Call to mind the Threatnings of God, now something seen, by thy Chil-

*Dr. Haddon Dies.*

"dren



A N N O 1572. "dren, *Lever* and others. Let the Exile of *Lever*, *Pilkington*, *Grindal*, *Haddon*, *Horne*, *Scory*, *Ponet*, &c. something admonish thee. He was accounted to be Master of the elegantest *Latin* Stile of any living in the Age. His Education he received at *Eaton*, and had the same Instructor that King *Edward* himself had, viz. Dr. *Richard Cox*, afterwards Bishop of *Ely*. *Hatcher* of *Cambridge*, gathered together as many of his Orations, Epistles, and Poems, as he could, and published them, Anno 1567. And lastly I add, that he was dear to our Archbishop.

Cavalerius,  
Hebrew Pro-  
fessor at Cam-  
bridge, dies.  
MSS. G. P.  
Armig.

His Will.

To the Death of this learned Man let me add that of another, who also, if I mistake not, died this Year, namely *Rauf le Chevalier*, or, as he is writ in *Latin*, *Rodulphus Cavalerius*, Hebrew Professor at *Cambridge*, whether he went, Anno 1569. as we heard before. I have seen his last Will in *French*, made in *Guernsey*, where he now was, as it seems, with his Wife and Children. His Wife's Name was *Elizabeth le Grimecieux*. He had Two Daughters, *Fael* and *Mary*, and one only Son, *Samuel*. In his said Will he spake of the Fidelity and Constancy which he always found in his Wife, in all his Persecutions for the Gospel. He gave Thanks to the Right Worshipful, (as he stiled them) and most Dear Fathers, the Archbishops of *Canterbury* and *York*, for all the Gentleness and Favour which he had received at their Hands. And as they knew he had taken Pains according to his small Talent in sundry Churches and Schools, and had always been content with his Food and Rayment, so he beseeched them for God's Sake, and for the Sake of our Lord Jesus Christ, and for the Love of the Holy Ghost, to assist his said Wife and Children, and to help them, that Mr. *Emanuel* [*Tremellius*, now Professor at *Heydleburg*] who gave him his Wife, [*Tremellius* and he seemed to have married Two Sisters] in case they had no Children, might understand and know his Dicafe: and to move him to take Pity of the poor Widow and her Children. He spake of his Nephews beyond Sea, *Robert*, *Anthony* and *Oliver*. As to his Debts, he said, he owed nothing. But that the Church of *Caen* owed him 250 Livres for the Charge of his last Voyage, [coming, I suppose, in the Year 1568. or before, to sollicite the Queen's Aid.] He trusted upon the Queen's Liberality, that the Grant which she made for the Recompence of his former Pains, should not be diminished by her; but rather that she would do according to the Example of her dear Brother, King *Edward* of Blessed Memory, who offered to the Widow of *Martin Bucer*, that she might remain here in *England*, and to see to the marrying of her Daughters. That according to the same Goodness her Majesty would take Care of the needy Condition of his poor Wife and Children. And so he ended his Will with these Words, *Lord Jesus, come for the Defence of the poor Churches*. This Will was made in the Isle of *Guernsey*, October 8. 1572.

John Knox  
dies.

King Ed-  
ward's War-  
ant-Book.

To these I subjoin the Death of a Third Protestant of great Fame in the Church of *Scotland*; namely *John Knox*, Minister of *Edenburg*, who died in Peace in November, aged Sixty seven. He comforted himself in his last Sickness by the Holy Scriptures read to him, and particularly the XVIIth Chapter of St. *John*, and the XVth Chapter of the First Epistle of the *Corinthians*, which Chapters he ordered his Wife to read to him. He was the great Instrument of the Reformation of the Church of *Scotland*. But in the Days of King *Edward VI.* he preached in *England*; first at *Berwick*, then at *Newcastle*; thence he came more Southwardly to *London*, and at last he was appointed one of the King's Itinerary Preachers; and in November, 1552. had an Annuity of 40*l.* assigned him to be paid at the Augmentation quarterly, till he were promoted to some Benefice. Being offered a Living in *London*, he refused it; but departing into the Parts of *Buckinghamshire*, there he preached God's Word. And upon King *Edward's* Death retired beyond the Sea, and came first to *Geneva*, where he remained at his private Study; until by *Calvin's* Counsel he became Preacher to the *English* Exiles at *Frankford*, who had sent for him. Afterwards by reason of his refusal to use the *English* Book of Common Prayer, he departed with some of the Company to *Geneva*, and there for a while was Preacher to the *English* and *Scotch*, using a new Book framed after the Manner of the Church of *Geneva*, and allowed by *Calvin*. In May, 1559. he returned into his own Country to forward the Reformation; where he lived to the Day of his Death. But his violent Methods, and disloyal Behaviour towards the Queen of *Scots*, is generally condemned. I

need



need not here mention the Lye the Papists disperse in their Books concerning *Knox's* Death: Who are fain to maintain their Cause by such ugly Ways: And make King *James* himself the Author of their Tale. Which however let me relate: 'That when that King came first into *England*, being at Dinner in a Noble-man's House, he said, That God thought fit to set a visible Mark of Reprobation upon him, even in his Life, before he went to the Devil. (For these are the Words of the Author.) Which was, that being Sick in his Bed with a good Fire of Coals by him, and a Candle light upon the Table, a Woman or Maid of his, sitting by him, he willed her to fetch him some Drink, being extremely Thirsty. She went and returned quickly; but found the Room all in Darknes. For not only the Candle, but the Coal-fire also was utterly extinct. And she by that Light which her self brought in, immediately after saw the Body of *Knox* lying Dead in the midst of the Floor, and with a most gasty and horrid Countenance. As if his Body were to shew the Condition of his Soul. This Story this Writer takes from another of his Party: *Viz. Knot*, in his *Protestancy condemned*, printed at *Doway*, 1654.

The latter end of this Year several Families of Protestant Exiles, and Natives for the most part of the *Low Countries*, were about transplanting themselves out of *London*, at *Stamford* in *Lincolnshire*; there to live and follow their Callings. And this by the Motion of the Lord *Burghley*, to whom the Town chiefly belonged, well knowing what good Profit and Benefit might redound unto the Place and Country, by the Trades and Business these Men should bring along with them, by taking off the Wools at a good Price, and encouraging the Sowing of Flax and Hemp, improving Land, and such like. For they were for the most part Weavers of such sorts of Cloths as were not yet wove and made (or very rarely) in *England*, as Bays, and Says, and Stammets, Fussians, Carpets, Linsey Woolseys, Fringes, Tapestry, Silks, and Velvets, figured and unfigured Linnen: There were also among them Dyers, Rope-makers, Hatters, Makers of Coffers, Knives, Locks, Workers in Steel and Copper, and the like, after the Fashion of *Nuremburg* in *Germany*. For the bringing this Motion to perfection, *Isbrand Balkius*, their Minister, and *Casper Vosbergius*, in the Name of the rest, put up their Petition to the Lord *Burghley*, whom they called their *Mecenas*, to obtain certain Liberties and Privileges from the Queen, to settle themselves and their Families at *Stamford*; to have a Church to worship God in, in their own way without Disturbance; to have a Liberty to set up their Trades, and to buy and sell, and to plant also and Sow, and follow Husbandry for their necessary Subsistence, and for the Comfort of these afflicted Christians, to make Shoes, and Garments, and Hosiery, and to Bake, Brew, and Exercise the Occupations of Carpenters, Joyners, &c. for and among themselves: And likewise, that it might be lawful for them to chuse out from among themselves seven Men more or less, as the Strangers of *Norwich* and *Sandwich* had in their Churches; who, having taken their Oaths at the Magistrates Hands, were to decide and determine all Controversies arising among them; or if they could not, to call Two of the Magistrates of the Town to assist them. These Privileges contained in Ten Articles, with their humble Supplication in *Latin* to the Lord *Burghley*, may be seen and read in the *Appendix*. This Congregation and Manufacture of *Walloons* continued a great while in *Stamford*, but now is in effect vanished. In the Hall where they used to meet for their Business, the Town Feasts are now kept. The Place where they exercised their Religion is not known. Yet their last Minister, a long-lived Man, was known to many now alive. There have been Attempts lately made by the Burgesses, and other neighbouring Gentlemen to set up again this decayed Manufacture, as my late Reverend Friend, Mr. *Robert Martin*, then living there, hath informed me, (for there is as good Wooll in those Parts, as any where in *England*) but it hath not as yet taken effect; and possibly will never, till such a Company of poor industrious Men undertake it.

But because it may stumble the Reader to meet with *Isbrand Balkius* here one of the Ministers of this Church, who had but last Year been expelled the Strangers Church at *Norwich*; therefore I shall Exemplify the Testimonial which the Bishop of *Norwich* gave to him.

A N N O  
1572.

The Papists  
hideous Lye  
of his Death.

The Politicians Catech.  
printed at  
Antw. 1658.  
Permissu Superiorum.

A Church  
of Exiles at  
*Stamford*.

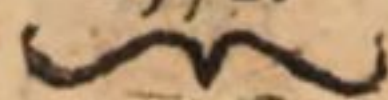
N. LXXII,  
LXXIII.

" JOHN



A N N O

1572.



“JOHN, by the Providence of God, Bishop of *Norwich*, to all Christian People sendeth Greeting: Know ye, That Master *Isbrand Balkius*, sometime one of the Ministers of the *Dutch* Congregation in *Norwich*, is a Man well Learnd and of godly Conversation. And through the troublesome Contention of some of the said Congregation, there did arise like Contention and Troubles among their Ministers, so as it was thought necessary to remove them all; Notwithstanding, since the Pacification, I have not heard but the said *Isbrandus* hath behaved himself quietly, and as becometh him. So as I do think him, both for his Learning and godly Life, to be worthy of the like Charge and Government in any Place where he shall be thereunto appointed. In Witness whereof I have hereunto set my Hand and Seal this 8th of *March*, 1571. and in the 14th Year of the Reign of our Sovereign Lady *Elizabeth*, by the Grace of God, &c.

JOHN NORWIC.

## C H A P. XIII.

*The Archbishop recommends Jewels Book for the Churches in Norwich Dioces. The Concelers forge a Letter from the Archbishop to the Bishop of Norwich. That Bishop writes to him for Advice in some Cases: Partly about a Woman using Conjuratation. Information sent to the Archbishop concerning Cotton and Kilburn, Papists in Norwich.*

Bishop Jewels Book to be had in the Churches of *Norwich* Dioces.

THE Archbishop, at this Juncture, had two Businesses with the Bishop of *Norwich*: for which Dioces above the rest he had a particular Regard having been born therein. The one was, that for the better Instruction of that Dioces in the Principles of true Religion against the Errors of Popery, he would take Care, that the last Book of the late Bishop of *Sarum* might be had in all Churches of his Dioces, which as yet had them not. And he was put more particularly upon requiring this at the Bishops Hands, as well by one of the Council, a Native of that Country (probably the Lord *Bacon*) as by Mr. *Heydon*, a good Protestant of the said County. For thus the Archbishop wrot in his Letter, dated *February* 24. That he was moved by one of his good Lords of the Council, and also requested by Mr. *Chr. Heydons* Son and Heir, that the Bishop and his Officers would recommend the said Book to be had in the rest of the Parish Churches, where they were not. The Archbishop added, that he was glad to hear of the said Gentlemans good Affection; and that even so he commended the same to the Bishops good Zeal: doubting nothing of the Favour he bore to the Author (once his Pupil) and much less to the Matter.

The Concelers forge the Archbishop's hand.

His other Business with my Lord of *Norwich*, was, concerning a forged Letter sent as from the Archbishop to him. The Contents whereof were to put the Bishop upon screwing Money from his Clergy, for to be eased of the Concelers for the Future, by bribing them with a good Sum to come no more into the Dioces. For these griping Extortionists in the Month of *February*, were brought into the Star-Chamber; and there many of their lewd Deceits exercised upon the Poor Clergy, and their Ways of wringing Money from the Queens Subjects, and abusing her Commission, being discovered and laid open, they were sent to the Fleet, and made answerable to all such of the Clergy for such Sums as had been extorted from them. Now these Men foreseeing their Fate and Fall; and that their Commission was drawing towards an End, had as it seems for their last Effort, endeavoured, by fraudulent Letters, to scrape up some



some more Money from the Country Ministers: And for this purpose, had the Impudence to make use of the Archbishops Name and Authority, the better to abuse the Bishops and Clergy. As for the Bishop, when he received this pretended Order from the Archbishop, he wrote again to him for some Direction how to manage this Contribution among the Clergy. Whereby the Archbishop knowing he had sent no such Order, began to smell the Cheat, and thus writ back again.

*Sal. in Christo.*

I Received a Letter, dated, the 23<sup>d</sup> of Feb. which specifieth of certain Letters, that I should write to your Lordship, touching a Collection to be made of the Clergy of your Dioces; thereby to set them free from the Extremity of the late Visitors. And further you write, that some certain Sum you would have set down; and that you would move your Commissaries in their Circuits, to propound the same to the Clergy, and so to return Answer, &c. I pray you to send me those Letters, and remember by whom they were delivered. For they have shamefully abused my Name to you: For I never meant to write such Letters to you, as I am sure I have not done. But belike some Forgery is devised of such good Fellows, as at this last day of the Star-Chamber were examined, and sent to the Fleet, and [made] answerable to all such of the Clergy [in such Sums] as have been extorted by them. I pray your Lordship to stir in this Matter, and send me Word so soon as you can. And thus I bid you well to fare as my Self. From my House at Lambeth, this 3<sup>d</sup> day of March, 1572.

Your Loving Brother,

MATTHUE CANTUAR.

The Bishop of Norwich accordingly shewed the Archbishop, that a Servant of his Chamber received his pretended Letter from one *Pede*, who was the bringer down of the Letter; and was Younger Brother to one of that Name, being one of his Graces own Servants. Which might make one suspect, that some of the Archbishops own Family were Privy to this Forgery, and partakers with these Concelers.

As for the Archbishops Advice for setting up the Bishop of *Sarum's* Book in the Churches of the Dioces, where they were not, the said Reverend Father replied to his Grace, 'That as he had singular Cause to allow well of the Author of that Work, so he did conjecture, that the placing of Controversies in open Churches might be a great Occasion to confirm the Adversaries in their Opinions. For they having not wherewith to buy *Hardings* Book, should find the same already provided for them; and were like unto the Spider, sucking only that might serve their Purposes, and contenting themselves from reading that was most wholesome, would not once vouchsafe to look upon the same. These, he said, were but his Fears only: And therefore till he should hear further from his Grace, he did not think it good to move the same to his Dioces. But otherwise as his Grace should advise, it should be commended after Easter to them. The Archbishops mind being known for the Affirmative, the Bishop, early the next Year, appointed a convenient Number of the said Books to be sent from London, and received there in his Dioces, for the Order and Purpose aforesaid.

Another Emergence now fell out, which occasioned the foresaid Bishop to apply himself again to his Metropolitan. It was the Care of the Bishops now a days to look after Charmers, and such as deceived the People by Pretences to cure Diseases, or to Foretell, or Divine. At *Stowmarket* in this Year, an Old Woman was informed against to the Bishop, by Mr. *Brome*, Commissary of *Sudbury*, that took upon her by Words of Conjuraton, and such other unlawful Means, to cure all Manner of Diseases. To whom the People resorted from all Parts in great Numbers. The Bishop hereupon ordered his Commissary to forbid her, and to restrain her Devilish Doings. Which he did in the Bishops Name. Since which Time she went on in her wicked Ways as before; and was again restrained, March 25. 1573. Two of the Chief of the Parish were

A N N O

1572.

The Archbishop to the Bishop of Norwich hereupon.

EMSS. R. D. Joh. Ep. Elien.

That Bishop fears an Inconvenience in Bp. Jewels Book.

One pretends to cure Distempers by Conjuraton.



**A N N O** 1572. before the Bishop at *Ludham*, to inform. The Bishop then wrot both to the Curate of the Town, and to his Commissary, to command her not to meddle further; and withal to proceed against her according to Law. And of all this the Bishop advertised the Archbishop, and desired from him Directions what further to do against her.

Enquiry after Cotton.

*Kilburn* a dangerous Priest.

The Archbishop and Commissioners Ecclesiastical being desirous to take *Cotton* the Papist before mentioned, that lay skulking in *Norfolk*, upon ill Designs, but was fled and gone; the Bishop of *Norwich* made it his Business to inquire more narrowly after him, and such as were acquainted with him. And it was discovered, that one of *Cottons* secret Friends, was *Sir Peter Kilburn* Priest, that lived within the Precinct of the Cathedral Church, and was Parson of *Lepworth*, in the County of *Suffolk*; who had helped him in making his Escape. This *Sir Peter*, the Bishop caused to be called before Mr. *Drury*, Dr. *Gardiner* and his Chancellor, and to be examined upon sundry Articles. By which they found he was an ill disposed Person, and subtil in his Answers. Dr. *Gardiner* sent a Letter to the Bishop after their Examination of *Kilburn*, and the Articles ministred to him. Both which the Archbishop had conveyed to him by the said Bishop. Whereby it appeared, that he was acquainted with *Cotton* more than a Year past; was several times in his Company at the House of Mr. *Downes*; that there the said *Cotton* uttered at two several Times, Words condemning the present Time, and the Religion to be Schismatical: That the said *Cotton* sent him a Book, made by one *Giles Coventre*, B. D. sometime a Friar in *Norwich*, intituled, *De Primatu Romani Pontificis*, writ against the Queens Supremacy, and in Defence of the Popes Jurisdiction. And that he received Commendations from *Cotton* about Fourteen Days past, by one that named himself *Chapman*, of *Debnam* Market. But that Fellow being examined before the Mayor of *Norwich*, called himself *Kelsal* of *Halsworth* a Jester, or Chirurgeon. This Man, *Sir Peter* rewarded with 6 s. 8 d. and good Cheare. Moreover, it was found, that *Sir Peter* used a Pair of Beads in *Christs Church*, which, he said, he had then burnt; and upon Search in his Chest, fair covered with Cloths and Pillows upon them, they found one Image of *Christ*, with his Cross upon his Back, three other Tables, two of Wood, and one of Alabaster, with gilded Images of the Trinity, *Christ Crucified*, and of our Lady, a Superaltar, a Mas Book with a *Portuus*, the Case of a Chalice, a Letter from Mr. *John Downes* of *Hebworth*, wherein was written, that he should receive Money by Mr. *Cotton*. This *Sir Peter* seemed Simple; but in Dr. *Gardiners* judgement he was a subtil Fox. For he answered directly, to nothing, but with Oaths which were rise in his Mouth (a Note, saith the same *Gardiner*, of a Papist) and with stammering and doubling his Tale would pass over the Matter, and would not confess that he either conveyed *Cotton* away, or that he knew where he was. This was the Substance of *Gardiners* Letter to the Bishop, March 20. 1572.

Thus could Popish Priests in those Times swallow the Oath of Supremacy, and other Oaths required, and renounce the Pope, and subscribe the Articles of Religion; and so enjoy their Livings and Preferments, the better, and the more undiscovered, to serve their Catholick Cause.

C H A P



## C H A P. XIV.

*The Archbishop an Umpire between Dr. Willoughby, and his Tenant. Snoring, Alborough, Dr. Willoughbies Livings; deprived of both, and why. The Queens Favour for him. The Archbishops Proceedings with Stowel for two Wives. The Earl of Leicester offended with the Archbishop. His discreet Course hereupon. His stout and resolute Spirit in doing Justice. How far he followed his Lawyers.*

ABOUT October, our Archbishop was an Honorary Umpire, in a private Case between a Minister and his Tenant. Which it seemed some what too mean a matter for an Archbishop to be employed in; were it not, that it had been the Queens pleasure, that the Decision of the Matter should be left to the Archbishop; and that one of the Persons concerned, whose Name was Dr. *Willoughby*, was in former times a Man of Note and Eminency, having been of Queen *Anne's* Counsel, her Physitian, and so known to Queen *Elizabeth*; and had obtained great Preferments. Among others, he enjoyed the Benefices of *Snoring* and *Alborough*, in *Suffolk*: To which there was annexed a Court Baron, the Profits whereof he held and enjoyed. He had also the Living of *St. Michael Cornhill, London*. But he was now become, by reason of Age, (being near an 100 Years Old) Doting and Childish, and very foolishly Prodigal and Expensive; As of late he had spent Four Pounds for painting of a Pulpit; tho' by reason of his Need, he had pawned divers Pieces of his Plate for Money. He had also a sort of People about him, that by their Flatteries had deprived him of many things. By which means he was involved much in Debt. He had been also very negligent of his Living of *Alborough*. The Chancel was fallen quite down, and the Vicarage House almost decayed, in his Incumbency. And the Town, being a great People bordering upon the Sea, was many times unserved. Infomuch, that at the Archbishops Metropolitcal Visitation there, more Exclamation was made against him, then against any other in *Norfolk* or *Suffolk*. But then *Willoughby* made the Archbishop a promise that he would build up the House and Chancel, tho' it should cost him an Hundred Pounds, or more: For which it seems he then lay under Sequestration. All his Benefices he had farmed out good Cheap. That of *Alborough* to one *Stiles* of *Norwich*: And from *Stiles* it was farmed to *Livers* of *London*. But *Willoughby* had neglected a Statute, which required the reading of the Articles on some Sunday before the Nativity of Christ, last past, upon Pain of Deprivation *ipso facto*; And so had incurred Deprivation. Whereupon *Livers* was put by the enjoying of the Farm of *Alborough*, which he had taken of *Willoughby*. And this caused a Suit between them. For the Queen, out of particular Favour to *Willoughby*, now grown old, presented him again to the Living. *Livers* upon this required to hold the Farm still.

An honorary Umpire, in a private Case. Dr. *Willoughby* one Party.

The Archbishop thus decided the whole business. He discharged *Livers*; yet suffered him to go away with the whole Years Rent, after the Incumbents Deprivation. And then as to *Willoughby*, he took care; that he might have a sufficient Subsistence during his Life. For the Archbishop agreed with the Parson of *Snoring* to pay *Willoughby* yearly 14*l.* with the Vicar of *Alborow*, to pay him 14*l.* And with the Farmer of *St. Michaels Cornhill*, (who paid him before but 11*l.*) to pay him now 15*l.* a Year. The Archbishop had also recovered divers Parcels of his Plate, pawned to the Value of 24*l.* 11*s.* 6*d.* And had so ordered Matters for him, that, all his Incomes laid together, he might receive Twenty Shillings a Week, for his Maintenance. But, then a farther Care of the Archbishop was concerned for the Reparations, and the better Supply of the Cure for the time to come. Now towards the Charges of the Dilapidations of the House,

His discrete Decision.



A N N O

1572.

Yet com-  
plained of.Dr. Willoughby  
subscribed  
not, and so  
was deprived  
by the Bishop.The Queen  
offended at it.The Bishop  
of Norwich, to  
the Earl of  
Leicester. MSS.  
R.P. Joh. Ep.  
Eliem.

and Payment of the Fruits, he awarded *Willoughby* Ten Pounds yearly Pension for Two Years. And after the expiration of the Two Years, Fourteen Pounds by the Year, being as much as ever he received. And to supply the Vicarage, he placed one *Rob. Norton*, B. D. a learned Man, and a good Preacher; who was to live among them: For the Country also had solicited the Archbishop, that they might have a learned Man among them.

But *Lewers* liked not this Award, and found Means to complain to the Queen and Lord Treasurer, against the Archbishop, saying, that he had dealt partially, and that *Willoughby* was his Cousin. Which occasioned the Archbishop to write his Letter to the Lord Treasurer. Wherein, for his own Justification, he enclosed the Bills of both Parties, and his Arbitrement: Telling the said Lord, after his blunt way, that he was no more a kin to *Willoughby* than the Man in the Moon. 'Professing before God and her Highness, that he had done as effectuously, as he ought to have done for himself. And as for the putting that Person to supply the Place, he took it, as he said, to be a good Discharge to the Queen's Conscience, to have such a Man to be preferred, and continued in that populous Fisher Town. And lastly, if these his doings were not thought reasonable, he referred it to her Majesties consideration. In which regard he reserved a Claim in the Arbitrement.

Sometime before this, Matter of Contention happened between this *Willoughby* and the Bishop of the Dioces, who had collated another to his Benefice. Which coming to the Queens Ear, she took Offence at this dealing with her Mothers old Servant. For in the Year 1571, the Parliament enacted a Law to reform Disorders touching Ministers of the Church. Which was to oblige all such to declare their Assent unto, and to subscribe the Articles of Religion, set forth *An. 1562*, before the Bishop of the Dioces. And the Bishop was to give under his Seal, a Testimonial of such Assent and Subscription. And the Minister was on one Sunday before *Christmas* ensuing, openly in the time of publick Service afore Noon, to read in his Church or Churches, such Testimonial, and the said Articles; upon pain of Deprivation, and all his Ecclesiastical Promotions to be void, as tho' he were dead. Hereupon did Dr. *Willoughby* loose *Alborough*, and also his other Living, having not subscribed the said Articles, nor read what was enjoined.

The Queen presented to the former. And to his other Living, lying void Six Months, the Bishop collated as by Lapse, placing therein a learned Preacher. But the old Man complained to the Queen of that *hard Usage* (as he called it) of the Bishop towards him. The Queen having compassion on him, ordered the Earl of *Leicester* to write to the Bishop, which he did in *November*, this Year, signifying how displeased she was with him for this; and that he found her Majesty greatly tendered the poor Man's Case; and that her Pleasure was, that the Doctor should be either restored to his Livings, or that by his Answer, he should shew some reasonable Cause, why it should be otherwise. To this the Bishop, *December* the 2d, gave Answer to this Tenor; "That the said Dr. *Willoughby* was not deprived by him, but by Act of the last Parliament, he was

"*ipso facto* deprived for not subscribing to the Articles of Religion mentioned in the said Act, neither read the same accordingly. And understanding that her Majesty had given away one of the said Livings, called *Alborough*, to one Mr. *Norton*, B. D. by vertue of the said Act, he was so bold to bestow the other falling in his Lapse upon an honest learned Preacher. With whom notwithstanding he had taken Order, that the old Doctor should truly be answered of such Stipend yearly, as he had hitherto enjoyed: So as he was not hindered by such Deprivation. That yet there was good Cause to think well, that two so good Cures, should now have so meet Incumbents. He added, that if he had understood the said Doctor to have been Physician to her Majesties Mother, and in such Favour, he would have given Knowledge of the Danger he was in, that the same might have been foreseen. But thinking him to have sufficient Living by practising of Physick, and his other Livings, he was the bolder to bestow the other; wherein he trusted her Highness would not be offended. Not doubting, but that his Honour upon this Answer, would signify the Truth to the Queen, and so procure her Majesties good Will towards him, that would not willingly deserve the contrary, for

" all



"all the World. So should he be most bounden, as before, to pray for the prosperous Estate of his Honour, long to endure. At *Ludham*.

A N N O

1572.

The Preacher put into the foresaid Living of *Snoring*, was named *Richard Gayton*; who, it seems was so burthened with the Payment of the 14 l. a Year assigned him by the Archbishop, (who made him seal an Obligation of an 100 Mark, to him, for the Payment thereof, to Dr. *Willoughby*) that by reason of this Pension, First Fruits, and other Charges, he had turned it into the Hands of *Ralph Shelton*, Esq; suffering him to take the Profits to discharge him. And this Answer he gave to the Bishop of *Norwich*, Anno 1576. upon his Demand, what Benefices he had; Answering, but one; and that he kept against his Will, for the Cause before alledged. But it is time to procede from this private matter to something else.

*Gayton* Curate of *Snoring*. Part of a Register.

We next see the Archbishop, in a more publick Capacity, sitting in the Ecclesiastical Commission, with the Dean of *Westminster*, *Tale*, *Hammond*, *Wendesly*, Civilians, upon Mr. *John Stawel*, or *Stowel*; a Gentleman, who had been convicted before them for a publick Offence, that was given by him to the Country where he dwelt, viz. Cohabiting with a Gentlewoman, as his Wife, his former Wife being alive. He was also at the same time in the Court of *Arches*, called there by his former Wife, to shew Cause why she ought not to be restored unto him. In both Courts he would make no Answer. For the Dean of the *Arches* had demanded of him, to make him Answer, whether he were married, or no, to the Gentlewoman, with whom he dwelt: But he would give no Answer. And before the Commissioners he also denied to answer, except they would deliver the Articles against him in Writing; and had a Week granted him to deliberate thereon. But when they could not get him to make other Answer, the Archbishop, with all their Consents, committed him to Prison. *Stowel* had obtained so good favour, both from the Lord Treasurer, and the Earl of *Leicester*, that he procured their Letters to our Prelate in his Behalf. But he was too stiff to be carried away by any Person of the greatest Wealth or Honour, from doing Justice, and punishing Sin. He civilly answered their Letters, telling them, that Mr. *Stawel* had misinformed their Lordships in some parts of the State of his Case; and so declared to them the true Case; and withal, that he was committed by them before the receipt of their Letters. Adding, that he was for his part right sorry, for that he seemed to be a Protestant, that they should be compelled in him, to restrain this foul disordered Doing, to avoid further Example. And besides, to the Lord Treasurer, he wrote another more private Letter, to vindicate what he had done. It was charged upon the Archbishop, that this rough dealing with this Gentleman, in clapping him up in Prison, was a Discourtesy to *Leicester*, and the Treasurer, but he wrote, "That they might think, if it pleased them, that the Commissioners meant neither any lack of Duty, nor convenient Consideration; if they, [the Two Lords] knew the whole Case, whatsoever their Honours were informed. And that if they should be discouraged to do Justice for fear of any Informers talk, they had a warm Office. That they were not so brute, that they could not consider of such Mens Request, as it became them. And that Master Dean of *Westminster*, Mr. *Tale*, Mr. *Hammond*, Mr. *Wendesly* thought it with him no less Cause, than to commit him. And so subscribed himself, *His Lordships at all reasonable Commandment*.

His Proceedings with one that had Two Wives. Mr. *Stowel*.

But proud *Leicester*, who used not to be denied any thing he required, and thought none dared do it; and especially in a Crime, wherein himself was but too guilty; grew in a high Passion, and stormed exceedingly. The Treasurer observing this, and knowing the bad revengeful Temper of the Man, privately signified the same unto the Archbishop, and advised him to make endeavour of Reconciliation. The good Man took his Counsel, and writ his Letter to *Leicester*. He prayed also the Treasurer to pacify him, if he were offended: "Having, said he, a desire, as it may please God, to be in favour with such noble Personages, as be in Service toward my Lady and Mistress; and especially be favoured of her Majesty, in whom she is contented and pleased. And however my rude Nature may seem otherwise, yet I would fain use the same:

*Leicester* highly offended with him.

But



A N N O  
1572.

His Christian  
behaviour  
hereupon.

The Stout  
and unbiased  
mind of the  
Archbishop.

Novemb. 13.

Advised  
friendly by  
the Ld Trea-  
surer.

Defers Stowels  
Cause.

But surely as he had conceived no good Will to the Archbishop long before, when he espoused and patronized the Innovators against his Grace, so he hardly ever after, to his dying day, was in better Case with him.

The Letters the Archbishop sent him to pacify him, with true Information how the Case of *Stowel* stood, he would not once vouchsafe, tho' at leisure, to read, but put them up in his Pocket. Which being told the Archbishop, he used these Words to the Lord Treasurer, "If the first untrue Information, heard with one Ear, weigh so deeply in Credit, that the other Ear will not hear the Answer, then I can say no more. I will refer my self to God; but will do as Justice: Prudence and Honesty shall bear me out at length.

The Lord of *Bath*, [the Bishop, I suppose] was the first, that enformed the Archbishop of *Stowel*. But the same Lord, affraid no doubt, of the Displeasure of the great Men at the Court, that favoured *Stowel*, had now writ Letters of Comfort to the said Gentleman. At which the Archbishop marvelled; and would gladly have seen the Letters that he might compare them with his, which ran to another Tenor. But the Matter was hotly taken; and Mr. *Stowel* cared not what he spent, so he might have his fair Lady, as the Archbishop exprest himself to the Treasurer. And to one he had offered an hundred Pounds, and to another of his House two, to mollify the Archbishop in the Cause. But the Archbishop told the hundred Pound Man, That he rather wished it molten in his Belly, than Justice, either by him, or any of his, should be so bought and sold. "What is lawful in this Case, said he, I will not dispute; but if this Man, or any other, should procure in this Commonwealth [by such means] *quod expedit*, and so be countenanced out, the Realm should have such a Blow thereby, that our Posterity shall judge of us, that Money and Mastership wrought all with us in our time. And tho' we be nothing, and Outcasts among the Puritans, and their great Fautors, a shrewd sort of them, as long as God shall suffer me in this Office, I will still anger them, and grieve them in such Matters, as they work unjustly. Which last Expression would make one think, that the Hand of the Puritan was in this; but he glanced undoubtedly at the Earl of *Leicester*, their great Patron.

But however *Leicester* could not brook this refusal of the Archbishop, the Lord Treasurer could, and was still his true Friend, and sent him some Friendly Admonition in this Case, by the Dean of *Westminster*. Which he thanked him for, and said he would follow. The Treasurer let him also know, that some Men thought he was carried too much away with Dr. *Yale* the Civilian. To this he answered, "In good Faith, the Truth was not so. For when I know, and can resolve the Matter my self, I take none of his Coat to be my Counsellors: But I will follow the Counsil of them that fear God. Wisely and piously spoken.

In fine, the most the Archbishop could be brought to, was to defer the Matter for some time; taking occasion so to do, from *Stowels* Counsellor's Words, saying, that if he should answer directly to the Commissioners Demands, viz. Whether he were married to the second, or not, it might have been prejudicial to him in the Audience Court. Whereupon the Archbishop deferred the Matter a while, that he might receive no prejudice there. And being then under a Distemper, probably the Stone, he was compelled not to hear Causes for the present. So he appointed *Stowel* to be before him next Day, with the Dean of *Westminster*, to defer the Cause. And he sent to his Chancellor to cease in his Court for a time. Which, he said, he did, because he would not have them, [viz. The Lord Treasurer, and other great Ministers of the Court] which were supreme Justices, suspected, as tho' we durst not, said he, for their Letters request, to deal in Justice. For it would have highly reflected upon their Justice, if they should have stopt the Course of Justice in other Courts.

CHAP.



## C H A P. XV.

A N N O

1572.

*The Archbishop's Judgment of Campion, by his Book of Ireland. Conferences with him about the Year 1580. Books writ against his Ten Reasons. Harbourers of him. Indictment against him and other Priests. Lovelace, the Archbishop's Lawyer. Saunders the Jesuit. His Book De Visibili Monarchia. The Archbishop sent to, to have it answered. His Thoughts of it; And the Bishop of Ely's.*

ABOUT the beginning of this Month of November, the Lords of the Council had sent the Archbishop and Commissioners a Packet of Letters, that came from beyond Sea; Letters, as it seems, that were intercepted, being directed to Papists here, in order to the carrying on some Papistical Designs. Whereupon the Commissioners examined divers Persons; but could find no great Matter. But by their Diligence upon some Information, they got a Book written by *Campion* of the History of Ireland. Which the Archbishop sent to the Lord Treasurer, desiring him to communicate it to the Earl of *Leicester*, being dedicated to him. The Archbishop liked the Wit of the Writer; which made him wish *Campion* might be reclaimed, or recovered. For he saw, as he told the Lord Treasurer, by that Wit, that he were worthy to be made of.

His Judgment of *Campion*.

This Value the Archbishop set upon him, was no doubt, a main Reason, that moved the Lord Treasurer afterwards, when he was apprehended, to order so much Pains to be taken with him by our Divines; and not meerly out of a Bravado to dispute with him for a Victory. He had, indeed, made a publick Challenge to the Ministers of the *English Church* to dispute with them, in his Book of the *Ten Reasons*, a neat well penned Treatise, in Defence of the Doctrine of the Church of *Rome*. I will, upon this Occasion, say something more of this Matter. In the Year 1580, he was seized by some of Secretary *Walsingham's* Spies. And because the Challenge, if not answered, might reflect upon our Church, but chiefly to gain him over, if possible, according to what the Archbishop eight Years before had advised; there were divers learned Men sent to Discourse with him in the *Tower*. Tho' he would then have shifted off all Conference; and when he was disputed with, he answered not those Expectations that were had of him, as many wise and learned Ear-witnesses testified. But the Queens Council, and the Lord Treasurer especially, took great Care about these Conferences with him. The Course at first taken, wanted either Order, or Moderation, or convenient respect of admitting Men to be Hearers: and so became both Fruitless and Hurtful; being subject to great Harm by Reporters; especially the Popishly affected: Who cried out *Victory* every where on *Campion's* side. Therefore Mr. *Thomas Norton*, a learned Man before-mentioned, devised a regular Method of conferring with him, as I have exhibited it out of his own Paper, presented to the Lord Treasurer, and placed in the Appendix.

The Pains taken with him, to reduce him.

This Course was approved; and accordingly there was a Conference with *Campion* after that manner; that is, the Objections were set down in Writing, and then were read; so as the Parties acknowledged them to be their own, before any Answer or Reply were made unto them. And then likewise the Answers and Replies were writ also with the same Faithfulness. And this greatly satisfied the Hearers. Nor did *Campion* that whole Day, complain, that *Norton*, who was the Writer, did him wrong in any one Word, but always confessed, that his Sayings were rightly conceived, and truly set down. By which means, Confusion was avoided, By-talk was cut off; and he was hardly driven to the Wall: What he had once granted, he could not resume. And the Cause of the Protestant side was not subject to such false Reports of his Favourers. The

N. LXXIV.

A regulated Conference with him.

Notes



**A N N O** 1572. Notes of this last Conference the Lord Treasurer sent to Norton for. This happened the latter end of September, 1580.

**His Book answered by divers.** But besides the Conferences our Divines had with *Campion*, his Book also, of which he had such a fond Opinion, received divers Answers. Dr. *Whitaker* gave a solid Answer thereto in Print. Another Answer I meet with in MS. composed by Sir *William Herbert*, a learned Knight; dedicating his Writing to the Queen. This Sir *William Herbert*, (to note this by the Way) wrot a Letter to a pretended *Roman Catholick*, which was printed in Year 1586. Where, upon occasion of a Controversy touching the Church, the 12th, 13th, and 14th Chapters of the *Revelations*, are expounded. Dr. *Toby Matthew* also, afterwards Archbishop of *York*, preached a *Latin Sermon* against the said *Campion*, from that Text, *Deut. XXXII. 7.* afterwards printed in the Year 1638. entituled, *Concio Apologetica contra Campianum.*

**The high Opinion conceived by some concerning him.** But the *Roman Catholick Party* conceived great Opinion of him for Learning and Honesty. For, (that I may take up some more of the Story of him here) not long after his Execution, which was in the Month of *December*, 1581. One *Oliver Plucket* did affirm of *Campion*, that he was Discreet and Learned, and thought in his Conscience he was an honest Man; and that he would have convinced the Doctors of Divinity that disputed with him, if he might have been heard with Indifferency. For which Words the said *Plucket* was cited before the Wardmote Inquest of St. *Andrew's Holbourn*; and *Fleetwood*, the City Recorder committed him to Ward.

**His Harbourners.** There were many brought into trouble for entertaining him at their Houses, and for hearing him say Mass there; and for accompanying him from one Place to another. Namely, these that follow: Lord *Vaux*, Sir *Thomas Tresham*, Sir *William Catesby*. Who being severally informed, That *Campion* had confest, that he was at their Houses, whereof the direct Confessions were read to them; they were required to purge themselves by Oath; and the Lord *Vaux* by his Honour, before the Lord Treasurer, the Lord Chamberlain, and the Earl of *Leicester*, whether *Campion* was with them. But they refused so to do. And afterwards being charged in her Majesty's Name, and upon their Allegiance, yet they peremptorily refused to answer. But to these that were troubled for harbouring *Campion*, are divers others to be added, viz. *Henry Perpoynt*, *Jervys Perpoynt*, *Sacheverell*, *Langford*, Esq; the Lady *Fuljans*, *Ayres*, *Tempest*; *Rookeby* Of *Teaford*, Dr. *Varvasor*, Mrs. *Bulmer*, Sir *William Babthorp*, *Grimston*, *Hawkesworth*, *More*; these Six last of *Yorkshire*; *Asculph*, *Clesby*, *William Harrinton*, at whose House he made Part of his *Latin Book*: These following of *Lancashire*, *Talboth*, *Southworth*, *Hesketh*, Mrs. *Allen*, *Haughton*, *Weston*, *Rygmayden*. Add moreover, *Pryce*, *Griffith*, Lady *Stoners*, *Eft*, Lady *Babbington*, Mrs. *Pollard*, *Yeat*.

**Others indicted with *Campion*.** When *Campion* was indicted, divers others were intended to be indicted with him; whose Names were these, as I find them in a rough Draught of the Indictment it self: Dr. *William Allen*, Dr. *Nicholas Moreton*, *Robert Parson*, *James Bosgrave*, *William Filby*, *Thomas Ford*, *Thomas Cotham*, *Laurence Richardson*, *John Colliton*, *Rafe Sherwin*, *Luke Kirby*, *Robert Johnson*, *Edward Rushton*, *Alexander Briant*, *Short*, *Henry Orton*, a Civilian: All Jesuits or Priests, but the last. But the Queen would not allow, that all these should be indicted, and so there were only Four, namely, *Campion*, *Sherwin*, *Kirby*, and *Briant*. Who were accordingly executed. I will make only one Remark concerning the Indictment of these Men; which is this, that it runs not in any one Word against their Religion, but for Treason against the Queen: "For contriving at *Rome* and *Rhemes*, and other "Parts beyond the Sea, to deprive the Queen, their Supreme Lady, of her "Royal State and Power; and to take away her Life; and to stir up Sedition "in her Kingdoms; and to raise a Rebellion and Insurrection among the "Queen's Subjects; and to change and alter the Government of the Kingdom, "and the sincere Religion established there; and to subvert the whole State; "and to incite Strangers in a hostile Manner to invade the Kingdom, and to "make War against the Queen: And for holding several Communications "among themselves in the Parts beyond Sea, by what Means and Ways they "might compass the Death and final Destruction of the Queen, and Levy a "Sedition in her Kingdom. And that for that end and purpose they had exci-

ted,



“red, by their Letters, Foraigners to invade the Kingdoms; and that they  
 “came into *England* to stir up the Queen’s Subjects to give their Aid to these  
 “Foraigners, which they should bring into the Kingdom. But I crave Par-  
 don of the Reader for this Digression; occasioned by the mention of *Cam-*  
*pion.*

In the Month of *November*, Justice *Manwood* being preferred, who had been  
 Steward of the Liberties to the Archbishop, the Lord Treasurer wrot to him to  
 put Serjeant *Lovelace* into that Place. This *Lovelace* had been long time of the  
 Archbishop’s learned Counsil in the Law, and he frequently paid him his Fee.  
 He was the Steward also of the Liberties of his Church. This *Lovelace* was he,  
 I suppose, whom, *Anno 1565.* the Court of *King’s Bench* assigned *Bonner* for Coun-  
 sil, against *Horn*, Bishop of *Winchester*, with *Christopher Wray*, afterwards Lord  
 Chief Justice of the *Common Pleas*, and *Ployden* the famous Lawyer. But the  
 Archbishop refused to yield the said *Lovelace* that Place, partly, because *Man-*  
*wood* had before requested it of the Archbishop for a Friend of his: And he said  
*Lovelace* had never made mention to him of that Matter, though he had been  
 long in his Company; and because he had told one of the Archbishop’s Ser-  
 vants, that though he should obtain that Place, he should not long hold it, ha-  
 ving a Prospect shortly of being otherwise placed. But yet the Archbishop did  
 freely tell the Lord Treasurer, that in case he was free, and had not past his  
 Promise to *Manwood*, he should not accept *Lovelace* for his Officer of that Place,  
 because he was Steward of the Liberties of the Church. Caring not, I suppose,  
 to heap up too many Offices upon one single Person, or thinking it not conve-  
 nient, lest one Office might interfere upon the other.

About this time one *Nicolas Sanders*, D. D. grew famous for his Books and  
 his Malice. He had lived for some time in the King of *Spain’s* Court. A Man  
 wholly addicted to the Pope, and that King, and a most inveterate Enemy of  
 the Queen and the Reformation. Something of his Temper may be seen in a  
 Paper, that the Reader may find in the *Appendix*, consisting of divers Passages,  
 extracted out of one of his Books, which, I suppose, were collected together by  
 some Person appointed for that purpose, in order to be more particularly con-  
 sidered and answered, for the Vindication of the Queen and Kingdom.

This *Sanders*, (that I may mention a few more Matters of him in this Place)  
 was of such a hot and zelotical Temper, and so eager for the restoring of the  
 old Religion in *England*, and of that supposed Learning too, that the rest of the  
*English* Fugitives, that were at *Bruxelles*, concluded him to be the fittest Person  
 to sollicite the Pope upon all Occasions in this behalf. And because he, who  
 was to be employed to his Holiness, ought to be no obscure Person, but of some  
 Rank and Authority; therefore divers of the Fugitives, *English Romanists*, writ  
 a Letter to the King of *Spain*, while *Sanders* was at the Court, desiring him that  
 he would write Commendatory Letters to the Pope to make him Cardinal,  
 and that his Catholick Majesty would confer upon him some Ecclesiastical Bene-  
 fit or Pension, to encline the Pope the rather thereunto. They told the King in  
 that Letter, “That among other things, which hindred the Restoration of the  
 “Liberty of the Catholick Religion in *England*, one was, that they wanted a  
 “Man of their own Nation of some Name and Authority, that might sollicite  
 “their Cause with his Holiness. For they found by experience, that in the  
 “Pope’s Court, as well as in that of other Princes, small Matters were more  
 “readily heard, when propounded by Illustrious Persons, than Matters of far  
 “greater Moment, when those that propounded them were more obscure.  
 “Therefore they fled to his Catholick Majesty, beseeching him, that he would  
 “intercede with the Pope, that *Sanders*, then being at his Court, might be pro-  
 “moted to the Dignity of a Cardinal. Which, they said, the Pope would the  
 “rather be invited to do, if his Majesty would settle upon the said *Sanders*  
 “some Ecclesiastical Income. The whole Letter I have inserted in the *Appen-*  
*dix.* I am apt to think this was a Devise of *Sanders* himself, and some of his  
 Friends; and that he had secretly procured this Letter to be wrot, thirsting af-  
 ter Honour and Wealth. But either the King, or the Pope, it seems, thought  
 not fit to vouchsafe him that Dignity. Though the Argument it self, Why one  
 of the *English* Nation should be preferred thereunto, held good in their Account.

A N N O  
 1572.

~~~~~

The Archbi-
 shop refuses
Lovelace the
 Place of
 Steward of
 the Liberties.

Some Ac-
 count of
Nic. Sanders;

N. LXXV.

Endeavours
 used to make
 him a Cardi-
 nal.

IVXXIX

N. LXXVI.

A N N O
1572.

His Letter
instigating
the Irish No-
bility to Re-
bellion.

Camb. Elizab.

For upon that reason, Dr. Allen; another of the same Strain, was made Cardinal about the Year 1587, or 1588.

I meet also, with a Letter he wrot; Anno 1580. to some of the Irish Papist Lords and Gentlemen, who were not so forward to take up Arms, and Rebel against the Queen; instigating them thereunto, and expostulating sharply with them for their fighting under her, as some of them did. This Letter I strongly suspect to be one of those very Letters, which were found in his Pouch after he was dead. Of which Letters and Papers there were good store, as Camden relates, written to confirm the Rebels with Promises from the Pope and King of Spain. In this Letter he asked them, "What bewitched them to fight for Heresy against the true
"Faith of Christ, for the Devil against God; for those that robbed them of their
"Goods, Lands and Lives, and eternal Salvation, against their own Brethren?
"What they meant to take so great Pains, and put themselves into such horrid
"Danger of Body and Soul, for a wicked Woman [meaning the Queen] nei-
"ther begotten in true Wedlock, nor esteeming her Christendom, and there-
"fore deprived by the Vicar of Christ, and her lawful Judge; forsaken of God,
"who justified the Sentence of his Vicar; forsaken of all Catholick Princes;
"forsaken of divers Lords, Knights, and Gentlemen, of England; who Ten
"Years past took the Sword against her, and yet stood in the same Quarrel.
With a great deal more impious Affront of the Queen. He told them more-
over, "That the Pope would take Order, that the Crown should rest in none
"other but Catholicks. And that the next Heir would account all them for
"Traitors, that spent their Goods in maintaining an Heretick against his true
"Title and Right. He asked them, what they would answer the Pope's Lieu-
"tenant, when he bringing, as he would shortly, the Aids of the Pope, and
"other Catholick Princes, should charge them with the Crime and Pain of
"Hereticks, for maintaining an heretical pretended Queen against the Publick
"Sentence of Christ's Vicar. Could the Queen's Supremacy absolve them from
"the Pope's Excommunication and Curse? Would they not stain themselves
"and their noble Houses with the Suspicion of Heresy and Treason? And if the
"Catholick Heir to the Royal Crown of England should call upon the Execu-
"tion of the Laws of the Church, they should loose their good Lands, and
"Honours, and undo their Wives, Children, and Houses, for ever. He bad
"them see before their Eyes, how Henry VIII. by breaking the Unity of Christ's
"Church, his House was now cut off and ended; and hereby they should
"bring their own Houses to the like end. He bad them mark Sir William Dru-
"ry's end, who was the General against the Pope's Army. That they should
"not think their Part too weak, seeing God fought for them. And that where-
"as once they had Money, Men and Armour, to begin the Battel, God took
"them all away by strange Means, and sent them thither as it were naked, to
"the end it should be evident unto all the World, that this War was not the
"War of Men, but the War of God, who of small Beginnings worketh won-
"derful Ends. This Letter will not be unacceptable to the Reader, and there-

N.LXXVII fore I have put it into the Appendix.

Bishop An-
drew's Cha-
racter of San-
ders.

Tertur. Tort.
P. 143.

And as his venomous Pen spared none, no not his Country, his Sovereign, so the Friends to both did not use to spare him. One of our Writers, and he none of the lowest Rank, gives him these Names, upbraiding those that would give any Credit to him, so notorious for Falshood and Calumniation: *Illum perditum Transfugam, virulentum Calumniatorem, nefarium Patriæ Proditorem, &c.* "That
"desperate Renegade, that malicious Slanderer, that wicked Traytor to his
"native Country, and slain in the very Act of his Treason, yet first, by
"God's just Hand, struck with Madness: It is sufficiently known to the whole
"World, how many monstrous Lies he hath heaped up in his infamous Book,
"De Schismate, and how many in his other Writings. Which Falshoods almost
"all the rest [of the Roman Writers] draw out of this Father of Lies. Let any
"one only hear them, and not be acquainted with the Matter, if his Mind be
"not plunged all over with ill Will, he would immediately spit at them. For
"they betray themselves, they are so foul and foolish.—— His Forehead was
a Rock, and his Tongue a Razor. Thus that Reverend Man makes bold with
him.

In this Year. 1572. came into *England* a Book of this Mans Writing, printed the last Year, intituled, *De Visibili Monarchia*. Which making such foul Representations of our *English* Affairs, and giving such dishonorable Accounts of the former Princes, and the Reformation, it was thought fit to have it answered. And for that purpose, the Lord Treasurer sent Goodman, Dean of *Westminster*, to our Archbishop, with Letters to him, partly to know how he and the rest of the Commissioners proceeded in publick Matters, and partly to signify his Desire, and his Counsel for the answering of the Book. The Book had been brought in not long before by one *Andrewes*. And at the Parliament Chamber, the Archbishop and the Lord Treasurer had sundry Discourses; wherein that Lord advised him to see to the answering of it. And now the Archbishop, having been called upon again by the Lord Treasurer, sent him Word, "That as for *Sanders* babbling Book, he saw few Men either able or willing to answer it, not for the Invincibleness of it, but for the huge VOLUME. He thought the Bishop of *Salisbury*, for *English* Men, had written sufficiently. And as for common Matters in *Latin*, partly *Germans*, and partly others have largely answered. So that their Leisure, he said, might suffer them to write what they would, and yet would never be answered, tho' we had Leisure to attend upon it.

A N N O
1572.

Care taken
for the an-
swering his
Book *De Visi-
bili Monar-
chia*.

Our Archbishop happened upon half a score of these Books by this Means. He with other of the Commissioners, had taken Order, with such Booksellers, as sold foraigne Books in *England*, to bring their Inventories first, before they vended them. And having bound them so to do, he believed, they did bring true Accounts of their Books to them. And among their Inventories he found the aforesaid Number of these traitorous Books. And he distributed almost all of them, except one or two, to some such Men, whom he thought meet to peruse them. And among the rest, to the Bishop of *Ely* one. Because I suppose he considered him an old Courtier, and one that was acquainted with the Matters and Transactions in King *Henry's* days; and so able to perceive the false and malicious Suggestions of *Sanders* in that Book. And this Bishop had done most of any of the rest: For he took the Pains, and had the Patience, to read quite over that long Book, *Qui vel Fabium delassare valeat*, as the Archbishop told the Lord Treasurer. And the said Bishop writ the Archbishop his Judgment, that the Book was not so strong; but that it might be answered; and he divided it into certain Parts, and wished such and such Men to take those distinct Parts in Hand: One for such a Part, and another for another.

The Archbi-
shop takes up
all the Books
of this Sub-
ject, that he
could meet
with.

CHAP. XVI.

The Archbishop commits some Part of Sanders's Book to Dering, to answer. The Temper and Spirit of that Man. The Archbishop contrives the Answering of that Book. One he pitched upon for this Work, was Dr. Clerk of the Arches. His Abilities. The Archbishop assists him. His Account of King Henry's Divorce; And of the Supremacy. Day Prints his Book.

AND this was all that the Archbishop had yet done, in Relation to *Sanders's* newly published Book. Only to assay the Judgment and Abilities, as he wrot to the Lord Treasurer, of the Greatest learned Man in *England*, Mr. *Dering*, (sarcastically so termed by the Archbishop, but agreeably to the Vogue of the Puritan Party, who had so given him out) to the said *Dering* he had delivered four or five Quires of the first part of the Book. Which he sometime after returned back, together with some Answer framed by him thereunto: But by no

Sends one of
them to the
Bishop of *Ely*.
Delivers
some Quires
of it to *Dering*
the Puri-
tan.

A N N O means liked of the Archbishop; For he told the Treasurer: *It was in such sort*
 1572. *confuted, as too much Childishness appeared.* More Passion he meant, and such like,
 than solid Answer.

Some ac-
count of
Dering.

His Letter
to the Chan-
cellor of
Cambridge
upon the
new Statutes.

And here upon Occasion of the Mention of *Dering*, let me in this place be allowed to digress a little, in giving some Account of him; and, that, because he was one of the Head Puritans in his Days; and a Person of some Authority, being Chaplain to the Duke of *Norfolk*, and of a good Family in *Kent*. He was also esteemed a great Preacher, and a great Scholar in *London* and in *Cambridge*. He did conform, indeed, to the Use of the Cap and Surplice, and bore with the Calling of Bishops and Archbishops, tho' he liked neither; and was earnest to have them abolished. As he was a Man of great Confidence and Assurance; so he was of as great Zeal and Heat; and would take the Freedome to speak his Mind to the Highest, as he did often to the Lord Treasurer *Burghley*. Who having sent down, not long before, some new Statutes to *Cambridge*, as their Chancellor, upon the Complaints of the Heads of that University against the Tumults and Disorders, occasioned by such, who spake against, and disobeyed the Ecclesiastical Orders, and against the Jurisdiction and Superiority of Bishops; Mr. *Dering* presumed to write a long Letter to him, dated *November 18. 1570.* charging him highly for so doing: Saying, That he had sent *unrighteous Statutes* to *Cambridge*. He believed, he said, he was moved to do this by the Information of the Heads, that there were great Troubles there; but on the other hand, *Deering* informed him, that there was good Quietness, in Respect of the Tumults, that his Statutes brought; telling him, If he did not believe him, he did him wrong, being a Minister of *Christ*. That the Doctors and Heads had procured him to enjoin new Statutes, to the utter undoing of them that feared God; and to the Burthening of their Consciences, that dared not yield unto Sin. And then he proceeded to shew what kind of Men these Doctors and Heads were, to whom he had given such Credit: Namely, Dr. *Pern* of *Peter House*, Dr. *Harvey* of *Trinity Hall*, Dr. *Caius*, Founder and Master of *Caius College*, Dr. *Hawford* Master of *Christs*, Dr. *Itbel* Master of *Jesus*. He said, they were all either Enemies of Gods Gospel, or so faint Professors, that they did little good in the Church. That he would not tell their private Faults; but he knew so many, as if his Lordship feared God, it would grieve him to see such Masters of Colleges. That Dr. *Harvey* had scarce chosen one Protestant to be Fellow these Twelve Years. [That is, from the time he was put in Master, in the beginning of Queen *Elizabeths* Reign to that time.] That Dr. *Pern* kept such Curates, as fled away beyond the Seas: [Meaning, that turned *Roman Catholics*, and went thither for the Profession and Exercise of their Religion.] That Dr. *Hawford* could not be brought to take away neither Popish Books, nor Garments, without great Importunity; and, in the End, all the best and richest he conveyed, none of the Fellows knew whither. Of Dr. *May* of *Katharine Hall*, and Dr. *Chaderton* of *Queens*, he said, there was small constancy, either in their Lives, or in their Religion. That Dr. *Whitgift* of *Trinity College* was a Man whom he had Loved; but yet he was a Man, and God had suffered him to fall into great Infirmities; So froward a Mind against Mr. *Cartwright*, and other such, bewrayed a Conscience full of Sicknes. That his Affections ruled him, and not his Learning, when he framed his Cogitations to get new Statutes. I observe here, by the way, of what Masters he is silent: Namely, of *Pembroke Hall*, who was Dr. *Fulk*; of *Magdalen*, Dr. *Kelk*; of *St. Johns*, *Longworth*, or *Shepherd*; of *Benet*, *Aldrich*; of *King's*, Dr. *Goad*. And these were Puritans, or Favourers of them.

After *Dering* had charged Sir *William Cecyl* home with these Statutes, he advised him to make some Reparations. "That he, that had been brought so easily to hurt God's People, to do Pleasure to the Pope; and with so fearful Statutes, (I repeat his Words,) had proceeded to the Punishment of so small Offences, should make some good Statutes, that might punish Sin. And particularly, to send down a new Statute, that no Master of an House should have a Benefice, except he served it himself.

Disliked by
some Noble
Persons, and
why.

This *Dering* was disliked by the Bishops, and some other great Personages, and Men of Countenance, and charged by them to be a vain Man, and full of Fancies.

Fancies. The reason whereof was, as he gave it himself, that he would boldly tell them of their common Swearing by the Name of God, and of their Covetousness. He would complain much of Papists; which in Twelve Years, during which space the Queen had Reigned, had never received the Sacrament. He spoke against their Courtly Apparel; That it was not meet for such as should be more sober. He would not accompany and consort with such as were open Persecutors of the Church of God. It grieved him, to see a Benefice of a great Parish, given from a Spiritual Pastor to a Temporal Man: And, That for an Hundred Pound in Gold, the Bishop should give his good Will to grant a Lease of a Benefice for an Hundred Years to come. These and such like Things when he observed, he would freely speak his Mind of: And, perhaps, was too apt to believe and spread slanderous Reports, especially of Bishops. The Letter of this Man to Sir *William Cecyl*, out of which I have collected, for the most part, what is mentioned before, I have repositied in the *Appendix*.

He read Lectures in *St. Pauls*. But he had vented such Doctrines there, that he was convented before the Lords, and forbid to read any more in that Place. In his Readings there he condemned the quoting of Fathers in Pulpits; styling it, filling the Pulpits with Doctors and Councils, and many Vanities, where they should only speak the Word of God. "Did I speak, said he, out of the Fathers, and knew it not to be the Word of God, be it never so true in the Doctors mouth, in Mine it is Sin, because I speak not as I am taught of God. He in these Lectures was a zealous Assertor of the Sufferings of *Christ* Soul in his Passion: Saying, "He suffered, for our Sakes, not only the Torments of his Body; but the Anguish of his Soul, and the Wrath of his Father. Fy! upon those blasphemous Speeches, and cursed Words, which say, he suffered nothing, but bodily Pain. He taught such Doctrines as seemed to derogate from the Civil Power, and to free good Christians from earthly Magistrates: Saying, "That God had made a Christian Lord of all; and in Heaven and Earth we have no Lord but the Lord *Jesus*. By Faith we are one with him; his Power is ours: We reign with him, we are risen with him, and the World hath no more Power over us. What shall we think of such servile Men, who will lead us into Bondage of every Trifle, whom *Christ* hath made Rulers over all the World? As tho' he held the Doctrine of *Dominion founded in Grace*. These and such like unwary Expressions, not to say worse, were vented by him in his Readings upon the Epistle to the *Hebrews*, which were Printed. And which I suppose might be the Occasion, that his Readings were restrained by Authority. Of this Man we shall hear more under the next Year.

After this small Deviation, we return again to *Sanders's Book*. *Burghley* sent not long after, a Message by the Dean of *Westminster* again, to have this obnoxious Book answered by all Means, which the Archbishop by his last Letter seemed to him not to be warm enough in. But the carefull Prelate had not been unmindful of it. For he had laboured certain Men, who were at good Leisure, to do somewhat: Which were for a shew to be first sent out to the Readers, both *English* and Strangers. And intending also, according as the Bishop of *Ely* had advised, to have the Book taken into distinct Parts; and so to be confuted. Namely, so much of it as concerned the Honour and State of the Realm; the Dignity and Legitimation of the Prince, with the just Defence of King *Henry's* Honour, Queen *Anns*, and particularly the Lord *Burghley's* own, as he was by Name touched, from Page 686, to Page 739.

The first and Chief, that he employed in this Business, was *Bartholomew Clerk*, of *King's College* who had lately proceeded Doctor of Law in *Cambridge*. And for whose more Estimation, the Archbishop had credited him with a Room in the *Arches*. Of him, he said, he doubted not, but he would sufficiently deal in the Matter: And that he should not want his Advice and Diligence. And for some particular Matters, which were not known to the Archbishop, he trusted, he said, to have his Lordships Counsel. *Burghley* himself had such an Opinion of this Mans Abilities, that he had employed him, about this time, in some other Work. But the Archbishop entreated his Lordship, that he would respite the said Clerk, that this might be the sooner done. Yet before the Lord *Burghley* cared that

A N N O
1572.Number
LXXVIII.
Read a Lecture in PaulsThe Method intended by the Archbishop, for answering *Sanders's Book*.

Dr. Clerk employ'd in answering it.

ANN O that he should engage in such a Business, he required him to get a Testimonial
 1572. from the University. Which he did. And Dr. Byng, Vice-Chancellor, and
 His Testi- Dr. Whitgift, Publick Professor of Divinity, gave this Character of him, under
 monial. their Hands. 'Not only that he had taken the Degree of Doctor of Civil
 'Law; but that as well in replying as answering, he did so learnedly demean
 'himself, that he had thereby not only much encreased the good Opinion long
 'since conceived of his Towardness; but also obtained a right commen-
 'dable Report of those that bore the chief Name among them for that
 'Faculty.

Orders Day
 to cast a new
 Italian Let-
 ter.

Some Sheets
 of the answer
 sent to the
 Lord Trea-
 surer;

With his
 Opinion
 thereof.

The Archbishop, had, furthermore, for the better accomplishment of this
 Piece, and others that should follow, spoken to Day the Printer, to cast a new
 Italian Letter, which would cost him Forty Marks. But notwithstanding the
 Charge, he was in hand with it.

Before the One and Twentieth of December, Dr. Clerk had made an Intro-
 duction into his Task, that the Archbishop set him, against the foul Talk of
 Sanders. For on that Day, the Archbishop sent the first Specimen in Sheets to
 the Lord Treasurer Burghley to consider of, praying him to return his Allowance
 or Disallowance; and how he judged of the Beginning, and whether the
 Writer should go forward, or in what sort.

The Lord Treasurer approved of the Writing; and sent the Archbishop
 Word, that he guessed the Writers Pen was holden by his Hand; So well, it
 seems, did he like this first Specimen. The Archbishop replied, that it was true,
 that neither he, nor any other in such an Argument, should want either his
 Head or Heart, or any of his Collections; and that the Writer was a pithy
 Man, and apt to deal in such a Case. And tho' he were young, yet he
 doubted little of him. And withal the Archbishop sent this Dr. Clerk to Burgh-
 ley to hear his Advice. My Lord of Leicester indeed pretended to fear his
 Judgment. And no wonder, for he would ordinarily oppose any thing our
 good Prelate had an hand in. But in answer to that, he only told the Lord
 Treasurer in his blunt Dialect, That this Labour should both betray him, and
 stay him for hereafter: Meaning, that this Book of Clerks should shew to the
 World of what Discretion and Judgment and Abilities he was, in order to his
 future Advancement.

Another
 Quire finisht.

Machiavel-go-
 vernance.

The Archbi-
 shops Censure
 of some Parts
 thereof.

Particularly
 concerning
 the King's
 Divorce;

Towards the latter end of December, he compleated another Quire of his
 Book. Which the Archbishop sent on Christmas day to the Lord Treasurer,
 to read and peruse. In one or two Places the Author had given a stroke of his
 Pen, against the secret Favour and Connivence, that some enjoyed, who opposed
 the Ecclesiastical Rites and Customs established in the Church; which the Arch-
 bishop used to stile Machiavel-governance, or by such like Terms. Upon these
 Passages in the Book, the Archbishop thought convenient to make his remark.
 Because he thought the Lord Treasurer would reckon, that the Author had the
 Archbishops Information and Direction herein. But the Archbishop assured
 him, Before God (that was his Word) That that Tract was only of himself.
 Nor that he did approve thereof. That indeed in private and secret Letters to
 his Lordship, he did sometime write of such manner of Machiavel-governance,
 as hearing sometimes wise Men talk. But he liked not this particular Charge,
 or Application, in so open writing, nor by his Advice should it be infer-
 red. A notable footstep of the wise, and wary Temper of this great
 Prelate.

As to what the Author had writ of the Divorce of King Henry VIII. he
 said, that in his Opinion, he had handled it well, and as Stories might instruct
 most English. And so he thought that might pass, except he, [the Lord Trea-
 surer] knew any more Particularities to be added, for the more Confirmation.
 Adding, that once the Queen told him of a Popish Bull, wherein King Henry's
 Marriage with Queen Anne was confirmed; and willed the Archbishop to seek
 it out: Thinking belike it might be among his Records; or as being best skilled
 where to go to look for Matters of that Nature, himself having been Chap-
 lain to that Queen. The Archbishop accordingly did look among his old Re-
 gisters and others, whom he thought might have it: But did it as secretly,
 and as prudently as he could, and to his own self. But he could not as yet
 hear

hear of it, as he informed the Lord Treasurer. For if he had, he would have informed her Highness again thereof. He told the Treasurer, that if he had found it, it would have served well to amplify the Falseness of the Pope, and disprove that *Lying Writer Sanders*, as he stiled him.

He had once made the Treasurer Privy to a little Discourse of his, both out of History and Statute Law, to let the World understand, what Provision had been made before time to avouch the Princes Liberty, against the Popes Usurpation. This he thought not amiss to be in this place of Dr. *Clarks* Book treated of. And, but that the Eloquence of the Writer could hardly be brought to set down the barbarous and strange Terms of some Laws; yet he would wish the Matter to be formed, and the Law Terms, and Terms of Art to be holpen by Circumlocutions. And he prayed his Lordship to say something to Clerk in that Argument.

Thus, as our Archbishop took care to have this Work done well, so his Care also was to have it finished with as much speed as possible. And Days Press being so busy, yet the Printing of all other Books was laid aside, till this was done.

Bishop Parkhurst had sent his ingenious Eprigrams to his antient and dear Friend Dr. *Wylson*, the Master of St. Katharines, as a New Years Gift; which he stiled his Good, Godly and Pleasant Eprigrams. And by the Consent of the said Bishop *Wylson*, now in February, had offered them to Day to print: Which he was forced to delay till after Easter, because of the present Work that was upon his Hand.

March following, the Archbishop wrot to the Lord Treasurer, that he had found Matter of that Bull of the Kings Marriage: And sent him some more Quires of the Book: Which, with two or three more, would make an End.

A N N O
1572.

And the
Princes Su-
premacy.

The Arch-
bishop ha-
steneth this
Work.

Bishop Park-
hurst's Epi-
grams.

More Sheets
sent from the
Archbishop
to the Lord
Treasurer.

C H A P. XVII.

Clerk's and Ackworth's Books against Saunders, come forth. Characters of them. The Archbishop prefers Clerk to the Arches. But the Queen sends to the Archbishop to remove him. The Archbishop struggles with the Queen on his Behalf. His Expostulatory Letter to her. Clerk Visits at Canterbury, for the Archbishop. His earnest Letter from thence to the Lord Treasurer.

THIS Book came out Anno 1573. Printed by Day in Quarto, and was intituled, *Fidelis servi subdito infideli Responsio, cum examine errorum N. Sanders in libro De Visibili Monarchia*: But it was intended, chiefly to answer the Calumnies in the Seventh Book.

I cannot find to what Persons the Archbishop committed the answering the rest of the parts of *Sandere's* Book, nor whether they were ever done and published. Only Dr. *Ackworth* of Cambridge published a Boord intituled Περὶ ἐχθρῶν against the said Book of *Sanders*, in the same Year, viz. 1573. by the said Printer Day. And I make no doubt, by the Order of the Archbishop. Both these Books are published without any Name of their Authors. But in the Oxford Library I have seen their Names added, by some bodies Pen, in the Title Page of the respective Books, being bound up both together. In the said *Ackworth's* Book there is a Chapter, viz. Chap. XVIII. with a Title to this Purpose, "That Pope Clement VII, did by a private Patent, or Bull, rescind the King Marriage with Queen Katharine. Which Bull the Pope delivered to Campegio his Nuncio, ordering him to shew it privately to the King; but to reserve it in his own Hands. And that afterwards, out of fear of the Emperor, the Pope com-
manded

The Book
comes forth.

Dr. Ack-
worth's Book
against San-
ders.

A N N O

1572.

Some Account of Ackworth.

The Archbishop's Care of him.

Some further Account of Clerk.

His Favour with Great and Learned Men.

manded it to be burnt, This I mention, as that particular Bull, which Queen Elizabeth spoke of to our Archbishop, to look for it. Who after much search found at last the Matter of it: And no question, communicated it unto this same Ackworth, to make Use of it in the Book that he should write

It may not be amiss here to enquire a little, who these two Scholars were, to whom the Archbishop committed the answering of some part of Sander's Book. Dr. George Ackworth had been Orator of the University of Cambridge; and was he that made a Panegyricall Oration in Publick, in Honour of Martin Bucer, upon the Commission granted by Queen Elizabeth to our Archbishop, and Grindal, Bishop of London, and Dr. Haddon, Professor of Civil Law, to restore the Memory of that learned Professor, and of Phagius, the Hebrew Professor. Who had both been digged out of their Graves, and their Bones burnt, in Queen Mary's Reign. His said Oration is still extant, being preserved to us by John Fox in his Martyrology. He was after called by the Bishop of Winchester, Horn, to be the Chancellor of his Dioces. Whom the said Bishop in the Year 1569, sent to Secretary Cecyl with *pionerem*. "I Congratulate our Country of England, in which such an one is a Copy of a Commission to be granted by the Queen to that Bishop and others, for the better ordering the Affairs of his Dioces. But Ackworth disliking that Place, retired, and put himself into our Archbishop's Family, about the Year 1570. Which was a kind of common Receptacle for learned and ingenuous Men. Where he addicted himself to his Study, preparing himself for to do Service to the Church, or his Country. So that he wrote his Book in the Archbishop's Family.

In the troublesome Times of Queen Mary, he had travailed into France and Italy, and there studied the Civil Law. Afterwards returning home, the Archbishop took notice of him, and procured him the Orators Place in the University of Cambridge: He gave him a Prebend also, and other Things Ackworth obtained by his Graces means: Owing all he had to him, as he acknowledged in a Letter that remains among that Archbishop's MSS in Benet College. The Archbishop called upon him to enter upon the Study of Divinity; which he seemed to decline for the present, upon Pretence of making further Progress in the Study of the Law. He afterwards proved a debauched Man. For which Cause he was deprived of his Preferments in England, and went into Ireland. Being here, he laboured by Friends at the Court to be a Commissioner for dispensing Faculties in that Kingdom. But he was opposed therein by the Archbishop. For this Court of Faculties was by an Act in Ireland of 28 Henry VIII. vested in the King, who was to appoint Commissioners, to execute that Office during their Lives. These Commissioners were usually Civilians. But now that Place is in the Primate of Ireland; King Charles I. having past a Grant, that the Primate of Ireland, for the time being, should be perpetual Commissioner or Judge of the Faculties. Which was done by the Application of Archbishop Usher to the Lord Strafford.

Dr. Bartholomew Clerk was a Member likewise of the University of Cambridge, admitted in King's College 1554, a very good Scholar, and had an excellent pure Latin Stile; and was well known, while he was in the University, to the Secretary: Who used to take good notice of all the floridest Wits there, where he was Chancellor. To him I have seen Letters of Clerk's Writing, stiling him his Lord and Master. One whereof was in the Year 1568, when the University, in respect to Sir William Cecyl, their Chancellor, and to the Memory of Sir John Cheeke, that excellent Man, had given his Son, Henry Cheeke, the Degree of Master of Arts; this Clerk wrote the News thereof to the said Sir William, who was Mr. Cheeke's Uncle, intreating him to give his Kinsman leave to accept the Honour the University had done him.

He was tempted with the Salary of Three Hundred Crowns, to be Publick Reader in Angiers, which he refused. For Clerk had studied in Paris, where he was much admired for his Oratory, was dear to Edward, Earl of Oxford, (to whom he seemed to have been Tutor) and to Sir Thomas Sackvil, Lord Buckhurst, who entertained him at his House. This Lord put him upon writing a short History of the Queen and her Court. For he was noted for one that had an happy Stile. Dr. Caius in a Letter to him, bestowed this Character on him, *Angliæ nostræ gratulor, in qua ille natus est, quem in ipsa Romana lingua & Eloquentia paucissimis Romanis Scriptoribus non temere post-*

"ponerem

penerem. I congratulate our Country of England, in which such an one is Born, before whom I should prefer very few Roman Writers, even in their own Roman Language and Eloquence. While he remained in Cambridge, he often disputed in Philosophy, and the Civil Law, and sometimes read Rhetorick, wherein Caius aforefaid, a great Critick, praised him for his sweet Pronunciation, and graceful Delivery, almost singular to himself. He profest he hardly knew any other of our own Nation or Foreigner, that without Premeditation spoke so solidly and nervously, or at such length of Speech confuted, *Ex tempore*, those with whom he disputed. This Clerk Translated an Italian Book into very neat Latin, wrote by Balthazar Castilion. * The Title it bore was *De Aulico*, or *The Courtier*. And came forth in Print Anno 1571. And in Commendation of the Translation it had Three Letters prefixed, wrote by the Earl of Oxon, the Lord Buckburst, and Dr. Caius. I add only this more concerning him, that Sir Francis Clerk of Merton Priory in Surrey, a good Benefactor to Sydney College, Cambridge, as we are told, was his Son.

The Archbishop, to reward him, the next Year made him his Official in the Arches. In which place he acquitted himself very well. But so much was the Queen wrought upon, either by the Papists Party at Court, or that of the Puritans, and of these I suspect chiefly Leicester, (in whose Heart lay a great Prejudice against our Archbishop, who greatly favoured Clerk,) that in June, that very Year, wherein his Book came forth, she commanded the Archbishop to remove him: only upon Pretence that he was too young to fill up such a Place. The Archbishop had granted him the Place by Patent during Pleasure, while Dr. Weston, who was Dean of the Arches before, was alive; and after his Death he had his Promise of a new Patent during Life. This went very near the Archbishop, that he should be commanded to deal thus with one of his own Officers, whom he had himself preferred, and that for his Merits; and that he must lay him aside for so small a Matter, as that he was not more in Years, or because probably he had been Impartial, and decided something against some of Leicester's Creatures. This Business therefore he resolved to oppose as much as he could.

But the Archbishop took care herein to manage himself with the greatest Wariness and Discretion, and seeming Compliance with the Queen. So he first told Clerk the Queen's Pleasure, and willed him to remove. Which he did again the second time; that is, the Day after. And having done this, and received Clerk's Answer, he composed a soft Letter to the Queen, more covertly in his Behalf; and got it presented to her through the Lord Treasurer's Hand: Which was some Advantage to his Cause. When the Archbishop first signified to Dr. Clerk, to remove from the Room of the Deanery of the Arches, he immediately said, that he had as lieve forgoe his Life, as his Office; for thereby he should be utterly undone, being so discredited. And the next Morning Clerk came again to the Archbishop with the same Intent. When the Archbishop telling him again her Majesty's Pleasure that he should depart, he answered, with all Submission, that he trusted in the Queen's Clemency and Justice, that he might have her Favour with the right of the Law: And said moreover, that Dr. Yale, and Dr. Weston, were as young as himself, when they were preferred; and that he was Thirty Six, or Thirty Seven in Years, and had spent all his Life in Study. All this the Archbishop signified to her Majesty in the Month of June as shall be seen more largely by and by.

When the Archbishop had hinted to Clerk that he would write in his Behalf to the Queen, Clerk dispatched a Paper to him to this import, that he should remember these Particularities following.

I. That Dr. Yale was admitted his Grace's Chancellor, and Vicar General, as himself confessed, at Thirty Five; and as appeared in the Arches Windows.

II. That the Chancellor to the Archbishop of York, was Three Years Master of Arts after him, and at the least four Years younger than he.

III. That Dr. Weston, in the Opinion of all Men, was admitted Dean of the Arches, as young as Clerk: And both Mr. Yale, and he [Weston] in their first Year of Advocation.

D d d

IV. That

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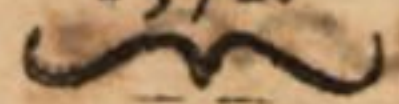
* Which Book had been also Translated into English by Sir Thomas Hobby: and called *The Courtier*. The Bishop makes him his Official in the Arches.

The Archbishop's Management of himself, upon the Queen's Command to remove Clerk from the Arches.

Clerk's Memorials to the Archbishop in his own Behalf.

A N N O

1572.



IV. That whosoever should except against him for Insufficiency, he would dispute with him; (and so consequently with all the Lawyers in this Realm, that shall take that Exception) either before her Grace, or in any University.

V. That the University wrote both to his Grace and the Lord Treasurer, that never any Man performed his Acts with more Commendation.

Finally, That by the Laws a Man may be a Bishop at Thirty. And therefore it were were hard, if not Official to a Bishop at Six and Thirty.

And withal he desired the Archbishop, that if he had already dispatched his Letter to the Queen before these Notices came to his Hand, that then he would write to the Lord Treasurer to the same Effect; and he would be the Messenger. He also got the Lord *Buckhurst* to go to her Majesty in his Behalf.

The Arch-
shop's Letter
to the Queen
on Clerk's Be-
half.

N. LXXIX.

But when the Archbishop perceived the Queen's Mind, notwithstanding these Intercessions, still bent, that *Clerk* should give way, and surrender his Patent for this Place, then he shewed himself a true Friend, and stuck close to him, and would never, even for the Princes Frowns, be accessary to to a piece of such Injustice, and Ingratitude, to one who was so deserving. And this put him upon composing that before mentioned Letter to the Queen, all writ with his own Hand. In which he stretched all his Eloquence and Rhetorick to put the Queen off from this harsh Resolution. Which I have therefore thought worthy to be preserved in the *Appendix*. Here he first presented to the Queen the Pleas of Dr. *Clerk*, as, "That it would be his utter undoing, to be thus deprived
" of his Living; that he should be defaced and discountenanced, if he should
" be pronounced by the Queen's own Mouth insufficient: That he must never
" shew his Face in the *Arches*, where his only Profession lay. That he must ba-
" nish himself from all other Places and Companies of Credit. He humbly
" prayed, that he might at least have the Benefit of the Law, as all the rest of
" her Majesty's Subjects had. For that neither in Equity, in respect of the
" Archbishop's Patent to him during Pleasure, while Dr. *Weston* was alive, the
" former Dean of the *Arches*; nor yet in Justice, since his Death, in re-
" spect of the Archbishop's Grant and Promise during Life, it might be taken
" from him. As for the pretence of his Insufficiency, by reason of his Years,
" which his Enemies objected against him, he craved that some publick Trial
" thereof might be made, as well for his Learning as his Years, as also for his
" modest and honest Life. He urged moreover, that he had always fought her
" Majesty's Honour and Service, and particularly in his last Labour against *San-*
" *ders*. And here the Archbishop took occasion to add his own Testimonial,
" viz. That he must needs witness, that he shewed himself a most dutiful and
" careful Subject towards her Highness. *Clerk* concluded, that he hoped
" he should never be accounted by her Majesty unworthy of that, whereof the
" Archbishop, and also all the Laws of the Realm did allow him worthy and
" capable.

And thus the Archbishop, having laid Dr. *Clerk*'s Words and Speeches before her Majesty, proceeded, in the next place, to use his own Arguments to her:
" Making his Sute to her, that she would have respect to this Man, having de-
" served her Favour. Or, Secondly, if she would proceed so severely against
" him, yet being legally vested in the said Office, and setting in place of Judg-
" ment there, he prayed, that his Accusers might by publick Trial prove his
" Insufficiency: Tho' it had rarely or never been seen, that one, thus placed by
" an Archbishop of *Canterbury*, had been brought in Question, and after long
" time displaced. Thirdly, That if she had no respect to *Clerk*, or his Cause,
" yet that she would have some Consideration of him, the Archbishop, and of
" that Place unto which she had advanced him. For it would be a great Dero-
" gation unto the See itself, and unto him, if he, who possessed Jurisdiction
" over so many Bishops, should be reproved in the Choice of one of his own
" Officers. And in the end, this Discredit would be a Prejudice to her Ma-
" jesty's

“ jesty’s Service: His Doings being brought into Contempt; and that by such
 “ as should be to him, as the Foot is to the Head. Whereby her Majesty should
 “ give Encouragement to them, and peradventure in greater Matters hereafter
 “ to oppose themselves against him. But lastly, that if he could by no means
 “ satisfy her Majesty, then he yielded up the Cause to her, to deal and do
 “ therein, as her good Pleasure should be, trusting she would never lay on him
 “ so heavy a Burden, as to make him the Instrument of Clerk’s displacing, whom,
 “ for good respects, he had already placed; or that he should remove him as un-
 “ worthy, whom, in his Conscience, he thought very worthy: Or to take that
 “ Office from him, which he by his Word and Promise gave him: Or to be the
 “ doer of his utter Discredit, who, to his Knowledge, had dutifully served her
 “ Majesty, and the Realm. His Sute therefore was, that her Majesty
 “ would not require it of him, but to assign so ingrateful a Work to some
 “ body else: And so he concluded, praying God, that the Goodness of her
 “ own Nature and Conscience were not drawn to other Mens several Affections.
 A Letter this was, shewing the stout Heart of our Prelate, and how immovable he
 was to be brought, even by the Princess herself, to do any thing contrary to Ju-
 stice, Honesty, or Conscience.

This Letter suspended the Queen’s Purposes for the present against the Dean
 of the *Arches*; but about Six Months after, viz. in December following, the Queen
 again took up her former Displeasure against him: And was fully bent to have
 him displaced. He was now at *Canterbury* in Visitation by Commission from the
 Archbishop. Which when the said Dean had word brought him of it, created
 a new Sorrow unto him: And he immediately dispatched a Letter to the Lord
 Treasurer *Burgbley*, his antient Friend and Patron, “ Requiring of his Lordship,
 “ for God’s sake, for Equity, and for the Commonwealths sake, [to use his
 “ Terms,] whereunto this Example, he said, might be dangerous, to pity this
 “ his Case, whereunto he was driven he knew not how, unless by some hard
 “ and strange Destiny. He urged his painful Service at that very present, being
 “ in Visitation for the Archbishop: his earnest Travel against *Sanders*, her own
 “ Cause, which he had defended, and which by his Wrack might suffer Dis-
 “ credit. But if none of these could revoke her Highness from her Resolution,
 “ he would offer up his Patent, and all that he had in this World, to her Plea-
 “ sure, rather than her Majesty should think him insufficient for so mean a
 “ Place. Yet this he must say withal, that if her Highness should so at one In-
 “ stant, take from him both his Credit and Living, he should not only for-
 “ ever be made insufficient to Live, but ashamed to look any Man in the Face.
 “ The Precedent whereof, wherein he was the first and most unhappy Example,
 “ what Inconvenience it might hereafter work, he left to his Lordships honou-
 “ rable Wisdom: Wherein, as he said, the chiefest Stay of all our State de-
 “ pended. And in the mean time, he must be enforced, not only to interrupt
 “ that Inquisition he was upon, which in that County of *Kent*, full of dangerous
 “ Opinions, was greatly necessary, but also of Force, he must forthwith banish
 “ himself; unless he stood, as he had done always, his singular good Lord and
 “ Master. And for his Sufficiency, both in Practice and Knowledge, if
 “ his Honour had any doubt, he referred himself to the Report of Dr. *Aubrey*,
 “ and Dr. *Ford*, (two eminent Civilians at that time) or to any other of
 “ the *Arches*, to report what they had tried in him almost now a whole
 “ Year.

The Lord Treasurer, a general Patron of all learned and sober Men, did ac-
 cording to his Request, intercede on his Behalf to the Queen. And so he esca-
 ped the second time the Queen’s Anger, as I believe. For I find him in the
Arches in the Year 1586, writing thence to the Lord Treasurer. Unless he were
 then only an Advocate there. But the Queen then again had conceived some
 great Displeasure against him, for somewhat that he had said in answer to an
 Oration of Sir *Thomas Heneage*. And then he prayed the Lord Treasurer to re-
 move her Majesty’s heavy Indignation, and Misconceit towards him, that at the
 least he might enjoy his private Life without Disgrace. Which makes me apt
 to conclude, that he was not now Dean of the *Arches*, but a private Advocate
 only. And before this, in the Year 1579, I find he wrote a Letter, dated from

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The Queen
 again is bent
 to displace
 him.

Dr. Clerk
 writes to the
 Lord Trea-
 surer here-
 upon.

The Lord
 Treasurer in-
 tercedes for
 him.

A N N O the *Arches* also, in Commendation of Sir *Thomas Chaloner's* Poem, *De Rep. Anglorum instauranda*: Being a great Judge in all Polite, and, Humane Learning.

In some Request afterwards.

Camd. Elizabeth.

Yet he seemed afterwards to come again into Reputation (at least in *Leicester's* Absence.) For when in the Year 1587, the Estates of the *Low Countries* had accused *Leicester* to the Queen of evil Government; And the Queen had sent the Lord *Buckhurst*, none of *Leicester's* Friend, to them, to examine and compound the Matter, I find our Dr. Clerk was the Civilian joined in Commission with him. And the Year after, 1588, in the Month of December, (*Leicester* being now dead) I meet with a Letter from *Hatton*, Lord Chancellor, to him, superscribed, to Mr. Dr. Clerk, Dean of the *Arches*.

C H A P. XVIII.

Message from the Council to the Archbishop; To know, how he and the Ecclesiastical Commissioners proceeded. His Answer about the Puritans; And their Books. Notes their Favour at Court. The Bishop of Ely writes to the Archbishop concerning them. Chark's Sermon at St. Mary's in Cambridge, against the Hierarchy. A Libel set up there against Dr. Whitgift. Browning of Trinity College, his Trouble upon a Sermon preached there. His Case in the College. One Brown also preaches seditiously. Makes his Retraction.

The State of the Church.

BUT I must return again to the Refusers of the Ecclesiastical Discipline, and take some further View of them, before I leave this present Year. Notwithstanding the Opposition they met with from the Queen, and her Commissioners, by her repeated Orders and Commands; yet they daily got Ground, and encreased more and more, being favoured and countenanced by many in Court and City. They issued out their Books in great Plenty. The Bishops they laboured to make odious, and termed them *Persecutors*: And they gave out, that what the Bishops did, was not so much for the Church, as for securing their own Credits. At the Council Board they had professed Friends: Such as the Earl of *Leicester*, Sir *Ralph Sadleir*, and divers others. Infomuch as the Church Party had but two or three fast Friends there, whereof the Lord *Burghley*, Lord Treasurer, was the Chief.

The Archbishop to the Treasurer concerning the Puritans;

In the Month of *November* the Dean of *Westminster* repaired to the Archbishop from the Lord Treasurer, with some Messages: Namely, That he should write to him, or the Council, how he, and the rest of the Commissioners, proceeded in Matters of Commonwealth, and concerning *Puritan* Books then published. For our Prelate had been more silent of late, than formerly he used to be: Seeing Things ran with so strong a Torrent against their Doings for the good and peaceable State of the Church. The Archbishop returned this Answer, That he was so backward now to write of Ecclesiastical Matters, because he doubted, they might be judged [as they were indeed charged] to care more for their own private Defences and Estimations, partly against the *Puritans*, and partly against the *Papists*, than upon good Zeal of the quiet Governance of the Queen's People. And to write to the Board of the Council in such Particularities, (some being affected, as the Report went) he thought it no Prudence. And as for the *Puritan* Books; (for that was one Particular whereof the Lord Treasurer's Message consisted, viz. what seditious Books, either Popish or Puritan, were vended or dispersed,) the Archbishop sent him Word, that he had signified formerly by Letters, how they multiplied them by secret Printing.

And their Books.

Tho

Tho' their Presses they had sought for diligently, but could not find them. Concerning them and their Books, thus he complainingly wrote to the said Lord. "He understood, he said, how throughout all the Realm, among such as professed themselves Protestants, the Matter was taken. They, the Puritans, rightly justified, and We, [meaning themselves, the Commissioners] judged to be extreme Persecutors. He said, he had seen this Seven Years, how the Matter was handled on all Parts. And that if the Sincerity of the Gospel should end in such Judgments, he feared they of the Council would have more ado, than they should be able to overcome. That the Puritans slandered them with slanderous Books and Libels, lying they cared not how deep. You feel, said he, to the Lord Treasurer, the Papists, and what good Names they give you, and whereabout they go, [hinting a Danger of the like Nature from the Innovators.] He added, that the more they writ, the more they shamed our Religion, the more they were applauded, the more they were comforted. And that their bearing and suffering, their winking and dissembling had such effect, as now they might see every where to be fallen out. [Such as wholly absenting from the Divine Service in Publick, making Schisms among Professors of the same Religion, and defaming the Ecclesiastical Policy, as corrupted with Romish Dregs.] And so he prayed God, that all the doings of such, as were thought most Politick, proved good Policies: Meaning those of the Court, that were for the tolerating of these Principles.

For this Party grew now formidable to the State, as well as to the established Government of the Church; as being in danger of over-running the Realm, and overthrowing the Discipline of that Church, that was settled by the Laws upon its first Reformation: and wholly setting themselves against Episcopacy; and against our Archbishop, and two other Bishops especially; who stirred, it seems, more than the rest against them. As will appear from a Letter the grave Bishop of Ely writ to the Archbishop, in the Month of December; wherein are these Words:

I Doubt not, but ye are circumspect and vigilant, that these godless Schismatics overrun not the Realm, ne deface the Religion of our godly and well reformed Church. Ne auferatur a nobis regnum Dei, & detur genti facienti fructum ejus. Mundus in maligno positus est. They are bent against us toto. One openly at his Table spake especially against your Lordship, Winchester and Ely, [using these Words,] It were well they were deprived, and others in their rooms. [He that spake thus at his own Table, was, I suppose, the Earl of Leicester.] Your Repair to her Majesty, (as the Letter goes on) is very needful, for the stay of much ungodliness in this loose and sinful World. This Letter was judged of that weight by the Archbishop, that he sent it inclosed in one of his own to the Lord Treasurer, making, as he said, no gloss on it, but referring it to his Prudence.

And that you may also see how prevalent this Party grew in the University of Cambridge, as well as in the rest of the Nation, I think it not amiss here to recite what Dr. Byng, the Vice-Chancellor, in the beginning of December, this Year, wrote unto the Chancellor in Reference to these Matters. He recommended Dr. Bartholomew Clerk, (he, of whom something hath been spoken before) then newly come from Cambridge, to his Lordship, to enform him, how the Inclination generally of Mens Minds stood throughout the Town. And he made no doubt, it was a trouble to him to see those, that should preach God's Truth, and maintain Unity, seek occasion to quarrel against the present State. He signified, that they were much in oppugning Whitgift's Book against Cartwright: But yet, the same was more with Vehemency of Words, than with Force of Reasons. That a few Days past, viz. on the fifth of December, Mr. Chark, late Fellow of Peter-House, and at present Chaplain to the Lord Cheynie, preaching, as he was appointed, a Sermon *Ad Clerum*, among other Matters, which he then uttered, maintained in his Discourse these Two Conclusions, viz.

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Vid. Camdens
Life of Q.
Elizabeth, ad
ann. 1573.

The Party set
themselves a-
gainst Epif-
copacy.

Bp. of Ely's
Letter to the
Archbishop.
MSS. Burgh-
lian.

How the U-
niversity now
stood affected
Dr. Byng In-
formation
thereof.

I. Epif-

A N N O

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Positions in
Chark's Ser-
mon ad Cle-
rum.

I. *Episcopatus, Archiepiscopatus, Metropolitanatus, Patriarchatus, & Papatus, a Sa-
tana in ecclesiam introducti sunt.*

II. *Inter ministros Ecclesiae, non debet alius alio esse superior.*

For the which his Doctrine, as repugnant to the Government, in this Church of England established, the Vice-Chancellor caused him, as their Statutes required, to be called before him, and the rest of the Heads. Where he being charged with the Points aforesaid, did earnestly stand to the Defence of the same. It was shewed him what Dangers would ensue, if he so persisted, and therefore he was advised to confer with better learned than himself, and to hear their Judgments. The which that he might do to his greater Profit, they granted him a reasonable space, to consider more diligently of his Assertions, and after, to yield up a full Resolution of his Mind therein. The time prefixed him, was *Ash-wednesday* following. In the mean while he had leave to depart. And so far they had dealt with *Chark*; meaning, unless their Chancellors Determination was otherwise, as the Vice-Chancellor wrote him, to proceed with him according to their Statutes. Which bound him either to revoke his Opinions, or to be expelled the University.

A Libel set
upon the
School
Doors.

Not long before, that Sermon of *Charkes*, there was a slanderous Libel set upon the outer Door of the Schools, against Dr. *Whitgift*, and Dr. *Pern*. Some were not without Cause suspected for it; but the Author was not certainly known.

Certain Er-
rors of *Brown-
ing* vented in
St. Maries.

Thus I have delivered the Reader a little view of this busy *Common-wealth*, as the Vice-Chancellor stiled that University in his Letter to their Chancellor. But this was not all that was doing here about this time. For about *Christmas*, one *Browning*, a Fellow of *Trinity College*, uttered in *St. Maries* certain Doctrines, tending to the favouring of *Novatus* his Heresy. For which he was convented, and charged to abstain from preaching, till his further Purgation. Nevertheless, soon after he adventured to preach again. Whereupon it was thought good, that for the Contempt, he should be committed. And because among the Articles objected against him, one chiefly sounded to the touching of great Matters, [Matters of State, I suppose] he was bound in Recognizance with two Sureties, to be answerable for the same, when he should be called. This Man was afterward Chaplain to the Earl of *Bedford*; and being a Senior Fellow, commenced Doctor at *Oxford* Two Years before his time. For which he was deprived of his Fellowship by Dr. *Still*, the Master, in the Year 1584.

Deprived of
his Fellow-
ship. And
why?
Dr. *Still*'s Ac-
count there-
of.

But that I may relate this Matter somewhat more particularly, being an *Extraordinary Case*, as Dr. *Still* stiled it in a Letter, which he wrote to the Lord *Burghley*, their Chancellor about it. For before he proceeded to any Censure, he first prudently acquainted him therewith. Telling him, that they, the Members of the College, thought it directly against their Statutes, and the suffering thereof would much hurt the good Government of their College; and would in time greatly disgrace the University; others upon any disgust, making this a Precedent for them to do the like. Then he mentioned the Words of the Statute, for the proceeding of a Fellow of their College to the Degree of Bachelor, or Doctor in Divinity. Which contained some Exercise and Allowance to be made necessarily in the College, before their Admission thereunto, under pain of loss of their Places. The Words were these: *Statuimus, ut singuli, qui sunt Bacchalaureatum in Theologia suscepturi, tria capita Novi, vel Veteris Testamenti, à Magistro, vel octo Senioribus, vel, &c. designata, Latine in Sacello interpretantur.* And then, if in their Judgment, he shall be judged fit for that Degree, he is to be admitted publicly to oppose, &c. And the Punishment for not observing this Order, is expressed to be *sub pœna amissionis Sodalitij*. But *Browning* had neither read these three Chapters, nor had any Assignment, or Grace granted by them. Nor had he any way made the College privy to his intended Doings. Which, beside the Breach of their Statutes, and the Evil example given thereby, was greatly disliked of the whole University; That Fellows of Colleges here in this University, should take their Degrees there at *Oxford*, at their Pleasures, before their time.

He

He wrote the Chancellor likewise, that he, the Master, and the Seniors, had conferred concerning the meaning of that Statute; and it was the Judgment of the more part of them, that his Place was void by this Fact. And that the Seniors and others had earnestly called upon him, the Master, to execute the Statute, for the loss of his Place. But he had chosen to forbear the final Judgment till a Month or Two longer, because he would shew him what Favour he might, and see whether in the mean time he would of himself give place, rather than have the Sentence pronounced against him. But notwithstanding, *Browning* would not give place; urging to the Master, that he was not within the breach of that Statute, and that they should do him wrong, if they should apply that Statute to him. The Chancellor upon this, consulted Dr. *Lewis*, a learned Civilian of the *Arches*, concerning this Case. Who, in a Letter to him, gave his Judgment, that the said Fellow had given just Cause to be deprived of his Fellowship. Dr. *Browning*, also wrote his Letter to the Chancellor on his own behalf, urging that he had not broken the Statute, because he had offered to read the three Chapters, and be approved by the Seniors before he was admitted into the College. And that he behaved himself in the University, as tho' he had not that Degree, making use of no Privileges or Commodities thereby; and seemed willing to take his Degree again in *Cambridge*. He explained also the Causes, wherefore he had done it: Namely, because when he should have proceeded Bachelor in Divinity, he was in my Lord of *Bedford's* House Two Years; and before he could have been Dr. in *Cambridge*, he must have tarried Two Years more. So that to redeem those Two Years, he went to *Oxford*; besides, their proceeding to the Degree of Doctor, who were his Punies, and the Motion of his Friends, and the Commodity and Countenance, that would accrue to him hereby, did draw him forward.

In fine, this Contest lasted Four Years, that is, to September 1584, when Dr. *Still* displaced him. But Dr. *Browning* however, would not depart, keeping his Chamber Door shut, till some were sent to pull him out; a Decree being past from the Vice-Chancellor, and the Heads, to have the Proctors enter with Force: And Dr. *Still* made a Decree, the next Day by Eight a Clock, his Doors should be broke open. And this was accordingly executed, and they carried him out by strong hand. The Master had some Days before, caused his Name to be cut of the Butteries, and commenced an Action of Three hundred Pounds against him. That which gave the more occasion to all this hurly burly was, that Dr. *Browning* had carried himself too malapertly towards Dr. *Still*, the Master. For being Vice-Master, he had upon some pretence, as for his Marriage, contrary to his Oath, and sundry other pretended Breaches of Statutes, suspended the Authority of the Master: No question, to prevent him from exercising any Censure upon him, the Vice-Master. Nor did *Browning* yet desist; but applied himself to the Archbishop, that then was; who, upon the relation he made of his own Case, was very favourable to him. And in the Month of *October*, he presented a Petition to the Queen, wherein he requested, that she would remit the hearing of his Cause to the Archbishop, and the Lord Treasurer. And to make his Business succeed the better, he got his Patron, the Earl of *Bedford* to write his Letter, on his behalf, to the said Lord Treasurer: Wherein he called *Brownings* removal, Dr. *Still's* hard dealing with him; and urged that his Fellowship was the only Preferment he had to depend upon; and desired his Lordship to suspend his Opinion, till he should indifferently hear both Parties; and lastly, in Commendation of the Man, he said, that he had good Experience of his sound preaching of the Truth; and of his godly Conversation in his Family.

I have been too long in this Matter; but by this appears of what a turbulent hot Spirit this Non-Complier was.

One *Brown* also of the same *Trinity* College, Fellow, immediately before *Christmas*, and also since, in some Sermons, by way of refutation of *Musculus*, seemed to oppugn the Order of our Church, concerning the Election of Ministers, and the Government used in the Church of *England*; and that the Orders received in King *Henry*, and Queen *Mary's* time, were invalid. He was called also before the Heads, divers times, and examined, and confined sometime to his Chamber, sufficient Proof having been brought against him. Howbeit, they had

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Browning's
Pleas.

This Contest
held Four
Years.

Browning Pe-
titions the
Queen a-
gainst Dr.
Still.

Earl of *Bed-*
ford favours
him.

One *Brown* al-
so in his Ser-
mons, oppo-
sed the man-
ner of or-
daining Mi-
nisters.

A N N O 1572. **W** had not yet proceeded to his Punishment, but rested upon hope of his further Conformation, if by reasonable means he would be ruled. I write the very Words of the Vice-Chancellor to the Chancellor, in a Letter which was carried by Dr. *Whitgift*; with whom he desired his Lordship to confer, for the repressing of these, and such like Enormities there; and he would be most ready to see to the due Execution of the same.

N. LXXX.

But *Brown* aforesaid denied, that he uttered such things as were laid to his Charge. And therefore refused to make any Recantation of them, as was required. And withal, complained thereof to the Chancellor, in a Letter addrest to him in the Month of *July*, 1573, which I have placed in the *Appendix*. But however, he was fain to submit; and in *November*, made his Retraction. The Articles charged upon him, and the Retraction, as I found them exemplified under *Stokys*, the University Registers Hand, are as follows.

Articles objected to him;

Certain Articles objected to Mr. Nicolas Browne of Trinity College, upon Two Sermons made by him. The one the Sunday before Christmas, the other the 25th of January. 1572.

I. *Item*, That in both the said Sermons, he uttered Doctrine, and Reasons tending to the infringing of the Order and Manner of creating, or electing Ministers; or the Regiment now used in the Church of *England*; or tending to the confuting of *Musculus* Reasons: whereby the said *Musculus* would establish the said Order, or Regiment now used.

II. *Item*, That he said, no Priests, made in the Popish time, ought to have any Function in the Church of *England*, except they were called again; or Words tending to that end.

Tenor Retractionis.

His Retraction.

W Hereas I, preaching in this Place the *Sunday* before *Christmas*; and also "the 25th of *January* last past, was noted to have preached offensively; speaking as well against the Manner and Form of making and ordering of Ministers and Deacons in the Church of *England*, now established and allowed; As also against such Priests, as were made in King *Henry's*, and Queen *Mary's* time, saying, That they were not to be admitted into the Ministry without a new calling: I let you all to understand, that I never meant so. For I do here acknowledge and openly protest, that the Manner and Form of Ordering of Ministers and Deacons in the Church of *England*, now established, is lawful, and to be allowed. *Item*, That the Priests made in King *Henry's*, and Queen *Mary's* times, now allowed, and having or exercising any Function in the Church, are lawful Ministers of the Word and Sacraments, without any new ordering, otherways then is prescribed by the Laws of this Realm. By the way, this was not that *Brown*, that gave Name to that Sect, known by the Name of *Brownists*, tho' he also were of *Trinity College*, as this was. For they differed in their Christian Names, he being *Robert*, this *Nicolas*.

C H A P.

A N N O

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C H A P. XIX.

Upon a Report of a Disputation, the Queen sends to the Archbishop. His Answer. A Parliament. The Archbishop is discouraged. His Concern about a Bill for Rites and Ceremonies. The ill State of the Church. The Parliament runs high against the Queen of Scots. A Convocation. The Archbishop's excellent Speech at the opening of it: Dr. Whitgift Prolocutor. The Archbishop grants a Protection.

HAVING given this view of the growing of these Principles in the University, I come back again to our Archbishop. Whom, about the latter end of this Year, great labour was used to discredit with the Queen. And it was given out, that he was quite out with her. They reported, That he was entering upon I know not what new Attempts, for the strengthening of his Government: which seems to be this, as if upon some Provocation and Challenge, of the adverse Party, the Archbishop had some Thoughts of appointing a publick Disputation with them. This coming to the Queens Ears, she acquainted the Lord Treasurer with it, ordering him to let the Archbishop know, that he should not go about such Matters, without first making her Privy thereunto. But this was a mere Device, and Tale of some of his Enemies, purposely spread, that it might reach to the Queen. So that our Archbishop was fain to beseech the said Lord, to certify her Majesty, " That he did not purpose any such new Attempts in State of his poor Governance, but that he would first take her Majesty's Advise of her self, or from his Lordship. Nor that there was any such Disputation meant; and that he was of opinion, *Sermo datur cunctis*, &c. Adding, " That Words might not now be used, but Doings: And that it was by Suffrance past his reach, and the reach of his Brethren, [the Bishops.] He said, " the Comfort that these Puritans had, and their Countenance was mervailous. " And therefore, that if her Highness with her Council stepped not to it, he saw the likelihood of a pitiful Common-wealth to follow. Where Almighty God, said he, is so much *English*, [meaning so much a Friend to England,] should we not requite his Mercy with some Earnestness to prefer his Honor, and true Religion? These Things he wrote to the Lord Treasurer March the 12th.

A Parliament was now to sit, and the Puritans had confident Hopes and Expectations of Favour there, when they should come together. And they had prepared Bills, and Petitions, for the regulating of the pretended Abuses of the Church. The Bishops themselves seemed to be jealous of it; and were reported by that Party, to have sued to the Queen, that the nether House should not deal in such Matters of Religion. But it was but a false Surmise. But so rude they were upon the Bishops now, that the Archbishop writ after this sort, to his great Friend at the Court: " If your Lordship knew, how we be bearded and used, ye would think strange, that we should be thus dealt with in so favourable a Governance. And, but that we have our whole trust in God, in her Majesty, and in two or three of her Council, I see, it will be no dwelling for us in England. But the Queen, whether by our Archbishop, or by the Lord Treasurer, (I suppose by both,) became now awakened, " That she might prevent a Schism, saith Camden, and misliking these Men, as Men of unquiet Spirits, and greedy of Novelty, and too forward to root up things that were well established, commanded the Rigor of the Laws concerning Uniformity, to be every where put in Execution. So that Historian tells us. But whether this Check were effectual, I know not. We shall see hereafter how that Faction prevailed.

Divers labour to bring the Archbishop into Disgrace with the Queen.

His Message to her.

The Archbishop and Bishops bearded.

Camd. ELIZ.

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Reviled by a
Puritan Mem-
ber of Par-
liament.

D'Ews's Jour.
p. 206, 207.

modest
and mild
and
with the
Queen

D'Ews's Jour.
p. 239.

18 Eliz. An-
no 1575.

The Queen
dislikes a
Book of Ar-
ticles, and a
Bill of Rites
and Ceremo-
nies, brought
in to the Par-
liament.

But let us see what it was that gave occasion to our Archbishop to write and speak, as he did. In this Parliament, which began to sit, *May* the 8th, the *Puritan* Party (which was now very strong in the House) soon brought in a Bill, or rather Two Bills, One concerning *Rites and Ceremonies*, driving therein at the whole Overthrow of those that were already established in the Church. In one of these Bills several of the Thirty Nine Articles were rejected, and Complaint seems to be made of the Indicting and hard Usage of many godly Preachers, when on the other Hand, *Papists* had Encouragement. By the 20th of *May*, it was read the Third Time. And then referred to be considered by Mr. Treasurer, (who, if he were Sir *Francis Knolles*, was a zealous Opposer of Bishops.) Sir *Thomas Scot*, Mr. Attourney of the Dutchy, and among others, *Peter Wentworth*, Esq; (who was also of another Committee this Parliament, for another rigorous Work, viz. impeaching *Mary*, Queen of Scots). These Referrees sat in the Afternoon in the *Star Chamber*, a Place commonly used in those Days for such Purposes. Then it was thought advisable that some of them should repair with their Bills to the Archbishop, and perhaps others of the Bishops too. The said Mr. *Wentworth* (a Man of a hot Temper, and impatient for the *new Discipline*) was one of them, and undertook to talk with the Archbishop in behalf of their Book that they had drawn. The Archbishop signified his Dislike of it; since the ordinary Course of redressing Matters amiss in the Church did properly belong to the Bishops and Clergy in Convocation; and that the Parliament had empowered the Queen with her Ecclesiastical Commissioners, or the Metropolitan, to regulate the Rites and Ceremonies, or appoint others, by the Act of *Supremacy and Uniformity*. Which made the Archbishop ask them, Why they did put out of the Book, (that is, out of their Book) then offered him, the Articles of the *Homilies*, and that for the *Consecration* of Bishops, and some others? And when *Wentworth* had answered, because they were so occupied in other Matters, that they had no time to examine them, how they agreed with the Word of God; the Archbishop replied, *Surely, you mistook the Matter. You will refer your selves wholly to us therein.*

To which the hot Gentleman presently made Answer (as he related it himself in another Sessions of Parliament). 'No, by the Faith I bear to God, we will pass nothing before we understand what it is. For that were to make you Popes. Make you Popes who list, for we will make you none. This was pretty liberal Language with the good Archbishop, and the rest of his Order. This Man, no question, learnt his Lesson from *Thomas Cartwright*, and his Brethren, who in despite of the Hierarchy, now begun commonly to stile them *Popes*, and the Archbishops of *Canterbury*, *Popes of Lambeth*.

But what became of their Book of Articles, that they had been so industriously hammering, and their Bill of Rites and Ceremonies? The Queen was highly displeased with these Attempts of Laymen in Matters of Religion, and particularly with *Wentworth*. For but Two Days after, (viz. the 22d of *May*) the Speaker declared from the Queen to the House, 'That her Pleasure was, that from henceforth no Bills concerning Religion should be preferred or read in the House, unless the same were considered and liked by the Clergy [meaning her Bishops alone in Commission, or whole Convocation.] And further, that her Pleasure was to see the Two last Bills read in the House touching Rites and Ceremonies. Whereupon it was ordered by the House, that the same Bills should be delivered unto her, by the Privy Council that were in the House, or by any Four of them. And they were delivered accordingly with all Respect and Submission to her, as appears.

For upon this, the very next Day, being *May* the 23d, Mr. Treasurer reported to the House the Delivery of the Two Bills to her Majesty, together with the humble Request of the House, which was to beseech her Highness not to conceive evil Opinion of their House, in case she liked not of the said Bills, or of the Parties that preferred them. And he declared further, that she seemed utterly to dislike of the first Bill, and of him that brought the same into the House. And further, That her express Will and Pleasure was, that no Preacher or Minister should be impeached, or indicted, or otherwise molested, or troubled, as the Preamble of the said Bill did import: And added these Words, (to sweeten

sweeten all the rest) 'That she would, as Defender of the Faith, Aid and Maintain all good Protestants, to the discouraging of all Papists. Which the Queen said for this End undoubtedly, not only to keep the Supreme Authority in Spirituals in her own Hand, but to meet with the pretended Grievances prefaced in their Bill concerning Preachers unjustly molested, and of too much Favour shewn to Papists. But that we may see how this Matter ended;

In the next Session of Parliament, which by divers Prorogations, till Three Years after, (as it seems, on purpose, by length of time to cool these Heats) this restless Party could not forbear; but as soon as they came together, the same Mr. *Wentworth*, in a long Speech (set down in *D'Ew's Journal*) repeated these Transactions in this Session. And that with so much bitter and unjust Reflections upon our Archbishop, and the rest of the Bishops, and bold, indecent Accusations of the Queen her self, for her Message to the House before-mentioned, (*viz.* That they should not deal in Matters of Religion, but first receive them from her Bishops) that the House stopt him before he had done, and then sequestred him, and committed him to the Serjeant's Ward: And afterwards, being examined concerning his said Speech by a Committee of the House in the *Star-Chamber*, was adjudged to close Imprisonment in the *Tower*.

The State of the Church and Religion at this time was but low and sadly neglected, occasioned in a great Measure by these unhappy Controversies about the Churches Government, and other external Matters in Religion: Which so employed the Thoughts and Zeal of both Clergy and Laity, that the better and more substantial Parts of it were very little regarded. The Church-men heaped up many Benefices upon themselves, and resided upon none, neglecting their Cures; many of them alienated their Lands, made unreasonable Leases, and Wastes of their Woods, granted Reversions and Advowsons to their Wives and Children, or to others for their Use. Churches ran greatly into Dilapidations and Decays; and were kept nasty, and filthy, and Undecent, for God's Worship. Among the Laity there was little Devotion. The Lord's Day greatly profaned, and little observed. The Common Prayers not frequented. Some lived without any Service of God at all. Many were mere Heathens and Atheists. The Queen's own Court an Harbour for *Epicures* and *Atheists*, and a kind of lawless Place, because it stood in no Parish. Which Things made good Men fear some sad Judgments impending over the Nation. This exercised the Thoughts of the good Lord *Burghley*, (the Archbishop's Friend and Confident) and put him upon considering seriously with himself about some effectual Remedies for these publick Evils, now against the sitting of the Parliament. In order to which at *Reding*, in the Month of *September*, being then with the Queen in her Progress, while others were upon their Pleasures, he drew out a Draught for Reformation; bearing this Title, as I have transcribed it from his own MS. *verbatim*;

Things needful to be considered, how to be ordered.

" THE Government of the Church of *England*, to be directed not only in more Uniformity, according to the Laws and Ordres stablished, but also in more Reverence and Devotion. For which Purpose these, and like Abuses wold be reformed in this sort followyng:

" I. The Churches wold be replenished with the proper Parsons and Vicars: And all Pluralitees resumed by general Ordre. And Commissioners to be appointed to examyne the Necessite of any Dispensation. Wherein, for Ordre sake, the Archbishop's wold be in Commission in their severall Provynces.

" II. The Churches also wold be both repared in ther Decays, and ordred to be kept more clenly and reverently for Dyvyne Prayer.

" III. The Statut for resort to Common Prayers, wold be by some better Ordre executed, and the Imperfections therein amended. So as none shuld lyve as they doo, without any manner of Servyce of God. Which hath bred so many Heathen Atheists to the Dishonor of God, and to the Daunger of the Realm. In this Point ther is better regard to be gyven to the Quen's Maje-

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D'Ew's Jour.
p. 236.The ill State
of Religion
and the
Church at
this time.The Lord
Treasurer's
Draught for
Reformation
of the Church

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“ sty's own Howshold; which is now a Coverture for no small Nombre of Epi-
cures and Atheists. Because the Court is not comprehended within a Parish,
“ but seemeth to be a lawless Place.

“ IV. The Days of *Sondays* wold be both by Ordre and Example more strayght-
ly kept.

“ V. The whole Clergy wold be restrayned from Alienation of their Lands,
“ and from unresonable Lessees, Wastes of Woods, and Grants of Reversions,
“ and Advowsons, to any Persons; and namely to their Wives and Children, or
“ to others for their Use. An Inquisition wold be made in the Register Books,
“ what Nombre of Graunts have bene made within these five or six Years, to the
“ Disherison of the Church; and a Resumption wold be made therof by Parle-
ment.

His Memo-
rial.

Likewise in the next Month, being still at *Reding*, this wise and pensive States-
man drew out a *Memorial* of certain Things necessary to be better ordered.
Whereof the first and second Paragraph concerned the State of the Church and
Religion. Which ran to this Tenor:

A good Vi-
sitation for
this. *Burgh-*
ley's Hand.

“ The Bishops and Clergy to be reformed, for their Wastes of their Patrimonies,
“ the Negligence of Teachyng, and the Abuse of Pluralitees, and Non-Residence
“ by unnecessary Dispensations. The Decays of Churches, Chancels and Chapels,
“ ordeined for Dyvyn Service, to be repayred. The lack of Parsons, Vicars,
“ Curats, in sondry Places.

“ The obstinate Contemners of Religion, to be punished according to the
“ Laws of the Realm.

The Parlia-
ment high-
ly disgusted
with the Q.
of Scots.

What the Parliament did this Year in Point of Religion, I have already brief-
ly related: I shall now only touch the great Disgust they had against *Mary*,
Queen of Scots, now detained in *England*; the Papiests by their late Persecutions
in *France*, and Plots in *England*, having made both themselves Odious and For-
midable to this Nation, and Her the Head of that Faction here. So that they talked
in the House of little less than her Death. But Queen *Elizabeth* would not hear
of any such Dealing to be used towards her. To this prupose wrote *Parkhurst*,
Bishop of *Norwich*, to *Bullinger* at *Zurick*; ‘How the Queen of Scots was in
‘ much Fear. And well she might, said he, for had not the great Clemency of
‘ the Queen interposed, *Actum de ea fuisset*. He added, ‘What will become of
‘ her the next Parliament, it is uncertain. Sure it is, she had very few Friends
‘ among them. And what wonder since she gaped for our Kingdom; *Et cum*
tot tantisque flagitiis sit conspurcata & pæne cooperta, i. e. And since she hath been so
stained, and in a manner overwhelmed with so many, and so great Abomina-
tions.

What was
done in the
Convention.

But in the Convocation that began now, *May* the 9th, the Settlement of Reli-
gion and Regulation of Matters amiss in the Church, seemed very earnestly to
be intended and set about, according to the abovementioned Memorial of *Things*
needful to be considered, and reformed. The Archbishop came that Day in Person
from *Lambeth*, landing at *Paul's Wharfe*, and so to *St. Paul's*; and there made an
excellent Speech in *Latin* to that purpose: To which I refer the Reader in the
Appendix. The Substance and Contents of what he said were in *English* as fol-
lows; And the Archbishop in great Gravity thus began:

Numb.
LXXXI.

The Archbi-
shop's Speech
to the Synod.

‘ T H A T there was none doubted, but that this Synod by him called toge-
ther, by Vertue of the Queen's Command, and in which they now
‘ were met, was meant for some wholesome End and Purpose to the Church of
‘ Christ. That they had happily begun this Assembly, first with Prayer to the
‘ Divine Majesty, and then with a fruitful and learned Exhortation delivered to
‘ them by a Reverend Man. And that it, being entred upon and sanctified after
‘ that manner with Prayer and the Word of God, was likely to produce a joy-
‘ ful Conclusion to their Labours and Endeavours. That however others vari-
‘ ously exprest their Zeal and Desire in propagating and preserving Christian Re-
‘ ligion, they of that Synod, remembering their Order and Dignity, ought to
‘ excel

excel not only in Zeal and Watchfulness; but if need were, even with the Loss of their good Names, their Estates, and their very Lives. That for this they were appointed by God, and warned by the Holy Spirit, to search into God's Truth, and to revele it to the People. And therein to imitate their Ancestors: Not only those, who in the late Times went before them, and with utmost Study sought for this Truth, and at last confirmed it with Holy Martyrdom; but those also who lived in the First and Apostolical Times; and these very ancient and written Monuments of Things done in this Island. Which although partly stifled by Antichrist, and partly obscured by long Desuetude; yet a great many of them, he said, had been preserved even to the present Age, and these our clearer Times; and which did sufficiently shew, that our Rites and Ordinances little differed from their Appointments and Decrees. And that those ancient Writings ought to be so much the dearer unto us, as they were our own, and written by our own Country-men here at home.

But in case the Divine Providence had not reserved them to us, but had permitted them to have utterly perished, and been withdrawn from humane Memory; yet, said he, the very Fountains of all Divine Knowledge still remained, kept by the Grace of the Holy Ghost in the *Hebrew and Greek Originals*. To which Fountains, though the Rivulets thence by so long Depravations were corrupted and soiled, we should have recourse to attain the sure Knowledge of the Divine Will. And so, he said, the Holy Martyr Cyprian writ, *That if we go back to the Head and Original of Divine Tradition, Humane Error will cease; and while we have respect to the Heavenly Mysteries whatsoever lay obscure in Clouds and Darkness, would appear by the Light of the Truth. And that God's Priests ought to adhere to his Precepts; that if in any thing they chanced to waver, or to stray from Truth, they might return to the Original; that is, what our Lord, the Gospel, and the Apostles, have delivered.* He added to this of St. Cyprian another Testimony of St. Basil the Great, to this Tenor, *That we should not think it just, that a Custom that obtained among any, should go for a Law and Rule of right Doctrine; but that the Scripture divinely inspired should be made by us the great Judge and Umpire. And that they had the Suffrage of Truth, with whomsoever were found Doctrines agreeable with the Word of God.* And from the Authority of these Holy Fathers, as our Archbishop went on, we were admonished, that as often as we wandered by humane Negligence and Blindness from the holy and pure Ways of God, we should again return into them. That the Holy Scriptures which bear Witness of him, should by us be searched: And that ancient Testimonies were to be looked into; from whence, St. Cyprian so avowing, *The Rise and Original of our Religion comes.* That if we firmly stuck to the Testimony of Holy and Divine Antiquity, we might be sure what the true Worship of God was, and secure wherein true Religion consisted, whatever Depravations have happened to the Monuments of humane Matters and Ordinances, consumed by the Teeth of Time. For these sacred Fountains, ever flowing, never to be violated, were continually Day and Night to be repaired unto; and that with the Waters flowing hence, our Pits or Wells were to be thorowly purged; which our Enemies the *Philistins*, by throwing Dirt into them, had defiled: That they might again be filled with these wholesome Fountains, whence we draw Life Eternal.

That this Argument furnished him with plenty of Matter, if he had been minded to insist thereupon; that is, to set before their Eyes, by what Witchescrafts Antichrist had deluded them, and had led them Captives, in gross and palpable Darkness, into his own Prisons. That it ought therefore to be Matter of infinite Joy to them, and Thankfulness to God, that those more than *Cymmerian* Darknnesses were dispelled; and that the unspeakable Brightness of his Truth at length shone upon them. He exhorted them with all their Strength to set about it, to resist stoutly the darksome Powers of the World and the Devil; and to defend and maintain the Truth of God's Word, so often opposed by their wicked and ungodly Adversaries. For from thence it was, that their Hope and Triumph (who embraced the Truth) would follow; and their Confusion be effected, who neither would nor could open their Eyes to contemplate the Brightness of the Light of the Gospel, their Hearts be-

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Dr. James
PrebendaryDr. William
ProctorMatters to
be done
in the
ChurchA
Bishop

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ing shut up in an affected and slothful Ignorance and Blindness. But he left this Matter of great Moment to those who had more convenient Place and larger Leisure, than he had in that short Time.

He came therefore to the Matter that related to the present Purpose, and which their awful Assembly and Appearance required. They knew, he said, that this Synod was divided into Two Companies, and they into Two Houses; the Upper and Lower. That they might therefore be unanimous in their Counsils and Deliberations in Ecclesiastical Causes, and avoid Strifes and Debates in all their Disceptations; some were appointed for this very purpose. And I, said he, for my Part, will Preside in this Upper House: That all that we say, answer and discourse together, may not be thwarted by Confusion, but done rightly and in order. In the same manner, they of the lower Council, he said, ought carefully to beware, that they admitted not of Contentions and Complaints, while they were arguing together of Things of such Weight and Moment: But that all things might be managed between them moderately and prudently.

That therefore, for the preventing of this, and that their Good might not be evil spoken of, he advised them to chuse some Person of singular Gravity, Piety, Prudence, and Learning, to be their Prolocutor for the whole Time of the Synod; who might temper the Debates, that they might not be spun out longer, or be handled more sharply and vehemently, than was convenient. And who also might declare their Desires to them, the Bishops, and likewise bring the Monitions of the Upper House to them of the Lower. That they had a great Number in their House to make their Choise out of; exhorting and admonishing them in the Lord, that with all speed convenient they would go together, and chuse some fit Person: And on *Wednesday* following present him to them. At which Time he should procede further in this Convocation-Business, according as Time and Place, and ancient Custom required. And so he made an End.

Dr. Young
preaches.

Dr. Young, one of the Residentiaries of *St. Paul's*, preached the Sermon before the Clergy now met; taking for his Text that in the *Revelations*, *Nam opera tua & Laborem & Patientiam novi, &c.*

Dr. Whitgift
Prolocutor.

Dr. Whitgift, Dean of *Lincoln*, and well known for his Writings, was now accordingly chosen Prolocutor, and presented by Dr. Perne, Dean of *Ely*, and Dr. Humfrey, Dean of *Gloucester*: This latter making a Speech. Being accepted and confirmed, the Bishop of *London*, Substitute for the Archbishop, (who then was ill at ease) called for the said Prolocutor and his Two Presenters, and bad them chuse to themselves in their House some learned, grave Men, and such as were of best Ability and Fitness; and they to consider and bethink themselves concerning what was requisite to be reformed in the Church; and then to cause it to be reduced into Writing; and the next Session to present it to the most Reverend Father, or his Substitute. Which looked like a fair Step towards the doing of much good. But by reason of frequent Prorogations and Continuations from Place to Place, and from Time to Time, stop was made of these good Intentions: Till the Queen's Writ, dated *July* the 1st, came forth, commanding a Prorogation. And so this Convocation was prorogued by Dr. Tale, unto *November* 2. following. And so from Time to Time till the Year 1575. These Matters required to be drawn up in order to a Reformation, (tho' they are not specified in the Extract of the Journal of this Synod, which I have seen) I make little doubt were those mentioned before in the Lord Treasurer's Draught for Reformation, as to the Substance of them.

Matters re-
quiring Re-
formation to
be drawn up
at this Synod.

A Protection
granted by
the Arch-
bishop.

It may be noted here, that during this Session of Convocation, the Archbishop granted a Protection to an Attendant of one of the Members, *viz.* the Dean of *Gloucester*, named *James Massam*, having taken an Oath before the Archbishop, that he did then wait upon him. The said Protection was directed to the Mayor and Bailiffs of the City of *Winchester*, 'Strictly commanding them, and every of them, that during the said Convocation they permit him to have free Liberty of going, waiting, and returning, without Arrest or Molestation; according to the Form of a Statute, 8 *Hen. 6. cap. 1.* wherein it was decreed and established

established, That the Servants and Family of such as were called to a Convocation by Vertue of the King's Writ, should enjoy the same Liberty in coming, waiting, and sitting, as the Noblemen and Commons of the Kingdom did, or were accustomed to do. The Form of this Protection (for Information) I have placed in the *Appendix*.

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C H A P. XX.

An Account of the Archbishop's New Edition of the Great BIBLE. The Archbishop's Prefaces. The Tables. The Translators, viz. the Bishops.

AND here under this Year, Seventy two, it must not be omitted to mention how much the *English Church* was beholden unto Archbishop *Parker* for the second Publication of a fair, well translated, large Church Bible; as it was to his Predecessor, Archbishop *Cranmer*, for the first. Great and long were the Pains and Study, that our Archbishop took therein. I will give some Account of it; viz. of that, printed in the Year 1572. which hath the Coat of Arms, and the two Capital Letters of his Name (viz. M. C.) in several Places of the Book; and which was the second time that this Bible by his means, in this Queen's Reign, was printed with Corrections and Amendments, and other Improvements, more than the former Editions; and this last more than that in the Year 1568. and (if I mistake not) of a larger Volume, for the Use of the Churches. This hath no other Title in the first Page, but THE HOLY BIBLE, with a fair Effigies cut in Copper of Queen ELIZABETH, on each side of whom are the Figures of Hope and Charity: And underneath her those Words of St. Paul, *Non me pudet Evangelii Christi. Virtus enim, &c.* Which Divine Sentence is supported with the *Lion Rampant* and *Dragon*. In the following Pages, there be, first, several *Prolegomena*, as a necessary previous Introduction into the more fruitful Reading, and distinct Knowledge of the Holy Book it self. The first bears this Title, *The Sum of the whole Scripture of the Books of the Old and New Testament*. The next Matter is a very excellent, and most useful Genealogical Table, very large, having before it the Archbishop's Coat of Arms, empaied with that of his Archbishoprick; to signify the said Table, as I conjecture to be of his doing. And it bears this Title: *This Table sets out to the Eye the Genealogy of Adam; so passing by the Patriarchs, Judges, Kings, Prophets, and Priests, and the Fathers of their time, continuing in lineal Descent to Christ our Saviour*. And it may serve as a brief Chronological and Scriptural History, from the beginning of the World to our Saviour's Birth, and from his Birth to his Resurrection. The third *Prolegomenon* bears this Title, and begins thus, *The whole Scripture of the Bible is divided into two Testaments, the Old Testament and the New. Which Book is of divers Natures, some Legal, some Historical, some Sapiential, some Prophetical. The Old teacheth by Figures and Ceremonies. The Law was given terribly in Lightning and Thundring, to induce the People to observance thereof by fear. The New Testament came in more gloriously, with the gentle Name of the Gospel and good Tidings; to induce Men to observe it by Love*. And then he enlargeth upon the particular Books of Scripture, according to the forementioned fourfold Distribution of them. Then follows an excellent Preface of this Archbishops writing before the Bible, which I have taken care to transcribe, and place in the *Appendix*, as I did that of *Cranmer* in his *Memorials*. After that succeeds the said *Cranmers* Preface, called his *Prologue*, before the Bible. Then you have A Description of the Year from the Creation of the World until this present Year 1572, drawn for the most part out of the holy Scripture, with Declaration of certain places, wherein is certain Difference of the reckoning of the Years. On the side whereof are divers of his

A new Edition of the Bible procured by the Archbishop;

His Prolegomena before the Old Testament;

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LXXXIII.

Marginal

A N N O 1572. **ginal Notes.** Then succeeds the Order of the Books of the Old Testament, and the New. Then Direction for the Lessons, and the Almanack. Then a fair Map of *Canaan* or the Holy Land, with the Lord *Burghley's* Coat of Arms engraven in it, as likewise it is in other Places of the Book, as being a great Encourager of the Work. The Bible hath all along many Learned Marginal References and Notes, for Explanation of the Difficulty of the Texts, or Observations of Matters remarkable. Which I make no doubt were done by the Bishops, but chiefly by the Archbishops.

Finally, there is a Preface of *St. Basil* the Great, Englished, before the Book of *Psalms*, and a suitable Sentence of *St. Austin*. Here stands the Picture of the Lord Treasurer *Burghly*, with the Book of *Psalms* in his Hand, as being his great Delight.

And before
the New.

Before the New Testament is a Description of the Holy Land, containing the places mentioned in the Four Evangelists, with other places about the Sea Coast. Wherein may be seen the Ways and Journeys of *Christ* and his Apostles, in *Judea*, *Samaria* and *Gallilee*. Together with the Names of the Places specified in this Map, with their Situation, by the Observation of Degrees, concerning their Longitude and Latitude. There is also the Archbishops Preface to this New Testament, as there was one to the Old. Which is also to be seen in the

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LXXXIV.
The Contents
of his Preface
to the Old
Testament.

Appendix. In that to the Old there be so many remarkable Passages, that it may not be amiss to draw into the Body of these Memorials the Contents thereof. And first from the Precept of *Christ* to *search the Scriptures*, he laboured to prove, "That Gods Intent was, that the Scripture should be read, not only of some particular Persons, as of more Rank, Eminency and Understanding than the rest [as was allowed under King *Henry VIII.*] but of all without Exception. In as much as it belongs unto us all, to be called unto eternal Life, and it was Gods will, that all should be saved. Then he goes forward to charge it as a great Fault to discourage or forbid the reading and studying of the Scripture, by secret slanderous Reproches of it, or by open Laws contracting the Liberty of the People from having it. And that it must be Antichrist, that giveth Precept or Counsil contrary to that which *Christ* gave, under what colour or pretence soever it is given. For little did they resemble *Christ's* Spirit, that wisht Ignorance to reign in us, that they might by our Ignorance reign the more frankly in our Consciences. They who take the Light from us, intend, that we should stumble in the Path of Perdition. They, who envy us the Bread of Life, mean to famish us, or instead thereof, with the Traditions and Doctrines of Men, to infect us. Then he proceeded to exhort the Reader to the perusing of the Holy Scriptures, and to employ himself therein all his Life. Advising him, that he should not suffer himself to be drawn from them by the Insinuations of the Adversaries, either upon Account of their pretended Obscurity, or their unsearchable hidden Mysteries, or the Strangeness or Homeliness of the Phrases: Saying, That *Christ* exhorted us the rather to search them, because of the Difficulty of them: And *St. Paul*, to have our Senses exercised in them. That we should impute it to our Dulness, and want of diligent searching into them, rather than to think the Scriptures be insuperable. Only, that we search with an humble Spirit, ask in continual Prayer, seek with Purity of Life, knock with perpetual Perseverance, and cry to the good Spirit of God. That the holy Table of the Scripture becomes, to some the Table of a Snare, and a Trap and a stumbling Block; how busy soever they search it; but it is to such, whose Conscience is Subject to Filthiness of Life. For all perverse Cogitations separate from God. That therefore we ought to search to find out the Truth, not to oppress it. To seek *Christ*, not as *Herod* did, under pretence of Worshiping him, to destroy him: Or, as *Pharises* searched the Scriptures, to disprove *Christ* and discredit him, not to follow him. That it was not enough to acknowledge the Scriptures, as the *Jews* did; who could Number every Verse, Word and Syllable, nay, Letter of the Bible; and who would not suffer any other Book to lay upon it, nor let it fall to the Ground, be at great Cost in the Binding it, and have it exquisitely Written. But they wanted true Faith, and Charity

" to

to their Neighbours, they stole, they were Adulterers, Slanderers and Back-biters. That the true scope of the Scripture, which every Reader should make his Aim, is to find *Christ* their Saviour, to cleave to his Salvation and Merits, to be brought to Repentance and Amendment, to raise their Faith to *Christ*; and so to think of him as the Scriptures testify of him. These be the principal Causes, why *Christ* did send the *Jews* to SEARCH the Scriptures.

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Then he descended to extol Gods Wisdome, and praise his Providence, for preserving this incomparable Treasure of the Church, and renewing it by special Miracle from Age to Age. First *Moses*, divinely inspired, wrote the Stony Tables, and the Law, being Forty Days in the Mount. After him God sent the Prophets. But Battle followed and all were slain; and Books were burnt up. Then he inspired *Esdra*s, to repair these Scriptures, who of his great Learning set them together again. After that he provided, that the LXX Interpreters should take them in Hand. And at the last came *Christ* himself. The Apostles received them; spread them throughout all Nations. *Christ*s Miracles and Wonders were writ. And the Apostles, they writ. That it must needs signify some great Thing, that God had such care to prescribe these Books; and not only so, but to maintain and defend them against the Malignity of the Devil and his Ministers, who always went about to destroy them. But notwithstanding, they have continued whole and perfect to this Day.

Next he went on to shew, how other Books of mortal wise Men, have perished in great Numbers. He particularized divers Libraries at *Alexandria*, at *Constantinople*, at *Rome*, and divers other Places. As of later times in the Abbies in sundry Ages. Besides private Mens Libraries. But since God preserved these Books of Scripture safe and sound, and that in their Native Languages, wherein they were first written, in that Ignorance that reigned in those Tongues, and contrary to the Mischances that befell all other Books, and maugre all the worldly Wits to extinguish them; we have cause reverently to embrace them, to study them, to search them, and to instruct our blind Natures out of them.

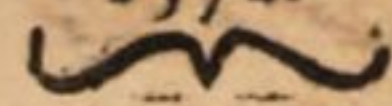
Then he proceeded to consider the Endeavours of evil Men, to destroy or stifle the Holy Scriptures; *Heathens* and *Romanists*. The latter from time to time barking at them, not in open sort condemning them, but more subtilly undermining them, under pretence that they were too hard to understand, and very perillous to translate; and that they could not be well translated. And so slandering the Translators. And yet themselves would not Translate them at all. In the Provincial Constitutions, it is inhibited under Excommunication to translate them, without the Ordinaries, or the Provincial Council allow it. The Subtilty whereof was utterly to suppress them: They meaning never to allow, or give Counsil to set them out. Unlike in this to the Fathers of the Primitive Church, who exhorted all Persons, Men and Women, to exercise themselves in the Scriptures. Unlike their Forefathers in this Realm, who in their Times translated whole Books of Scripture: As was to be seen at that Time, when the Archbishop wrote this his Preface; namely, such Books translated, some by Kings, some by Bishops, some by Abbots, and some by other devout godly Fathers. And that very many of them were extant: Which, for the Age of the Speech, and the Strangeness of the Character, were almost worn out of Knowledge. That among the *Saxons* the Four Gospels were read in the Church, every Sunday and Festival Day, by the ordinary Ministers in their Common Prayer. And this setting out these Books in the Vulgar Language, he attributed to the Impulse of the Holy Ghost, upon our Antient Fathers of the *English* Church, as *St. Peter* affirmed the Prophets had the Impulse of the Holy Ghost to speak out these Divine Testimonies.

The *Romanists* endeavour to suppress the Scriptures.

He goes on to produce several Authorities out of the Fathers, *Augustin*, *Hierom*, *Tertullian*, *Chrysostom*, *Basil*; shewing their Endeavours of advancing the Holy Books. And therefore (added he) let Men extol, as much as they will, Church Practises, Traditions and Customs, Decisions in Synods and Councils; and vaunt of

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“ the Presence of the Holy Ghost among them, yet we will be bold to say
 “ with St. Peter, we have, for our parts, a more stable Ground, the Propheti-
 “ cal Word of the Scripture. And we know that all Prophetical Scripture
 “ standeth not in any private Interpretation, or vain Names of several Churches,
 “ and Catholick and Universal Sees, of singular and willful Heads. Which
 “ will challenge by Custom all Decision to pertain to them only. And notwith-
 “ standing, their strange claimed Authority, we will proceed in the Reforma-
 “ tion begun, and doubt not of our Unity to *Christs* Catholick Church, and of
 “ the Uprightness of our Faith. As the *Spanish* Clergy, in the second Council
 “ of *Braccara*, assembled together by their Kings Commandment, trusted to their
 “ Faith and Unity. Which was before Popes were acknowledged to have that
 “ Authority they now claim.

“ Then he mentions the *Nicen* and *African* Decrees, forbidding Appeals to
 “ the Bishop of *Rome*; and for the ending of Controversies in the Provinces,
 “ where they were begun: Forbidding him to send his Clerks to meddle in other
 “ Provinces. That we may repose our selves in the Antiquity of the Christian
 “ Catholick Church of *England*. And then fetcheth out of the Laws of King
 “ *Edward*, how King *Lucius* sent to *Eleutherius* Bishop of *Rome*, requiring of him
 “ the Christian Religion; but that *Eleutherius* gave over that care to the King in
 “ in his Epistle; For that the King is Vicar of God, in his own Kingdom, as he writ, and
 “ for that he had received the Faith of Christ, and had both Testaments in his Kingdome;
 “ and to draw out of them his Laws, and by those Laws to govern his Realm; and not so much
 “ to desire the Roman or Emperors Laws, which had Defect in them. *Elian* and *Med-*
 “ *wine*, who were *Lucius* his Legates returning, became the former a Bishop,
 “ and the other a publick Teacher. At whose hand the King and all his Nobi-
 “ lity received Baptism. Which Story he collected from the *Archives* of the
 “ State of the Church of *Landaff*, out of the Life of *Dubritius*, and out of Cap-
 “ grave.

“ Therefore the only Surety to our Faith and Conscience is to stick to the
 “ Scriptures. For the Apostle said, *Whatsoever was written afore, was written for*
 “ *our Instruction, that thro' Patience and Comfort of Scripture, we might have hope.*
 “ We will have Patience with the vain Inventions of Men, who exalt them-
 “ selves above all that is God, while this Word of God is ROCK. We will take
 “ Comfort by the Scriptures, against the Maledictions of the Adversaries; doub-
 “ ting not to pertain to the elect Number of *Christs* Church, how far soever we
 “ be excommunicated out of the Synagogue of such, who suppose themselves the
 “ Universal Lords of all the World, and Lords of our Faith and Conscience:
 “ But it would be needless to commend unto the Reader this Cause, since the
 “ Godly Father Archbishop *Cranmer* did it so fully in his Learned Preface be-
 “ fore the Bible, which he set out.

“ After this he proceeds to give the Reason of this Edition: “ Namely, be-
 “ cause the Copies of the former were so wasted, that very many Churches
 “ wanted Bibles. This occasioned some well disposed Men to recognize it again
 “ in that Form it was then come out; with some further Diligence in the
 “ printing, and some more Light added partly in the Translation, and in the
 “ Order of the Text: Not condemning the former Translation, which was fol-
 “ lowed mostly of any other Translation, excepting the Original Text; with as
 “ little Variance, as was thought meet to such, who took Pains therein. Then
 “ he Apologizeth for any Fault or Error in the Translation from the Nature of
 “ Man subject to Error. But that the Reader might be assured nothing was done,
 “ either of Malice or wilful Meaning, in altering the Texts, putting in more or
 “ less to the same, on purpose to bring in any private Judgment. As some had
 “ been overbold to do, little regarding the Majesty of God's Scripture, to make
 “ it serve to their corrupt Errors. As *Hosius*, to prove his Doctrine of *Satis-*
 “ *faction*, turned the Word *Sanctificationem*, *Rom. 6.* into *Satisfactionem*. Then,
 “ he blames such as cryed out Tragically against any Error through humane
 “ Negligence, when they will not translate the Scriptures themselves at
 “ all; nor are like ever to purpose it. Whereas, where Error is not of Malice,
 “ but Simplicity, especially, in handling these Books, so profound in Sense,

“ fo

“ so passing natural Understanding, it is most reasonable not to be too severe. A N N O

“ Then he warns the Reader not to be offended with the Diversity of Translators, nor Ambiguity of Translations, quoting a Passage out of St. Austin concerning this. That they intended not to prejudice any Mens Judgment by this new Labour of the present Translation; nor professed this to be so absolute a Translation, as that hereafter no other might follow, which might see what was not yet understood. And so concludes with an excellent Passage out of Bishop Fisher, “ *That many Things of the Scripture are more clearly discussed and understood by the Wits of this present Age, then of the former. And there be many dark Places in the Gospel, which to Posterity, without doubt, shall be much more open. And that the Gospel was delivered for this Intent, to be utterly understood.*” Ending all with an Exhortation to implore the Holy Spirit of God to give us the Understanding of his Law, in the Words of David’s Odeonary Psalm, and in the Words of King Solomon, Sapi. IX. And this is the Sum of that Learned and Religious Preface, composed by our Archbishop.

Nor must it be omitted, that the Archbishop improved this Edition of the Bible, not only by many ornamental Cutts, and instructive Pictures, dispersed up and down the Book, but chiefly by divers useful Tables. As, I. A Table of Degrees of Kindred, which let Matrimony; and another of Degrees of Affinity and Alliance which let Matrimony. This is set at the 18th Chapter of *Leviticus*. II. A Table for the Understanding of the Histories of *Ezra*, *Nehemiah*, *Esther*, *Daniel*, and divers other places of Scripture, very dark, by reason of the Discord that is among Historiographers, and among the Expositors of the Holy Scripture, touching the successive Order of the Kings or Monarchies of *Babylon*, and of *Persia*; Of the Years that the said Monarchies lasted, from the Transmigration of the *Jews* under *Nebuchadnezzar*, until the Monarchy of the *Greeks*; and of the Confusion that is in the Names of the Kings of *Persia*. This Table stands before the Book of *Ezra*. III. There is a Third Table for the Knowledge of the State of *Judah*, from the beginning of the Monarchy of the *Greeks* (where the former Table ended) until the Death and Passion of our Lord. This Table is placed before the Books of the *Macchabees*. IV. A Fourth Table, placed before the New Testament, to make plain the Difficulty that is found in St. *Matthew*, and St. *Luke*, touching the Generation of Jesus Christ, the Son of *David*, and his right Successor in the Kingdom. Which Description beginneth at *David*, and no higher, because the Difficulty is only in his Posterity. V. Yet another Table is placed before the Epistle to the *Romans*. The Intent whereof is to shew the Order of Times, from the Death of Christ; being a *Synchronism* of the Years of the Reignes and Governments of the *Roman* Emperors, Presidents of *Judea*, and the *Herodian* Family, with the Years of Christ, and St. *Paul*, to his beheading at *Rome*, beginning with *Tiberius*, *Pilate* and *Herod*. And besides, this Bible is divided into Verses: Which seems to me to be the first Edition of the *English* Bible, so distinguished: Excepting perhaps that of *Geneva*.

The Method taken for the more exact Performance of this Work was this. Divers select Men of Learning and Ability, Bishops and others, were appointed for it. To whom were allotted distinct Portions of the Bible, to translate, and also to revise the former Translations; amounting to Fifteen Allotments at least. And at the end of each Portion, were set the first Letters of each Man’s Name in Capitals. As,

The first Allotment was the Five Books of *Moses*. At the end whereof stand these Capital Letters, *W. E.* for *William Exon*, I suppose.

The second Allotment contained *Joshua*, *Judges*, *Ruth*, and the two Books of *Samuel*. And at the end are set these Capitals, *R. M.* (tis likely) for *Richard Meneven*.

The third Allotment comprized the first and second Book of *Kings*, and the first and second of *Chronicles*. To which was subjoyned *E. W.* which seem to denote *Edwin Wigorn*.

The Fourth contained the Books of *Ezra*, *Nehemiah*, *Esther*, and *Job*, And that Portion was subscribed with the Letters, *A. P. C.* which might stand for *Andreas Peerfon, Cantuariensis*. One of Archbishop *Parker*’s Chaplains; a Prebendary of *Canterbury*, and his Almoner.

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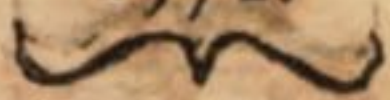
The

Useful Tables
in this Bible.Portions of
the Bible al-
lotted to sever-
al to trans-
late.

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The fifth Allotment was the Book of *Psalmes*, with the Letters *T. B.* which perhaps designed *Thomas Becon*, another Prebendary of *Canterbury*, and a great Writer against Popery.

The sixth took in the *Proverbs*. To which were the Capitals *A. P. C.* the *C.* standing at some distance for Distinction from the former *A. P. C. Quere.*

The seventh contained *Ecclesiastes*, and *Solomon's Song*. The Letters at the end were *A. P. E.* for *Andreas Pern Eliens.*

The eighth contained *Esay*, *Jeremiah*, and *Lamentations*: And had the Letters *R. W.* standing probably for *Robert Winton*.

The ninth Allotment was *Ezekiel* and *Daniel*: And at the end stood *T. C. L.* Might it not be *Thomas Cole* of *Lincolnshire*, and Brother to *William Cole*, President of *Corpus Christi*, *Oxon*, a *Lincolnshire* Man?

The tenth contained *Hosea*, *Joel*, *Amos*, to *Malachi* inclusive; and had the Letters *E. L.* for *Edmundus*, *London*.

The eleventh Portion was the two Books of *Esdras*, *Tobit*, *Judith*, and all the rest of the *Apocrypha*, with the Letters *J. N.* for *Johannes Norwicken.*

The twelfth was the four Evangelists, and the *Acts* of the Apostles, with the Letters *R. E.* for *Richardus Eliensis.*

The thirteenth was the Epistle to the *Romans*, with the Letters *R. E.* *Quere*, unless displaced for *E. R.* dignifying *Edmundus Roffensis.*

The fourteenth contained the first Epistle to the *Corinthians*. The Letters subjoined were *G. G.* importing probably *Gabriel Goodman*, who was Dean of *Westminster*.

The remaining Epistles and Books of the New Testament, have no Capital Letters at all set to them. The Archbishop's Province was not so much to translate, as to order, direct, overlook, examine and prepare, and finish all.

The Course
taken in this
Translation.

The Preface
to the Histo-
ry of France
Translated.

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LXXXV.

Stow concern-
ing this
Translation.

To all, let me add a Word or two of the careful Course that was taken in this Translation, besides what was said of it before. He employed divers Criticks in the *Hebrew* and *Greek* Languages, to peruse the old Translation, and to compare it diligently with the Original Text: And to compare likewise the *Geneva* Translation, together with other Translations also. One of those, upon whom the Task for the Examination of the New Testament was imposed, was *Laurence*, a Man in those Times of great Fame for his Knowledge in the *Greek* Language, (and who read *Greek* to the Lady *Cecyl*, afterwards *Baroness Burghly*, the Lord Treasurer's Lady; of whom the said *Laurence* testified, that she equalled, if not overmatched, any of the same Profession in that Language.) Whose way was to set down his own Emendations of the old Text under divers Heads. As namely, under these Words: *Not aptly translated: Words and Pieces of Sentences omitted: Words superfluous: The Sentence changed, and, Error in Doctrine: Moods and Tences changed: And, Places not well considered by Theodore Beza, and Erasmus.* The latter of whom, as it seemed, the old Translators, and the former, the *Geneva* Translators had followed. And I find this Bishop's Bible followeth exactly these Castigations of *Laurence*. The Original of his own Hand I have cast into the Appendix, as thinking it well worthy the preserving to Posterity: And to shew with what Exactness even this Translation of the Bible was managed.

And that our Church may see how chiefly beholden she is to the Archbishop for this Edition of the Sacred Scripture, I shall add what *Stow*, the best Historian in those Days, saith of him under the Year 1575, in which Year he died, *He thoroughly examined the English Translation of the Bible: Wherein he partly used the Help of his Brethren, Bishops, and other Doctors; and caused the same to be newly Printed in the largest Volume, for the Furniture of many Churches, then wanting them.*

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C H A P. XXI.

Concealers. The Archbishop laments their Spoiling of the Clergy. Sends to the Bishops for Information of their Doings. Solicits in Behalf of the poor Clergy. Is minded to repair and enlarge Bekeborn and Canterbury Palaces, with the Ruines of Ford. His Request of the Queen for that Purpose.

ABout the latter end of this Year, the Clergy were extremely pestred with a sort of Men called *Concealers*, of whom something was spoken above. These Men became so odious, and so unjust, and so oppressive, that, by the Lord Treasurer's Means, the Queen by Proclamation revoked her Commission, as was shewn before, and forced them to restore the Things they had wrongfully taken. But they stood upon their Justification, and laboured again to get their Commission renewed. And particularly one Sir *Richard Bagnal* did so, who was very severe, especially upon the Clergy. The Lord Treasurer, to stop this, and to make these unjust Men refund, sent his private Letters to our Archbishop, desiring of him some particular Information against these Men; who, as the said Lord writ, stood upon their Justification, and were importunate to be let loose again; the Archbishop, tho' his Dioces had not yet been troubled by them, took hold of this Phrase: Saying, "Indeed you term it rightly and aptly, *to be let loose again*: For there could not have been devised a more extream way to scourge the poor Clergy, then to set such loose to plague them. If it be true, as I hear, they be marvellous Visitors. They do that I fear, whereby her Majesty shall not be judged to do that which is *Regium aut Pium*. Alas! saith he, however the Faulters be justly plagued; howsoever the State despight the poor Ministers of the Gospel; yea, and good Preachers extreamly dealt withal; will this turn to Honour, after the Fruits, Tenths, Subsidies of late most liberally granted; after the Arrerages of Tenths, of Subsidies, from King *Henry's* Days, required and extorted: And some of these Sums and Arrerages twice and thrice discharged: And now after all this, such Pastimes to be procured? I do not so much lament the Misery and Begging of the poor Priests, as I do most heartily bewaile to see this manner of handling under her Majesty's merciful Governance, whom I desire of all other to be graciously reported. But as I have done, I keep in my Contemplations. God send us all of his Favour, *ut in fine sit honorificum*. And so he told the Lord Treasurer, that at his Leisure he might Fortune to write what he heard concerning the Abuses of these *Concealers*: If at the last way were meant such Stay and Redress: By which Words may be gathered his doubt of it.

The Archbishop, to be sure, was not wanting to do as the Treasurer had suggested, to furnish him with Instances of the unrighteous and rigorous Vexations of these *Concealers* towards the poor Clergy. And so I find the Archbishop, in a Letter wrote in *November* to the Bishop of *Norwich*, gave him this Instruction; "If your Lordship or your Chancellor would make a Collection, [*viz.* in Writing,] for such Extremities as late have been exercised upon the Clergy by certain extraordinary Visitors, it would do very well. And I pray you so to do. And the like Intimations seemed to be made to every Bishop for his Dioces.

The Lord Treasurer wrote also to *Sandys*, Bishop of *London*, to give him what Knowledge he had of *Bagnal's* Doings, and to enquire into his Proceedings. Whereupon he desired the Lord Treasurer to let him know unto what Diocesses *Bagnal's* Commission did extend: And he would write unto the respective Bishops; who would be best able to certify, how the case stood. And that he had taken Order, that his Lordship should know what Disorders had fallen out in his Dioces,

The Clergy
oppressed by
Concealers.

The Archb-
shop inter-
cedes for the
Clergy, De-
cember 25.

Informations
to be sent in
against the
Concealers.

The Bishop
of London sent
to; to inform
against these
Concealers.

A N N O 1572. Dioces, with convenient Speed: And had writ to the Bishops of *Winchester* and *Ely* in that Behalf.

The Archbi-
shop solicits
anew against
a *Melius inqui-*
rendum.
But in *April* following a hot Report went abroad, that this *Bagnal*, and some others like him, should have a new Commission for a *Melius inquirendum*: to wrack a fresh the poor Clergy. This coming to the careful Archbishop's Ears, he gave a short, but passionate hint of it to his Friend, the Lord Treasurer: "The Fame goes, that some *Baynol*, or some ——— [concealing the Name, but meaning *Leicester*, I believe] shall by Commission search for a *Melius inquirendum*. I can say no more, but *Deus misereatur nostri*. *Est modus in rebus*: By which short Expressions, insinuating the miserable Estate of the Clergy: And that they had been sufficiently oppressed already, without proceeding to more Oppressions of them.

And again
two Years af-
ter.
But by the good Archbishop's Solicitations with a good Man, viz. the Lord Treasurer, and of great Sway at the Court, this Matter was still kept off, till the latter end of the Year 1574. When there was a Parliament suddenly to come together: And then a great Talk was of terrible things to be contrived against the Clergy; and especially for a *Melius inquirendum*. Whereupon he again seeks to the Treasurer, saying, "He trusted the Queen's Highness meant not so to be induced to win a little Encrease of Revenue, not so loose in the end ten times more. *Quod satis est sufficit*. Adding, what a Scarcity there was of able Clergy Men: And therefore rather to be encouraged then depressed. Take away, said he, a few of the Clergy, namely, those which were especially appointed to preach before her Highness, and I take the rest to be but a simple sort. And that some of the Clergy had need to be made much of, to beat out of the Commons Heads, that which is beat in.

The Vexati-
on of Con-
celements
lasted all the
Queen's
Reign.
But the Gain that came in by this Devise of Concelements, was the Cause that such kind of Oppressors were never wanting throughout this Queen's Days, to sollicite the Court for these Commissions. For I find even in the latter end of her Reign, the Church Men, and especially the new Foundations of Cathedral and Collegiate Churches, were cruelly vexed with them. And they went so far, as to procure many of the Possessions of these Churches, as Concelements, and that for very Trifles. Whereby the Revenues thereof were wasted and spent; contrary, undoubtedly, to the noble Intentions of the Royal Founders, *Henry VIII.* *Edward VI.* and Queen *Elizabeth* her self. Upon which at length, the Deans and Canons presented the Lord Treasurer with a Petition of Complaint: Which he favourably accepted: for he never liked these Practises, and had a favour for these Foundations. He also with Archbishop *Whitgift*, spake to the Queen in their Behalf. Which he did so heartily, that the said Archbishop thought it convenient to acquaint the Deans and Prebendaries therewith. For which, in a Letter signed by many of their Hands, they thanked him; and desired withal, that at a Parliament then sitting, he would procure this Evil to be remedied by an Act, to confirm the Grants formerly made them by the Queen and her Royal Ancesters. This Letter wrote from their Convocation House, may be read in the *Appendix*.

Numb.
LXXXVI.
The Archbi-
shop minded
to enlarge his
House at *Be-*
kesborn.
Lamb. Peram-
bul. p. 284.
third Edit.
There belonged antiently to this great Archbishoprick, many noble Seats, and they of a first and second Rank. Of the former sort, were these Palaces following: That at *Canterbury*, that at *Oxford*, at *Knol*, at *Croydon*, and *Lambeth*. Of the latter, were the Country and Manor Houses at *Ford*, at *Charte*, *Charing*, *Charteham*, *Tenham*, *Wingham*, *Bekesborn*, and elsewhere. But before this Archbishop's time, they were almost all past away from the See. His Predecessor *Cranmer* used to be much at *Ford*, towards the latter end especially of King *Edward*: Which was one of the oldest Seats of the Archbishops of *Canterbury*; a Magnificent Mansion, as *Philpot* calls it; given by *Ethelbert* King of *Kent*, who granted also the whole Parish, called *Chistlet*, wherein *Ford* standeth, unto the said See. It had a certain proportion of Land impaled round it, in form of a Park, as if they had judged it meet thereby to justify the first Donation. But *Bekesborn*, a far less House, but more healthfully and conveniently situated, pleased Archbishop *Parker* better. It was a small, yet an elegant House, very commodious for the Archbishop's Retirement and Recess, and the River brought so convenient

convenient about it, that the Trouts, the principal Fish there, are plentifully useful to it. But our Archbishop found *Bekesborn* too strait for him. *Ford* was larger, as he wrote to the Lord Treasurer, but very inconvenient, being an old decayed, wastful, unwholsome, and desolate House. To that case, it seems, it was come in his time. He therefore was minded to enlarge his House at *Bekesborn*, with the Materials of the former. This Enlargement he thought needful and requisite, as well for the Foreigne Friends, as for the Foreigne Enemies. *Ford* was in such a corner, and the Soil such, as he thought no Man would have any delight to Dwell there, if he had any other Place nigher the Church. He would also, with the Ruins of that, have repaired his Palace at *Canterbury*, and supplied it with some better Lodging. This, he said, he thought honest, and yet would leave Houses enough at *Ford*, to such as should have the oversight of his Grounds there.

Now, for the compassing this, it was convenient he should have the Queens Consent. For this, he made use of the Lord Treasurer; intreating him to wait his opportunity to move her Highness in this Suite: That he might make a Deed of Gift of it to her; and then that she might grant it again to him, and to his Successors. Not meaning, as he professed, one Penny of Advantage to himself, but to the Commodity of the See, if it should stand in any tolerable State. This was propounded in *March*. But he had it in his Mind the *December* before. But was discouraged from making the Sute, the Queen having denied him in some things before: No question occasioned by some of his back Friends at Court. "He had thought, as he told the Lord Treasurer, in that Month, to have uttered a small Sute, that should not have been in Honour hurtful to her Majesty, nor to her Purse chargeable; but that he was so unlucky and unfortunate to win any thing for himself, or his Friends. Which made him resolve hereafter, to crave little, as he had not used much Importunity, he said, in a dozen Years before: Altho' most of his Predecessors had things of more importance granted them by the Princes Favour in their time. But he would hold himself within his Bounds, and take the Times as they were; and would yet do his Duty in Conscience, and serve to his uttermost Power, till the Day of his Dissolution. And so he waved wholly the mention what his Request was at this time.

But his Request, when he afterwards discovered it, seemed to find a favourable Admission. For I find in *April* following, the Writings were drawn concerning the Translation of *Ford* House, and sent to the Lord Treasurer for his Approbation. But there they stuck till the latter end of the Year, and how long after, I cannot tell. For in the Month of *November*, he put his Lordship in mind again of this Business; telling him, that if his Lordship would comfort him with her Majesties Grant, he would yet assay to amend *Bekesborn* Building. And in the same Month, he again told him, That if he knew her Majesties Contentation, he would prepare towards the Reparation of *Bekesborn*; "Meaning to do, as he said, while he lived, as tho' he should live ever: And yet he trusted, being ready in all the Storms of the World, to depose his Tabernacle to morrow. Doubting not but his Lordship was so framed for both: *Per bonam famam & infamiam, per convitia & laudes*, to go forward in his Vocation, as God had placed him. But the Reason of the Delay of this Business, was, I suppose, occasioned, partly by the Queens going her Progress this Summer; and so not at leisure to be spoken to about lesser Business; and partly by the Opposition of some of his Court-Enemies. This in fine came to nothing. *Ford* House stood till of late Years it was pulled down by Sequestrators. And the Archbishop finished *Bekesborn* this Year, tho' not with that Largeness and Magnificence his good Heart intended.

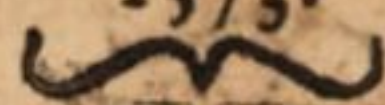
A N N O
1572.
Philpot's Villare
Cantian.

In order to
which, de-
sires the
Queens Grant
of his old
House at *Ford*.

His Request
delayed.
Apr. 27. 1573.

A N N O

1573.



C H A P. XXII.

The Archbishop Liberal, but represented otherwise. Relieves the French Protestants; And Citolinus, an Italian; And two Irish Bishops. Bishop Malachias false. The Archbishop's Pains with Stourton, a young Popish Lord. His Compliance.

He clears himself from the charge of Covetousness.

ABOUT this time there were in *England* many Foreigners, who had fled hither out of their own Countries for the Profession of the Gospel. And among these, many Persons of Quality that fled from *France* upon the Massacre: As Count *Montgomery*, the *Vidame* of *Chartres*; and divers Ministers of *France*, and some *Italians*, and some *Irish*. All these it was expected, the Church Men should be burdened with the Relief of; and particularly the Archbishop. And because they wanted at this time those Supplies, that were sufficient for their Subsistence, the Blame was presently laid upon him. And the Lord Treasurer sent a sharp Message by Dr. *Wilson*, Master of *St. Katharines*, and after Secretary of State, to our Prelate, in behalf of some of these Strangers: Urging him, be-like, as though he had been negligent in his Care of them, and that Hospitality and Charity was especially required of such as were preferred to Ecclesiastical Dignities. And indeed it was this good Man's Fortune, as it used to happen to all others of that Function, to be charged with Covetousness, and of not living suitably to their great Incomes. Concerning this latter, he sent Word to the Treasurer, 'That if he knew the truth of his Abilities, he should see that he did as much as he could. He was, he said, no Gatherer, nor would be, whatsoever they prated abroad. He professed, before God, he lyed not, that he was compelled to borrow every half Year before his Money came in, for his own Expenses. And excepting a little Money he had to bury him, he had no Superfluity.

His Compassion to Strangers, Exiles for Religion;

And as to the other Charge, as though he were not so diligent in relieving these Strangers, at which his Lordship was so offended, he told him, 'That it was for want of Information: For that he was not slack to his uttermost Ability, to provide for Strangers; *Whose State I always pitied*, said he, *Deus novit*. And as for Count *Montgomery*, and those Ministers of *France* exiled, he had not only procured, by Collections, a great Portion for them, but also gave them of his own Purse, a large and an honest Portion among them. Which, he said, he had not yet much blazed, nor intended to do. Let other Men delight in their *Gloria Patri*. Meaning this of some others, that got the Report of their Charities to be noised abroad, and to come to the Knowledge of the Court. And because his was not so publick, there were some that thought he had not contributed at all, or very sparingly. He added, that what he did, he would do quietly.

To Alexander Citolinus, an Italian.

And to be more particular, our Archbishop was a good Friend and Benefactor to *Alexander Citolinus*, an *Italian*, recommended to him by the Lord Treasurer. He was a Person of great Integrity and Learning, and of as great Modesty. In his own Country he was possessed of a plentiful Estate. But by reason of the Cruelty of Papists, he was forced to go into Exile, leaving his Wife and Children; and indured all with such a Patience as moved Pity. He came first to *Strasburg*, where *Sturmius* kindly entertained him, and highly valued him. And the more, because he well perceived his great Abilities and Advancement in good Learning, by a MS which he had writ in *Italian*, intituled, *Septem dierum Sermones*. A Work, it seems, of very great Learning and Knowledge. It was not brought to a Conclusion, but was only a kind of *Skeleton*, or *Specimen*, of a more large intended Treatise. A Work it was to be of that comprehensive Nature

A learned Book of his.

Nature, that he should need a great many leisure Months, and the Assistance of other Scholars, to bring it to Perfection. These things considered, *Sturmius* thought it best for him to go over into *England*, where he might peaceably and securely follow his Studies, and be encouraged by the Favour and Gratuities of great Men, and have the Aid of Persons of Learning. This made *Sturmius*, Anno 1565, send him over with very earnest Letters of Recommendation, not only to Sir *Anthony Cook*, and Sir *William Cecyl*, and Mr. *John Hales*, but to the Queen herself. He wrote to Sir *Anthony*, that it grieved him, that he wanted Money to retain *Citolinus* with him, that by their mutual Labour and Industry, they might finish that Work; entreating him to recommend him to his Son in Law, Sir *William Cecyl*, and to the Queen. To whom he recommended him, not only for his Religion and Integrity, but chiefly for his Book. The Subject of it was to shew the way to attain to the highest top of Wisdom: *In arcem Sapientiae certat via & ratione ascendere. In qua* (as the said *Sturmius* writes to the Queen) *quicquid in universa natura est, totum illud sit locis notatum, generibus partitum, formis distinctum, idque plenum atque congestum rebus & sententijs, earumque verbis & formulis. Usque adeo ut quicquid cogitanti in mentem venire possit, illius queat ad locum decurrere, & uno aspectu intueri quaecumque de eo vel cogitatione comprehendere vel scripto notari, vel oratione exprimi debeat. Usque adeo ab uno solo initio mens hominis per omnem rerum naturam ad unum quoddam extremum indagando & perlustrando potest decurrere.* This Method he told her Majesty, *Citolinus* held or understood, and in his Discourses of the Seven Days, did clearly shew. And so commended his Work to the Queens Liberality. He wrote to Sir *Anthony Cook*, that whereas he had been labouring to compose his *Αναλυτική*, (which I think was his Book *De inventione*;) which all Men had now for many a Year expected from him, and which he had been studying for Thirty Years, this *Citolinus* seemed perfectly to have attained to. To Mr. *Hales* he wrote, that he would fain have detained this *Italian* with him for Two Years; in which space he reckoned his Work would be finished: That we might do something, saith he, profitable to Posterity, not only to the rendring Learning more perfect, but more easy too. What the issue of this Book was, or whither ever it came to Perfection, I know not; but I find the Man here in *England* again in the Year 1568. And to the Year 1573, he remained not so well provided for as he ought. Only he still had the Favour of very great and good Men; particularly the Earl of *Bedford*, and the Lord Treasurer: Who wrote Letters to our Archbishop in his behalf. Upon whose Letters the Archbishop retained him both friendly and gently, as he writ himself, and gave him also certain *French Crowns*. He received him at his own Board, and otherwhiles in his Hall, when he came. He offered him his Entertainment within his House, and to provide him with things necessary. But the Earl of *Bedford* and he refused it, as not convenient. He signified also to him, that the Queen might give him the next Advowson of a Prebend in the Church of *Canterbury*; and promised him his Diligence in the same. But the Lord Treasurer liked not that. He also wrote for him to certain of his Brethren, the Bishops, for some Prebend. And the Bishop of *Ely* had wrote him back, that he had sent up one to the Lord Treasurer for him. For the next Voydance also, the Archbishop was content, that he should have one of the Prebends, which he gave in *Canterbury*. All this the Archbishop writ to the Lord Treasurer, to satisfy him how cordially and diligently he had consulted for this *Italians* Benefit, which the said Lord seemed to charge him with Neglect in. And even while he was writing what was mentioned before, *Citolinus* came to Dinner, and dined in the Hall, not at the Archbishop's Board, he being then distempered, and keeping his Chamber. After Dinner, he sent him word of the Advowson of the Prebend the Bishop of *Ely* had granted him; and because the Archbishop was going into *Kent*, he offered to take him with them. But he refused to make any Answer, till he had consulted with the Lord Treasurer, and the Earl of *Bedford*. This happened in *April*.

There was an *Irish* Bishop also about this time, for whose relief, the Lord Treasurer wrote to the Bishop of *London*, to this purpose, That they, the Bishops, should take care for his Relief. This Letter the said Bishop shewed to our Archbishop. The Effect was, the Archbishop retained him at his Table, and gave him

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LXXXI

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And to two
Bishops.

A N N O 1573. him certain Crowns. He shewed his Favour likewise to another *Irish* Bishop, named *Malachias*, who had been long in Prison for being a Papist. This Man came to our Archbishop, and pretended that he was returned from Papistry; telling his Grace, That the Lord Treasurer favoured him, and was about to give him an *Irish* Archbishoprick; tho' when he was in Prison, to the Archbishop's Knowledge, he gave Popish Counsel to some of the said Archbishop's Servants, whom he had sent to visit him. When this *Irish* Man resorted to the Archbishop, he desired a Plurality, as he called it, meaning somewhat to hold with his Bishoprick; whence he received no Profit. The Archbishop told him, it should be a *Commendam*, that he must first sue for at the Queen's Hands, and he would give him his Fees, and so dismiss him, giving him an honest Piece of Gold, as he called it.

The Falseness of one of them.

And here, by the way, let me say a little more of this Bishop *Malachias*, surnamed *O Molana*. He was formerly Bishop of *Ardagh*, as he pretended. For the Suspicion our Archbishop seemed to have of him, was not without ground. There was an *Irish* Gentleman, named *Maurice O'Brien*, of *Magdalen College, Cambridge*, whom my Lord Treasurer seemed to have placed there for the breeding him up in the Protestant Principles, and got him afterwards made Bishop of *Killalow* in *Ireland*. This Person discovering the Falseness of *Malachias*, acquainted the Lord Treasurer therewith. Indeed, in the Month of *September*, the last Year past he had wrot in the behalf of this Man, then living poor in the *Marshalsea*. Of whom he then gave this Testimony to the said Lord, that he did detest unfainedly from his Heart the Antichrist of *Rome*, with all his Adherents; and had promised to write against the Pope. And he sent Two Letters of the said *Malachias* to the Treasurer, which contained his Protestations this way: So that he then hoped he would have been a profitable Member of *Christ's Church* hereafter. Yet, in the next Month the said *O'Brien*, having better Information of him, and understanding that he practised with the Pope to get the Bishoprick of *Killalow*, to which the said *O'Brien* was elected, conferred upon himself, he wrote now to the Lord Treasurer, "That *Malachias* was still an egregious Papist and Traytor, whom his Wickednesses had made famous; and that he had obtained a Bull from the Pope to obtain that Bishoprick, which the Queen had granted to him. That he fained himself a very sharp Adversary of the Popish Religion; but that he would be loath to see such an Office intrusted with him, whose Mind was not at all concerned, either for the Peace of that Commonwealth, or the Safety of that People. That oftentimes the hungry Fox pretendeth to be asleep; and so this Man labouring under the hunger of a Bishoprick, became a Professor of Truth. I put this Letter into the *Appendix*, not justifying the good *Latin* of it, nor the correct Spelling, but as serving to our History.

Numb. LXXXVII.

His Submission to the Privy Council.

Numb. LXXXVIII.

But the *February* following, I meet with a very solemn Submission and Protestation made by this *Irish* Man to the Queen's Privy Council. Wherein he repents of his former Life led in Popish Superstitions, submits himself to the Queen; and professed and swore upon the Sacred Gospels, that from that Hour to his Death he would bear her true Allegiance, that he would not be in any Council or Practice, wherein any thing was done prejudicial to the State or Crown; but that he would discover such Things, if he knew them. This Submission under his own Hand. I place also in the *Appendix*. He had subscribed also to the Articles of Religion.

In the Month following, I find him still in the *Marshalsea*, when (*March 10. 1572.*) he wrote a Letter to the Lord Treasurer, signifying, that he understood by the Bishop of *Killalow*, that his Lordship, and the rest of the Privy Council, received in good part his former Protestation. And then he again renewed his Promises, that he would faithfully perform, and make good what he had said; and that if more were in his Power, he would not be deficient. And therefore prayed Deliverance from that Prison: And it seems he soon after obtained his Liberty. For it was in the Month after, that he applied himself from the Lord Treasurer to our Archbishop, as was said above.

Stourton, a young Popish Lord, committed to the Archbishop's keeping.

In the beginning of this Year the Lord *Stourton*, a young Gentleman, whose Name was *John*, the eldest Son of that *Charles*, Lord *Stourton*, whom Queen *Mary* made an Example of Severity for a barbarous Murder, notwithstanding his being a zealous *Roman Catholick*, which he thought would have procured him a Pardon.

Pardon. This young Lord, by the Advice of his Instructor, one *Williams*, then in the *Marshalsea*, privately attempted to steal away beyond Sea, and to become a Fugitive; but by some Means, or secret Intelligence, was seized, the Queen being then very Jealous of her Subjects, especially Persons of Honour, going out of *England*, least they might, with the King of *Spain*, combine against her. He being taken, was put under strait Confinement; and the Queen's Majesty's high Displeasure was signified to him: But this Imprisonment was but short. The next care was to bring him off from the Prejudices of his Education, and to make him a good Subject to the Queen. And for that purpose he was committed to the Archbishop's keeping, in the Month of *April* at *Lambeth*. Where he sat with him at his Table, and enjoyed his Conversation. The Archbishop was instructed to deal with him, in order to the making him sensible of his Error in what he had done, and bringing him to be willing to come to Protestant Common Prayer and Sermon. Accordingly he and some of his Chaplains conferred with him, and entertained him with all Friendliness. In his Discourses with him he found he was of no Reading, but depended upon some of his old corrupt Instructions. The Archbishop laid before him his Unkindness to the Queen's Majesty, to steal away from her Governance in such sort, and charged him with unnatural Affection towards his Country, to withdraw his such Aid as he might do unto it: Telling him, that if her Majesty's Favour were not yet the more, he might be utterly undone. This Discourse of the Archbishop with him had this Effect, that it made him perceive his own Folly, and great Oversight, and promise, that hereafter he would be better advised, and take better heed. He feared much, that her Highness was in great Displeasure with him, and fain he would have Pardon, and desired much to hear some comfortable Words, that he might understand of her Highness Mercy and Clemency; howsoever his foolish Youth, as he said, had overseen it self. Some Comfort he gathered, because he was no longer kept in Prison, nor committed more hardly. The kind Archbishop promised him to write in his Favour.

He found him at first very stiff; inasmuch, as he could not hear of the disabling of his Religion, and of the Reasonableness of ours: Which the Archbishop told him was established by publick Authority, however some fond People, pretending the Love of it, go out of the Way. Nor could he persuade him to come to the daily Prayers in the Chapel with his Household. But some time after he relented, and seemed to be ready to hear and read, and thought in some Things otherwise than he had done. And *April* the 25th, the very Day wherein the Archbishop writ all this, beforementioned, unto the Lord Treasurer, concerning this Lord, he promised that he would come unto the Common Prayer both then and after. The Archbishop told the said Lord concerning him, that he had good Trust in his Nature, and that he thought it pity, *Linum fumigantem extinguere*. He saw *Honesty* in him, as he termed it; and gave this Instance of it; that when the Archbishop had charged him much, that his School-Master then in the *Marshalsea* had been his Instructor, upon whom he depended, he thought utterly to excuse him, and commended him, and sory he was that he should be hardly entreated for his Sake; as not guilty any more, than when he spake to his Tutor to go over with him, he agreed thereto. The Archbishop advised to use Mercy towards him: That as *Terence* said, *Pecuniam in Loco negligere, maximum interdum lucrum*; so he thought, *Summum jus non exigere, summum interdum lucrum*. As he thought her Majesty was altogether inclined that way, though in necessary Severity he doubted not her Majesty would do like a Prince. And so having acquainted the Lord Treasurer with his Case, he left it to him to order it, as he should think best; praying, that he might hear of some Information to instruct, or to comfort his Guest; or to hold him yet in some Suspence about all his Doubts. Two Days after he petitioned the Queen, that he might hear some favourable Message from her, and his Sure was reposed with his Uncle, the Earl of *Darby*; and that because he understood the Archbishop was going into *Kent*. Who had appointed a Gentleman to wait upon the said Lord *Stourton* in his Absence. Yet I find the Archbishop at his House at *Lambeth* the latter end of *July*, when he sent a Message to the Lord Treasurer to know how this his Guest should be used. So that all this

The Pains
the Archb-
shop took
with him.

A N N O

1573.

His Confor-
mity.

Summer he remained under the Archbishop's Roof at *Lambeth*. The Queen went her Progress this *Summer*. and so left this Lord under restraint, till her return Home. In *November*, the Lord Treasurer sent one Mr. *Arundel* to the Archbishop, with this Message, that he should send unto his Lordship some Commendations of the Lord *Securitan*. Whereupon the Archbishop wrote him Word, that he could testify of his coming to his Chapel with the rest of his Household, and that he gave Ear to the Lessons there read, and heard such Sermons as were made there. He saw him also modestly behaving himself, and orderly at the Table, according to his Degree so used by him; and prayed his Lordship to be good unto him for his further Liberty.

C H A P. XXIII.

Puritans taken up. Examined about Cartwrights Book, in several Enquiries. Some Expressions of Dering in his Lectures. The Councils Judgment upon these Men. The Archbishop of York to our Archbishop concerning them. The Archbishop constitutes Dr. Clerk Official of the Arches. Sends the Lord Treasurer the Book of Gervasius Tilburienſis; Lambard's Perambulation; and his own Antiquitates Britannicæ. His Account, and Reason in Writing thereof. Resolution to some Doubts about this Book. Joscelin's Assistance in it. His own Life omitted in his Book. Some Account thereof.

The Puritans
offer a Dis-
putation.

THE Prosecution of the Puritans went now vigorously forward, more than ever it had done, the Queen being resolved to Suppress them. For they had too openly depraved the Orders established by Law: Which gave the Queen great Offence. And they and their Friends had lately cried out much for a publick Disputation. The Bishop of *London* therefore, not being afraid of the Cause, and to satisfy the People, offered in Writing to the Lord Treasurer, and the Earl of *Leicester*, certain Names of such as he thought meet for the Dispute on both Sides. But the Lord Treasurer prudently answered, that it were not fit that her Majesty should call her established Laws into Question.

Examined a-
bout Cart-
wrights Book.

About this time, in the beginning of the Year, divers of the most eminent Men among them, were taken up, and brought before the Council, and before the Ecclesiastical Commission. And particularly, about *Cartwright's Book*, several were examined by the Council; namely *Dering*, *Wiborn*, *Johnson*, *Brown*, *Field*, *Wilcox*, *Sparrow* and *King*. Of these, *Johnson* was Chaplain to the Lord Keeper, and dwelt in *Middlesex*, near Mr. *Gresham*; and *J. Brown* was Chaplain to the Duchess of *Suffolk*. These Men were examined, as was said, about the Book, and other Matters, relating to the Reformation of this Church, boldly contradicted therein, under these Articles:

In Five Ar-
ticles.
MSS. G. Petyt,
Armig.

I. Whether it be lawful for a private Man, openly to disprove or condemn in Doctrine, that thing that is established by publick Authority, before he hath by humble Supplication, shewed the Error thereof to the said Authority: Expressing his Name and Hand to the same?

II. Whether the Book of Service be good and godly, every Tittle grounded on Holy Scripture?

III. Whether the Book of Articles, established by Parliament, be agreeable to God's Word, or not?

IV. Whether we must of Necessity, follow the Primitive Church in such things as be used or established, or not?

V. Whe-

V. Whether all Ministers in the Church of God, should be of equal Authority, as well concerning their Jurisdiction, as Administration of the Word and Sacraments. A N N O
1573.

Four one after another (I do but transcribe out of the MS) were called, viz. *Dering, Johnson, Wyborn, Brown*; Who all subscribed to the first Question, That it was not lawful. One then present said, They had all condemned Mr. *Cartwright's Book*. Four condemn *Cartwright's Book*.

Field and Wilcox were now Prisoners in *Newgate*, by Commandment from the High Commissioners; but were cherished by frequent Visits of divers Ministers and Preachers that resorted to them: Namely, (according to the Certificate given in of their Names by the Jaylor of *Newgate*,) *Wyborn, Cartwright, Dering, Humfrey*, (who is noted here to have denyed in certain Letters sent to them, that he would subscribe) *Lever, Crowley, Johnson, and Brown*, Dr. *Fowks* [*Fulk*] also visited them: And one *James Young* was a common Carrier of News for them, and their Visitors. Field and Wilcox in *Newgate*.

As for *Dering*, there were these Sayings produced to have been spoken by him, as some of his Assertions. "Mr. *Dering* said in his Lecture at *Paul's* upon *Tuesday* was Sevenight, the 3d of *April*, That Christ did descend into Hell only, by suffering the great Burthen of our Sins, hanging on the Cross. And that that Descending that the old Fathers do speak upon, that he should afterwards descend into Hell, is but a meer superstitious Error of the Fathers, and Papistry. Dering's Assertions in his Lecture. MSS. G. P. Armig.

"In his Lecture the fifth of this Month, he likewise affirmed the same; and also did say, That it was unlawful, and against the Law of Nature, that any Man should be suffered to hang on any Gallows after that he is dead.

"In the next Lecture, the 7th of this Month, he did say, That now a Days it was thought well enough for a good Minister, if he have a Gown, and a Cap and Tippet, though he do not preach. If he have a Gown and Tippet, he is an honest Man: If he have a Gown and Tippet, he is well learned, and hath no Fault, and that though he do never come at his Benefice.

"Item, At his Lecture he openly protested, that of right the Election of Ministers to Benefices or Cures, belongeth to the People, and of antient Writers is justified, that it ought to be so.

"Item, The 11th Day of *December*, 1572, he said, putting off his Cap, now I will Prophecy, that *Matthew Parker* shall be the last Archbishop of *Canterbury*: Or (as it is related in another MS) that he shall be the last Archbishop that shall sit in that Seat. *Accipio omen*, quoth *Cartwright*. The third Man said, That they should first rue it, with other opprobrious Words spoke at that time. MSS. Ceciliana.

The Issue of the Appearance and Examination of these Men, was this. The Council took Order, that *Dering* should not read his Lectures at *St. Pauls*; nor the other three, *Wyborn, Johnson, and Brown*, preach till further Order. It was then said to *Field and Wilcox*, that they should return again to their Lodging, but the Day following to *Newgate*. Whereof they, the Council, could not dispense, being so set down by Statute, except the Queen would Pardon them. Which if they could not obtain, they should be banished the Realm for disliking our Book of Religion. And after, it was said to *Sparrow and King*, that they should return to their Prisons: And if they would not agree to our Religion, they should be banished also. The Judgment pronounced by the Council on these Men.

How they got off, I know not, but I think they suffered no Infliction of Banishment, as was threatned them. For I find in *December*, *Grindal*, Archbishop of *York*, taking notice to the Archbishop of *Canterbury*, of some of them at *London*: As, that *Cartwright* was lodged in *Cheapside*, at Mr. *Martin's House*, the Goldsmith, (the same, I suppose, who was of the *Mint*, and afterwards Lord Maior of *London*) and that his Wife was the Stationer for all the first Impression of her Husband's Book. The same Archbishop of *York* told *Canterbury* in the same Letter, that Some of these Puritans enjoyed Dignities in the Church.

1573. **A N N O** that he liked not that *Wyburn* and *Johnson*, and some others of that Persuasion, should have Prebends and Benefices in the Church, who were such Enemies to it. Among them was one *Dr. Penny*, who was once a Preacher, but then was turned a Physician, and still enjoyed a good Prebend in *Paul's*. "They are content," said the Archbishop of *York*, to take the Livings of the *English Church*, "and yet affirm it to be no Church. *Beneficium datur propter Officium*. If they will do no Office, let them receive no Benefit. But let us leave this Argument a while, intending by and by, a little further in the Year, to return to it again.

Dr. Clerk Official in the Arches. Regist. Park.

May the 3d. the Officials place of the Court of the *Arches*, was granted by the Archbishop to *Bartholomew Clerk*, LL. D. of whom so much before. *Dr. Tale* had executed the Office before by Letters Commissionall from the Archbishop, being only granted him *Durante Beneplacito*. May the 3d. the Archbishop withdrew and revoked those Letters; and by Commission granted the Place to *Clerk*, a Gentleman of great Abilities, and of a stirring Nature, and a very excellent Scholar, and who had the last Year wrot well against *Sanders*: And whom the Archbishop made great use of this Year in his Visitation of his Cathedral Church. But as in *May*, the Archbishop for his Merits had preferred him to this Place, so the very next Month, the Queen, by the Instigation of some of the Archbishop's Enemies at Court, commanded him to remove the said *Clerk*, on pretence he was too young for the Place, tho' he were Six and thirty Years of Age, and he that had occupied that Office before him was not so old, when he came first into it: A large Account of which Matter, we have heard already.

Chap. 17.

The Archbishop sends certain MSS. to the Lord Treasurer.

viz.

Gervas. Tilberienfis;

In this Month of *May* did the Archbishop send to the Treasurer three Books, all favouring of that sort of Learning; that he was so well versed in, viz. Antiquity and old Story of his Native Country *England*; which the Treasurer also was not a little addicted to, and skilled in.

page 227.
Pakeman's Edit.

The First was a MS. of *Gervasius Tilberienfis*, sometime a Treasurer of the Exchequer. This falling into our Antiquarians hands, he caused to be copied, and sent to him, because he doubted, whether his Lordship had seen the Book or no, and thought it not unmeet for his Office, being in the highest and most honourable Trust in the Exchequer. This Author *Lambard* in his *Perambulation* alledging, called him a Learned Man, that flourished in the days of *Henry II.* and mentioned this Book, which he called his *Dialogue* of the Observations of the Exchequer. A Remarkable Passage whereof he upon Occasion repeated. Which was, "That till the Times of *Henry I.* Kings, used not to receive Money of "their Lands, but Victuals for the necessary Provision of their House. And "towards the Payment of the Soldiers Wages, and such like Charges. Money "was raised out of the Cities and Castles, in which Tillage and Husbandry was "not exercised. The *Historia Literaria* mentioneth two MSS. Copies of this Book of *Gervasius*, the one in the Exchequer Archives, and the other in *Caius* College in *Cambridge*. The former I suppose is that very Book that our Archbishop presented to the Lord Treasurer; who very probably left it in those Archives, as the properest Place for it. And the other in *Caius* College might be another Copy, or perhaps the Original, whence the Archbishop got that he sent to the Treasurer, transcribed.

Lambard's Perambulation of Kent; And

The second Book was a Description of the County of *Kent*, written and laboured by the aforesaid *William Lambard* of *Lincolns-Inn*, Esq; a Curious Antiquary. This Book in MS. the Author had sent to the Archbishop, to peruse, to correct and amend: And so to be under the reformation of some, whom he judged to be conversant in Histories: Not meaning to put it abroad, till it had suffered the Hammer of some of his Friends Judgments, (as the Archbishop wrot to the Treasurer,) and then at further Deliberation, peradventure to set it forth. Which Book, altho, as he suggested to the Treasurer, he had no Commission to communicate, yet he was willing to shew it him, because he thought his Lordship not unwilling in such Knowledge to be Partaker; and that he might correct and amend it, when his Leisure could serve him: Praying him, in the Mean Time to keep it to himself. By which hints we may collect the Value of that Book, which as it had a very learned Man for its Author, so it had the Perusals, Corrections and Additions of two other Men of Learning in Antiquity,

Antiquity; and they no less than an Archbishop of Canterbury and a Lord Treasurer of England. This Book came forth in Print in the Year 1576.

The last of those three Books, which, as before was said, he sent the Treasurer, was one of his own, printed the Year before, but as yet kept with him, without dispersing any or very few of them. This Book was the *Antiquitates Britannicæ*; bearing this Title, *De Antiquitate Britannicæ Ecclesiæ: & Privilegijs Ecclesiæ Cantuariensis; Cum Archiepiscopis ejusdem LXX. Historia.* And was printed by John Day, in the Year 1572. For, he said, he was not minded to suffer these Travels of his Abroad in this Quarellous and Envious World. And as Lambard had made the Archbishop the judge of his Work, before spoken of, so he made Lambard the Judge of this Labour of his. They were both of a Mind, "Using that Fore-sight to suppress their Labours in *nonum annum*, as Horace counselled, rather than to suffer an undigested and tumultuous Collection to be gazed on by many Folkes, as he signified unto the Lord Burghley. The reason of his employing himself in this Study, as he told the said Lord, was to make Compensation for his not preaching oftener: "For neither his Health nor Quiet would suffer him to be a common Preacher. Yet he thought it not unfit for him to be otherwise occupied in some Points of Religion. For his meaning was by that his *poor Collection*, as he modestly called it, (thus caused to be printed, and yet reserved to himself,) to note at what Time *Augustin*, his first Predecessor, came into England; What Religion he brought in with him, and How it continued; How it was fortified and encreased; as might by most of his Predecessors appear (as he could gather of such rare and written Authors, that came to his hands) untill the days of King Henry VIII. when the Religion began to grow better, and more agreeable to the Gospel.

The good Prelate was very modest, and fearful, that some Things, which he had digested in his Book, might be laid to his Charge, as Vanities. As that he had mentioned here the Names of the rest of his Fellow Bishops, that were first Consecrated in the beginning of Queen Elizabeths Reign. That he had also in this Book, which he sent to the Lord Treasurer, bound it costily, and laid in Colours the Arms of the Church of Canterbury, empaled with his own Paternal Coat. For which he makes this Apology, "That his Lordship might indeed note many Vanities in his doings, but he thought it not against his Profession, to express his own Times, and give some Testimony of his Fellow-brothers, of such of his Coat, as were in place in her Majesties Reign, and when himself was thus placed. And tho' his Lordship might rightly blame an ambitious Fancy in him, for setting out their Churches Arms in Colours, yet he told him, that he might, [if he pleased] relinquish the Leaf, and cast it into the Fire. And he had joined it but loose in the Book for that purpose, if he so thought it meet: And as he might, if it so liked him, (without great Grief to him, the Archbishop,) cast the whole Book the same way. This Book, he said, he had not given to four Men in the whole Realm: And peradventure, added he, it shall never come to light abroad, tho' some Men smelling of the printing it, were very desirous Cravers of the same. He was content to refer it wholly to his Judgment to stand or fall. For the present he purposed to keep it by him, while he lived, to add and mend as Occasion should serve him, or utterly to suppress it, and to burn it. And thus, as he told his Lordship, he made him privy to his Follies. And for that he had within his House, in Wages, Drawers [of Pictures] and Cutters [that is, Engravers,] Painters, Limners, Writers and Bookbinders, he was the bolder to take his Occasion thus *Equitare in arundine longa*. So spending his wasteful Time within his own Walls, till Almighty God should call him out of this Tabernacle.

This, that I have thus extracted out of his Graces own Letter (a Copy whereof will be seen in the Appendix) may give Resolution to some things, that have amused learned Men concerning that Book. As, whether he were the real Author, or rather his Secretary *Josselyn*. For here he makes it his own, and the Employment of his wasteful Hours.

A N N O

1573.

Antiquitates Britannicæ.

The Archbishop's Book, as it is called in his Book.

Up in Mar- the Parkers' Cantuariensis' Archbishop's and his own. p. 11. Editio 1572. ver.

The written and ready.

His Apology for his Book.

Variations observed in this Book.

Some doubts of his Book resolved. Numb. LXXXIX.

Indeed

A N N O

1573.

The Archbishops Life omitted in his Book.

The Archbishops Life omitted in his Book.

Ut in Mat-
thæi Parkeri
Cantuariensis
Archiepiscopi
vitâ inferius
dicemus. p. 312
Edit. Hano-
ver.

Tho' written and ready.

Numb: XC.

Variations observed in this Book.

Indeed *Joscelin* must not be denied to have had a great hand in the Collections, serving to the compiling of this History, taken by him out of our ancient Historians; many of which Collections I have seen in the *Cotton Library*, hastily and roughly written. As I make little doubt the Archbishop appointed other learned Men about him to make their Collections to the same End and Purpose. Who also might compose as well as collect their Shares and Portions, as well as *Joscelyn*. What we think of him we shall shew by and by. And secondly, how it came to pass that our Archbishop's own Life was not set forth with the other Sixty Nine Archbishops, his Predecessors; tho' it was promised in the Title Page, that the Book should account for all the Seventy Archbishops of *Canterbury*; whereof himself was the Seventieth; and when, in the Life of Archbishop *Warham*, the Life of MATTHEW is promised to be given the Reader in due Place. For where some Speech was there had concerning Bishop *Tonstal*, reference is made to the Life of Archbishop *Parker*, for something more to be said of him there. But in the said Book this Archbishops Life appeareth not. Which Omission must be resolved undoubtedly into the same Cause, viz. our Archbishops Modesty; resolving, (however, it were intended at first) to suppress his own History, at least, as long as he lived; and prudently concluding to prevent Occasion of any sinister Reflexions to be thereby made upon him.

For it is to be known, that our Archbishops Life was written in elegant Latin; and ready for the printing, under the Title of MATTHÆUS. And tho' it came not forth with the rest of the Lives in the foresaid Book, yet it got into the Press, afterwards, (and as it seems in the Archbishops Life-time, and with his Privy) and was printed as a distinct Tract, by it self in *Folio*, consisting of Twelve Leaves and an Half; the Number of the Pages set at the Bottom of each Leaf, where the Collational Letters usually stand. Those (and they very few) that were printed were kept carefully undispersed (I believe) in the Archbishops own Possession, till his Death: And then gotten, as a Treasure, into the hands of some curious Men, who added them to the End of the Life of his immediate Predecessor, Cardinal *Riginald Pole*. Probably *Joscelyn* was the Writer, but the Archbishop himself took the Review, corrected, augmented, and perfected it. For I observe, wheresoever Mention is made of his laudable Acts, and Reflections made thereupon to his Commendations, there followeth after some Caution, or Revocation, removing the Praise from the Archbishop himself to the Divine Grace and Assistance, with Expressions of Humility and Self-Debasement. This Tract is therefore the more to be valued on this Account, that it was overseen by himself, and had so many Strokes and Sentences of his own Pen added, and inserted therein. This also is to be noted in this Life of our Archbishop, that towards the End is a blank page and an half: Which Vacancy I reckon was reserved to be filled up after the Archbishop's Death, with a Relation of the last Passages of his Life, his Sicknes, Death and Funeral. This MATTHÆUS, being so scarce a Piece, and so long wanting to the *Antiquitates Britannicæ*, and so much desired by the Learned. I have taken care (chiefly by the Judgment and Advice of the Right Reverend the Lord Bishop of *Ely*) to insert among the Records and select Papers in the *Appendix*; transcribed from his own Book.

But to return to our Archbishops Book of the *British Antiquities*: It is remarkable also, that there be other Variations in the first printed Book: Which make some conjecture there were two Editions of it in the same Year: But that is very improbable.

In the Life of *Augustin*, the first Archbishop of *Canterbury*, at Page 4. are two Leaves inserted. (Which, nevertheless, I find are entred in the *Hanover* Edition.) And in the Preface, towards the End, in some Books, are these Words found, *Cujus* [Scil. *Lucubrationis in hoc Libro impensæ*] *tota laus summo ac divino Antistiti Domino MATTHÆO Cantuariensi Archiepiscopo tribuenda est; qui, &c.* In others, the Archbishop's Name being concealed, it is read only thus, *Ei tribuenda est qui, &c.* For (it is like) the good Archbishop, upon the View of the Preface, would not have his Name appear so publickly; that it might not be thought he affected Glory or Fame.

To

To the Book that hath this Latin Life of Archbishop MATTHEW inserted, are added several Sheets, (by way of *Appendix*) concerning the Affairs of the University of *Cambridge*. Whereby, it seemed, the grateful Archbishop meant to express his Respects to that Place of his Education, as he had before in his Book expressed it towards his See; as a Learned Friend hath well conjectured.

A N N O
1573.
XC.
T.B.D.Sosjob.
I.

The first Tract is intituled, *Catalogus Cancellariorum, Procancellariorum, Procuratorum, ac eorum, qui in Academia Cantabrigiensi ad Gradum Doctoratus aspiraverunt. Et numerus omnium Gratuatorum ab Anno 1500 usq; ad annum 1571.* It is succinctly digested into Tables, each Year having its Table; with the Coat of Armes of every Chancellor: And Notes of any remarkable Matters, happening in the University, set under each Year. But before these Tables are two or three Pages filled with the antient Arms of the Universities of the Chancellor's Seal, and of all the Colleges; the exact Figure and Dimensions of the publick Schools; and the Effigies of Queen *Elizabeth* on her Throne, JUSTICE and MERCY holding the Crown over her Head; and FORTITUDE and PRUDENCE supporting her Throne, with their Hands. The Archbishop had Drawers and Gravers in his Family, and in this kind of Works he employed their spare Hours.

Then follow, under the Title *Indulta Regum*, the many Royal Charters and Privileges granted the University, beginning at Henry III. and continuing through all the intermediate Reigns unto Queen *Elizabeth*. These *Indulta* are prefaced with these Notable Words, *Hæc omnia Monumenta ad annum 1548. præter paucula quedam, habuit Academia Cantabrigiensis partim in cistis suis sub sigillis, partim scripta in Registris; præcipui in magno nigro libro pargameni. Et caveant Procancellarij & Procuratores, ne ista pereant; vel quæ imposterum obvenient nova, negligentius omittantur: sed ut à Registrario suo deinceps in Archivis exscribantur.* This careful and prudent Charge to the chief Officers of the University; and this Search into the Charters, and the taking of an exact Catalogue of them, was done by him (as it appears) in the Year 1548. when he was Vice-Chancellor; for the more faithful and diligent Discharge of his Duty in that Place.

To these Charters are subjoyned certain Compositions, viz. between the University and *Kings College*, &c. Confirmations and Privileges, Indentures, Decrees; Old University Books in the Custody of the Vice-Chancellor *pro tempore*.

Particulæ, quæ Cantabrigiensis Academiæ Magistratibus ac Ministris conservandæ successive traduntur: Such as Armour, Standards, Measures, Weights, Ballances, &c. which were in the Custody of the Proctors and Taxers *pro tempore*.

A Memorandum of divers Books, belonging to the University, delivered by the Executors of *John Mere*, late Beadle deceased, to *Matthew Stokes* the University Register.

A Mention of such Books as our Archbishop gave to the University Library, under this Title, *Matthæus Cantuariensis dedit Academiæ Cantabrigiensi, in Bibliotheca sua communi servandos, hos libros sequentes, Anno Dom. 1574.* This is misplaced in the Bishop of *Ely's* Book (which I make use of) and should have been placed next after the Tract of the Foundation of the Schools, &c. which follows.

De Scholarum, Collegiorumq; in Academia Cantabrigiensi Patronis ac Fundatoribus.

Episcopi ex Academia Cantabrigiensi, qui ab anno Christi 1500 usq; ad annum 1571. Principi & regno servierunt. This is by way of Table, digested into four Columns, viz. 1. *Sedes.* Beginning with the See of *Canterbury*. 2. *Nomina.* 3. *Gradus,* 4. *Ann. Dom.*

In some Books (tho' it be not in this I have before me) there is also a Description of the Progress of Queen *Elizabeth* through the County of *Kent*, in the Year 1573.

Of these rare Books, the Right Reverend Father the Bishop of *Ely*, in his most copious and exquisite Library, hath one: Which in his great Humanity, ther Readiness to forward all good Learning, he hath lent to me. There is another in the publick Library of the University of *Cambridge*. A Third in the Library of *St. John's College* there. And a Fourth in the possession of the Re-

A N N O 1572. verend and Learned Mr. *Thomas Baker*, B. D. Fellow of the said College, But the choicest of all was lately possess'd by the late most Reverend Archbishop *San-croft*. Which was *Joscelyns* own Book (as I have been told) and corrected and enlarged in many places by his own Pen, Which after came into the hands of Mr. *Wharton*, his Chaplain: And, had he lived, would have been published with his Additions, together with the *British Antiquities*.

The excel-
lent Method
of the Book
once inten-
ded.

I cannot but observe, moreover, the exact manner wherein the Archbishop once intended to set forth this Book, by a printed Sheet thereof, which I have seen: Being (I suppose) the Archbishops first design in laying the Method of his Book. It was so ordered, that you had under your View, in the same Page, with the Life of each Archbishop, the concurring and Synchronical History of the Church, and of the State, and of the Popes, in so many distinct Columes; and the Years of our Lord, of the *English Kings*, and the Emperors and Popes, with the Mention how long each reigned, prefixed at the head of each Page. After this Scheme or Fashion.

<i>Anno Dom. 596.</i>	AUGUSTINUS.	
Rex Cantij <i>Ethelbert</i> , regnavit ann. LVI.	Pont. Romani.	Imperatores Romani.
<i>Eccelesiastica.</i>	<i>Gregorius Magnus</i> . sedit annis 13. mens. 6. dieb. 10.	<i>Politica. Domestica,</i>
Under which head are rela- ted the Church Affairs.	This is the Colume for the History of the respective Archbishops.	Under this Colume are related matters Civil and Domestick.
	At the bottome of this Colume are related matters referring to the Popes, Contemporaries with each Archbishop.	

But this Method was not observed in the Editions, but all was compiled together in one continued History. This seemed to be an excellent Method, and well devised to give the Reader a clear and distinct Knowledge of the Stories of the respective Times, and bespoke the Author a Man of a Methodical as well as Learned Head: But whatsoever was the Reason (perhaps the foreseen Difficulty that would arise in distinguishing every where Matters under their proper Columes) the Archbishop changed his Mind, declining this way of writing.

What Assi-
stance *Josselyn*
gave to this
Work.
Vitellius
E. 14.

What Assistance *John Josselyn*, an *Essex* Man, the Archbishops Secretary, gave to this Work, was undoubtedly very considerable. He was by the Archbishop's Counsil, a diligent Reader of the *English* Antient Historians, not then printed; and made great Collections out of them: Which are still remaining in a *Cotton* Volume under *Vitellius's* Head. And they have this Title, *Annales Angliæ ex Historijs MSS. viz. Matt. Paris, Matt. Westmonasterien. Florentij Wigorn;* and many more; and among the rest *John Wickliff*. Whence he took many Things concerning his Opinions and the Proces against him. These *Annals* reach from the Year of Christ 1067. to 1389. Among many other Tracts and Exscriptions out of the Antient Historians, there is a rough Treatise in Latin, with this Title,

The

The Ecclesiastical History of England, and of the Lives of the Archbishops of Canterbury, by Mr. John Goscelin. Which makes me think the Archbishop did at first intend the Work should go forth under *Fosselin's* Name, or that *Fosselin* himself had a mind it should. And then a Discourse ensues, under this Title, *De Vetustate Britannicæ Ecclesiæ Testimonia*, Beginning with these Words, *Emissuri in vulgus brevem quandam Cantuariensium, aut, (si veteri vocabulo uti magis placeat) Dorovernensium, Seriem, non temerè puto facerem, neq; magnopere ab Instituto, si paulo altius, &c.* The next Title of Discourse is, *Quis primo Christi Doctrina tradidit Britannis*. The next this, *Britannos, amplexos Christi Fidem nunquam postea prolapsos esse ad Ethnicismum*. The next, *De Christiana Religione publica Lucij Regis Autoritate introducta*. The next, *De Flaminum & Archiflaminum Sedibus in Episcoporum & Archiepiscoporum Sedes mutatis*. The next, *Quorundam Londinensium Archiepiscoporum Nomina*. Which begins thus, *Temporibus Britonum in Urbe Londinensi multi floruerunt Archiepiscopi, &c.* Which Heads, I suppose, were suggested unto him by the Archbishop. Then, after a few Leaves begin the Lives of the Archbishops of Canterbury; Where *Augustin* is the first, and *Simon Sudbury* the last, who died about 1381. Whether the Work were continued by *Fosselin*, or by some else, or by the Archbishop alone, I know not. But by the short Account I have given of of that MS Tract, we may conclude, that tho' the ground Work seemed to be *Fosselin's*, yet the Archbishop made many Alterations, Corrections, Additions, and Augmentations, and put the last Hand to it, as may be in part seen, by comparing the Printed Book, and that little I have said of the said MS.

A N N O

1573.

I.

II.

III.

IV.

V.

VI.

C H A P. XXIV.

The Archbishop encourages Whitgift to defend his Book against Cartwright. Whitgift's Letter to the Archbishop hereupon. The Archbishop gives the Council Warning of that Faction. Comes to the Star Chamber: Where some Puritans appear. A Proclamation for resort to Common Prayer, and against the Admonition. The Archbishop's deep Resentments of these Innovations.

LET us now return to the *Dissatisfied Party*, whom we must call, according to the ordinary Stile in those Days given them, *Puritans* and *Precisians*, and as the Archbishop used to name them; and observe what further Steps they made. The *Admonition to the Parliament* had been answered by Dr. *Whitgift*: and very probably one of the chief Persons that put him upon this Work, was our Archbishop. But after he had made this Answer, and published it, the Party was restless till it was replied to. Several were talked of to do this piece of Service. Among the rest, one *Norton*, a Man of Fame among them, the same no doubt with him mentioned before, concerned in the Dispute with *Campion*. This Man was now reported to have answered *Whitgift*, or about to do it. And that he had a private Press for that Purpose. This came to the Ears of *Cox*, Bishop of *Ely*. Which made him write to our Archbishop, giving him Intelligence of the same: Saying, that it were not amiss the said *Norton's* House were searched. But the chief Adversary, and whom it most concerned to reply upon *Whitgift*, was *Thomas Cartwright*, the chief Author of the *Admonition*. Which therefore he did: And that with abundance of Sharpness, and a mixture of Falshood. Now it lay upon *Whitgift* to vindicate himself, and his Cause. And so he vigorously set himself to compile a Defence of his Answer, in the Summer of this Year. The Archbishop, who had observed with what rude and scurrilous Language the Replier had treated *Whitgift*, and fearing he might be discouraged from dealing

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Whitgift's Reply to the Archbishop. Dr. Whitgift was now busy about his Book, and was gone as far as Tract the 8th, concerning *Archbishops*. And being honoured with so kind and condescending a Letter from our Prelate, returned him this Answer.

Dr. Whitgift's Epist. pen. me.

His Censure of Cartwright's Book.

" I Thank your Grace most humbly for your Letters. I thank God, I am as
 " quiet in Mynde, as chearful in Hart, as much delyted in Studye, and as
 " wylling to take any Payns in these Matters, as ever I was: Though the Un-
 " christian Tongue of this Schismatical Faction do brute abroad the contrarie.
 " I do not mynde to set downe any other Boke but my owne, without the
 " Admonition, his Replye, and my Answer to the same. Which I must of
 " Necessity do, bothe to detect hys fraudulent Dealing, to open his manifest
 " Untruthes, and to avoyde Cavilling. The Boke wyll be something bygg,
 " but I trust not tedious to any that shall be desyerus to see the depth of this
 " Controversie. Moreover, I fynd that to be the easiest, and the best way for
 " me to deal by. Wherefore I beseeche your Grace, let me in that Matter fol-
 " low my owne Judgment, which, I trust, God hath put in my Head, as sim-
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Sleid. Lib. 5.

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The Bishop
of London
moves for
this Procla-
mation.

What little
effect the
Proclama-
tion had.

The Danger
of the
Church and
State by these
Innovators.

Cartwright's
Book reflects
upon the
Archbishop.

Vindicates
himself.

“ or Allowance of the said Bishop, upon pain of Imprisonment, and her High-
nesses's further Displeasure.

*Given at her Manor of Greenwich, the 11th of June, 1573, in the 15th Year of
her Reign.*

The Bishop of London, among others, seems to have been a mover, or at least a hastener, of this Proclamation. For being on St. George's Day, in the Chamber of Presence, he spake to the Lord Treasurer and the Earl of Leicester, praying them, that Order might be taken for the Repressing of those slanderous and infamous Libels, written and printed against the State Ecclesiastical. For being so defaced and discredited, they [the Bishops] should, he said, never be able to serve to the good of the Church.

But what little Success this Proclamation had in London, and what Favour Cartwright and his Book found among the Citizens, may appear hence, that after the Twenty Days, mentioned in the Proclamation, were expired, there was not one Book brought into the Bishop of London, tho' one need not doubt there were some Thoulands of them dispersed in the City, and other parts of his Dioces. And this the said Bishop could not but take Notice of to the Lord Treasurer; and withal he hardly thought, as he told the said Treasurer, that many were brought in to the Lords. Whence he made this Inference, “ What Boldness and Disobedience these new Writers had already wrought in the Minds of the People; and against the Civil Magistrate, whom in Word, they seemed to extol, but whose Authority in very Deed, they laboured to cast down: And that they saw little, that did not perceive, how their whole Proceedings tended to a mere Popularity.

It gave great Grief to the Archbishop, and the other good Bishops, that these Persons thus went off from the first Establishment of the Protestant Religion, making the English Book of publick Prayer, wherein the chief Part of the Reformation in this Church, consisted, to be unlawful, and now no more to be used; and the Ecclesiastical State, whereby this Church was governed, to be Antichristian: Labouring that another Discipline and Order should be set up for the Government of this our Church. All this, the Archbishop and his Brethren reckoned to tend indeed to the Ruin of Religion and Learning too; and that this Opposition of the Ecclesiastical Polity, would greatly shake the Civil also. For these things they saw tended to a Popular State, the Spoil of the Patrimony of the Church, and Confusion to the Country.

C H A P. XXV.

*The Archbishop Vindicates himself against Cartwright's Accusations.
His Court of Faculties. His Charities and Expences.*

BUT this said Book of Cartwright's, had some direct Strokes against the Archbishop himself, which will detain us a little, viz. Against his Courts, and against his Revenues. For it clamoured much against Archbishops, and against their Faculties, and the Dispensations issuing thence; and cried out largely that so corrupt and Popish a Court might be wholly discharged. This Book urged also, how unsuitable great worldly Incomes were, to Men whose Function was Spiritual, and that Archbishops and Bishops employed theirs only in retaining many idle Servants, and in luxurious Living. And that it were good that they were reduced to a more private Condition, which was more agreeable to the Ministers of Christ. Many in the Queens Court and elsewhere, wondered, that the Archbishop was so silent upon all these Reflexions; and that he made so little Complaint as he did. This was signified to him by his fast Friend, the Treasurer. But upon this the Archbishop drew up, First, a brief Account of the

the Faculty Office, which yet he was not fond of at all: Secondly, the Reasons that he was not so forward to make his Complaints; and Thirdly, the Vindication of himself in the expending of his Revenues. Of all this he took some pains to write, for the Instruction of the Treasurer, by way of private Letter to him, that he might, as Opportunity served, declare these Matters to the Queen or others.

But to be particular in a Thing so materially relating to our good Prelate, to this Tenor did the Archbishop handle these Arguments:

I. As to the *Faculty Office*, "The Prince hath established by Parliament, the Laws Ecclesiastical, not repugnant to the Word of God, nor contrary to the Laws of the Realm.

A N N O
1573.
The Faculty Court.

"The Prince, by Prerogative Royal, hath supreme Authority, as well over Persons as Causes Ecclesiastical. And therefore hath Authority in those Cases, which by the Ecclesiastical Law, were reserved to the Pope.

"The Execution of Law in these Cases following, are referred not to the Person of the Prince, but to the Person of the Archbishop of Canterbury; so authorized, not by Authority from Rome, but by Authority of the High Court of Parliament, viz. *Excommunicare, Suspendere, Interdicere, Absolvere ab Irregularitate, Abolere Infamiam*.

"Of the Number of those Cases reserved, be those which do pass by Dispensation in her Highness's Court of Faculties, which in manner, are these now in Use only.

"A Bishop may not retain nor receive any Ecclesiastical Living, in Commendam, but by Dispensation. The Tax is XVI l.

A Commendam.

"A Dispensation for those which are qualified either by the Prince, by Noblemen, or by Degree of School, to receive Two Benefices with Cure. The Tax whereof is by Authority of Parliament rated at VII l. Xs. And with this Clause, *Quod in uno Beneficiorum tuorum pro arbitrio tuo residendo, in alio residere minime tenearis*, the Tax is VII l. XIII s. IV d.

A Plurality.

"A Triality, to have Two Benefices with Cure, and the Third to be a Benefice, a Prebend, or Dignity, which hath no Cure; the Tax whereof is IX l.

A Triality.

"Quadralitys or *Totquots*, we grant none.

Quadrality.
Legitimation.

"For him that is not born in lawful Matrimony, to be made *Habilis ad Ordines Ecclesiasticos, & recipere Beneficium*, Taxed at IV l.

"To take a Prebend, or a Benefice without Cure, is not granted to any under the Age of 18 Years. The Tax is IV l. VI s. VIII d. Although by the Book of Taxations, such Dispensations might be granted from Ten Years of Age, and so upward to a far greater Gain.

Pro Minore.

"For such Persons as enjoy Ecclesiastical Livings, and are occupied in the common Affairs of the Realm; as the Lord Chancellor in Ireland, and Lord Ambassador; or in some publick Office, as Dean of the Arches, or a Chancellor to some Bishop, the Tax is IV l.

De non promovendo ad Ordines.

"Non-residence is not granted to any but upon just Cause: Which Cause is expressed in his Dispensation, viz. For recovery of Health, to avoid Peril of loss of Limb, or of his Life, to be occupied in some publick Calling, as teaching a Free School, or for cause of Study at either of the Universities, or attending upon some Noble Personage, &c. The greatest Tax is LIII s. IV d.

De non Residendo.

"A *Perinde valere* is granted in Cases of lack of Dispensation, or when the former Dispensation was Insufficient, or when the Party hath by some Act, incurred the Ecclesiastical Censures, or is made *Inhabilis*, either *ad retinendum*, or *ad recipiendum Beneficium Ecclesiasticum*. The Tax is VI l.

Perinde Valere.

"None may be admitted to receive the Orders of Deacon and Priest at one Time, but by Dispensation. The Tax is XIII s. IV d.

Ad utroq; Ordines simul.
Litera dimissoria.

"To give leave to a Clerk to seek his Bishop to take Orders. The Tax is VI s. VIII d.

"None

A N N O

1573.

Ad Matrimo-
nium.Ad esum Car-
nis.Creatio Nota-
riorum publi-
corum.

" None may Mary, but in their own Parish Church, nor in Times prohi-
bited, nor without the Banes be three several Holydays proclaimed, but
" by Dispensation, either from the Faculties, or from the Ordinary. Tax

" X s.

" None, without offending the Laws, may eat Flesh upon Days forbidden,
" but by Dispensation, either from the Faculty for ever, or from the Ordinary
" or Curate for time limited. The Tax is XL s.

" The Creation of Notaries Publick. This Dispensation is taxed at XIII s.
" IV d.

" In all which Dispensations, the Archbishop referreth himself to the Judg-
" ment of the Queen's Highness, and her Honorable Council.

The Archbi-
shop's Paper
in behalf of
this Court.

I meet with another Paper of the Archbishop's, concerning the *Faculties*:
Which I will subjoyn here, because I cannot tell the exact Time and Occasion
of the Writing of it. It seems to be upon some Motion of Parliament, or from
the Privy Council, to suppress that Court. It was as followeth:

Imperatores,
Theod. & Va-
lentinian, Cod.
I. dignæ, tit.
de Legib. &c.

The Emperor in Lawe Civil saith, *Digna Vox majestate imperantis, se legibus obli-
gatum profiteri. Et si legibus soluti sumus, tamen legibus vivimus.* So did King
Henry the Eighth in the Cause of his Mariage. So may any Prince of this Realm,
though he be not tied by Law, or Congruence thereunto.

Sever. & Antoninus, Instit. lib. 2. tit. quid. modis testamenta infirmantur, § ult.

Item, For that owte of the Cowrte of Faculties sum Revenues be belonginge
to the Quene's Majestie, and partely for that the said Cowrte doth expresse sum
Partes of her Prerogative; and for that the whole Suppression of the same may
make a verie great Alteration in the positive Lawes of the Realme; it were well
first to be considered of her Counsel before the Dissolution.

An Objection. It is dishonourable to the Quene, having Supreme Authority,
to be dispensed withal by the Archbushoppe, being a Subject and Inferior.

The Answer. *Archiepiscopus CRANMERUS erat Judex divortii inter Regem
HENRICUM octavum, & Reginam KATHERINAM. Tulit sententiam.
Nec in eo quicquam derogatum est honori Regio. Nec absurdum est, aut Honori disse-
num, ut Episcopi & Presbyteri istas Ecclesiasticas functiones etiam Principibus & Regibus
exerceant.*

To Dispenſe in Causes accustomed, is by the Quene and Parliament graunt-
ed and invested in the Church, and in the Archbushoppe of Canterbury, and is
made part of the Revenue of his Bishopricke, and taxed in the same. And the
Archbushoppe chargeable thereafter with First Fruits, Tenths, Subsidies, and
other like ordinary Charges. And, *Sede vacante*, the same Right is invested in
the Dean and Chapter of Caunterburie.

Whosoe holdeth, that Pluralitie of Benefices be by God's Laws forbidden,
erret; not considering, that the Distinctions of Archbishopricks, Bishopricks,
Dioceses, Parishes, Jurisdictions, &c. are not of the Lawe of God, but of a po-
sitive Law. For as Bishopricks have charge over manie Parishes, so we see,
that sum one Benefice hath Nine or Ten Chapels annexed; and is in Lawe taken
but for one Benefice. And what more Absurdity is it for one Man to have Two
Benefices, than to have One Benefice with so many Chappels annexed? I go on
with the former Paper of the Archbishop.

The Archbi-
shop not for-
ward to re-
port Cart-
wright's Te-
nets. And
why?

P. 90. Sect. 4.

P. 70. Sect. 3.

P. 98. Sect. 3.

P. 89. Sect. 3.

II. " Why I am not readier to report the Prudence and Policies of Mr. Cart-
wright in his Book, these present Reasons move me:

" First, I am a principal Party, and an Offendicle to him.

" Secundo, He is so well applauded to, that howsoever he disliketh the Act of

" Throats-cutting, or of breaking Mens Necks, he delighteth to apply both

" Terms to Archbishops and Bishops.

" Tertio, He saith and affirmeth, that besides our Names, we have almost no-
thing common to those which have been in elder Times; of whom he saith

" some had not an Half-peny to blis them with; and thinketh, that if our fat

" Morfels were employed to the Maintenance of the Poor, of the Ministers, and

" on

" on Universities, the Heat of this Disputation and Contention for Archbishops
 " and Bishops would be well cooled. And he is much offended with the Train
 " they keep, and faith, that Three Parts of their Servants are unprofitable to the
 " filling of the Church and Commonwealth. And he is very angry with their
 " Furniture of Household.

" *Quarto*, He thinketh no Archbishop to be needful in these Times, except
 " he were well assured, that he would pronounce the Truth of every Question
 " which shall arise. And of this if he be assured, then it will make (his Master-
 " ship) to be more favourable to the Archbishops than presently he is. And
 " faith, That the Office of Commissioner is not permitted by God's Word to
 " him.

" Sir, Because you be a principal Counsellor, I refer the whole Matter to her
 " Majesty, and to your Order. For my self, I can as well be content to be a
 " Parish Clark, as a Parish Priest. I refer the Standing or Falling altogether to
 " your own Considerations, whether her Majesty and you will have any Arch-
 " bishops or Bishops, or how you will have them ordered.

III. " And because you may see in some private Respect, *Quamvis in insipien-*
 " *tia mea*, I must boast, although *Testimonium Conscientiae* were enough, to shew
 " unto you privately, how the Archbishop of Canterbury spendeth the Living
 " that her Majesty hath committed to his Trust. If other Men could do better,
 " I am pleased to be private.

Expences yearly by the Archbishop of Canterbury.

To the Poor. { In certain yearly Rent for Two Hospitals, CLX l.
 { Besides, other Almoſe. Relief of Prisoners. Decayed Persons, &c.

To Miniſters, &c. { In certain yearly Stipends, CCXXXVII l. XIII s. IV d.
 { Besides the Relief of Strangers learned, as others.

To Scholars and Schools. { In Foundation of Six Scholars, XVIII l. Of Two Fellows yearly
 { for ever, XII l.
 { Besides Exhibition to Scholars of Cambridge and Oxenford, and
 { Founding of a Grammar School in Lancaſhire.

To repair Churches, and Highways. { Reparations of Thirteen Chancels, of Five Mansion Houses, and
 { certain Fermes. Erecting of an Highway in the University of
 { Cambridge to the Schools.

Over and beyond { Subſidies, Free Rents, New Years Gifts, and other ſuch Reſo-
 { lutes, CCCC l.
 { Annuities and Fees, CCCC ma.
 { Lyveries, C l. Wages, CCL l. CCCL l.
 { Household fare, MCCC or MCCCC l.

{ Apparel, Armory, Bedding, Hangings, Linnen, Plate, Pewter,
 { Books, &c. Phyſick, Journeying, Ferriage, Carriage, Suits in
 { Law, Chriſtnings, Mariages, Neceſſaries for Offices, Stable, with
 { his Furniture, Arrerages, Loſs of Rents, &c.

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 1573.
 P. 97. Sect. 1

P. 87. Sect. 1

P. 80. Sect. 2

P. 98. Sect. 4.

The Archb
 shop's Ex-
 pences
 yearly.

T. Cartwr.
 p. 98. 89,

W. Turnour in
 his Hunting
 of the Wolf.

The Biſhop
 of
 with the
 about it

A N N O

1573.

C H A P. XXVI.

Dering, Reader of St. Paul's, suspended. The Bishop of London's Favour to him. The Council sets him at Liberty, without consulting the Ecclesiastical Commissioners. Which the Archbishops and Bishops expostulate with the Council for. Seditious Preachers at St. Paul's Cross. Subscriptions laboured in the City to Cartwright's Book. The Bishop of London's Advice for a Check to be sent to the French Ministers; and to the City; That favoured these Men. The Bishop and Dering have Words together. He is outed of his Lecture.

Dering restored to his Reading by the Bishop of London's Means.

BUT to take a further Prospect of the Transactions in London this Summer, as they relate to the *Innovators*.

Dering, who read Lectures in *St. Paul's*, had been forbidden by the Privy Council to preach. During his Suspension, the Bishop of *London* out of his good Nature interceded with the Lord Treasurer for his Liberty to read again, and that his Lordship would procure the Consent of the Lords to release him, and to suffer him to procede with his Lecture as before; so that he Taught sound Doctrine, exhorted to Vertue, dehorted from Vice; and touching Matter of Order and Policy, meddled not with them, but left them to the Magistrate. And he believed, he said, *Dering* would be brought unto it. He thought these general Dealings best for the present Time, and would quiet many Minds. He thought a soft Plaister better than a Corrosive to be applied in this sort. That this Man would be spared, but well schooled. But this Council towards this Man, and at this Time, the Lord Treasurer disliked, and sharply reprov'd the Bishop of *London*, who gave it. But however the Bishop got off *Dering's* Suspension, and had him restored. And this without the Advice of the Bishop's Commillioners, and notwithstanding *Dering's* favourable Thoughts of *Cartwright's* Book. For there had been several dangerous Articles taken out of that Book, propounded unto *Dering* for his Answer, to try his Judgment before they thought fit to restore him. And his Answers proved to be such as looked very kindly towards the Opinions therein. Yet he found Favour, and was allowed again to Read and Preach.

The Issue.

But behold the Issue and the Reward! He and his Party hereat triumphed unmeasurably in *London*; giving out, That her Majesty, and the whole Council, liked well of *Dering*, and of his Assertions before set down; and that it was only the malicious proud Bishop that sought his Trouble.

The Bishop of Ely argues with the Treasurer about it.

When the Lords had thus set *Dering* at Liberty to read again, and that notwithstanding his open favouring of *Cartwright's* Principles, the Archbishop, and several other Bishops, were much troubled. The Bishop of *Ely* wrote hereupon to the Lord Treasurer, disapproving of the Councils Act in restoring him by their own Authority, as a Man sound in Judgment, without consulting and advising with Spiritual Men; whose proper Function and Business it had been. And that they ought not to have determined of Religion without the Assistance of such as were Professors of the same. For this favourable proceeding with *Dering*, was upon an Answer he gave to some Articles that were offered him concerning *Cartwright's* Book, as was said before. Which Answers the Bishop of *Ely* said were fond and untrue; but the Council on the other hand seemed satisfied with those Answers. And the Bishop affirmed, That they ought in these Matters to have taken the Judgment of Divines. And for Proof hereof, he put the Lord Treasurer in mind of Two Authorities; the one of *Arcadius* and *Honorius*, the other of *Bullinger*, whom he stiled, *Columna una in Ecclesia Christi*; i.e. One of the Pillars in *Christ's* Church. That of *Arcadius* and *Honorius*, was this, *Quoties de Religione agitur, Episcopus convenit agitare*: That is, As often as the Matter is concerning Religion,

gion, it is convenient to call upon the Bishops. That of Bullinger, *Sacerdotum proprium est Officium, de Religione ex Verbo Dei constituere. Principum autem est, juvare Sacerdotes, & provehere tuerique veram Religionem*: That is, 'Tis the proper Office of Priests to determine concerning Religion out of God's Word: And of Princes, to assist the Priests, and to promote and defend true Religion. And for this Cause, added he, in all godly Assemblies Priests have usually been called, as in Parliaments, in Privy Councils, especially when Matters of Religion have been treated of. And the said godly Bishop seemed inclinable in his Zeal to move the Queen's Majesty in this Matter. But he trusted the Lord Treasurer in his Wisdom and godly Zeal would do it.

The Bishop of London was Silent, when Dering and Three others were cited into the Star Chamber, and had Favour. For this Silence the Queen bitterly rebuked him afterward, when it was heard, how Dering, and his Party, had carried themselves upon his Liberty.

At Paul's Cross also some Preachers there were that openly spake their Minds there, in favour of the Puritan Principles; and the Ecclesiastical Government was inveighed against. The Bishop of London nominated the Preachers, but he was mistaken in the Characters that were given of them, which was the Reason they came to preach there by his Order. And some there were of them whom he admitted to preach there, who the Year before preached discretely, but this Year did labour, by Railing (to use his own Words) to feed the Fancies of the People. Among these Preachers was one Crick, Chaplain to the Bishop of Norwich, much commended unto the Bishop for Learning and Sobriety, who in his Sermon, at the Cross, most spitefully inveighed against the Ecclesiastical Policy by Law established, and confirmed Cartwright's Book, as the true Platform of the Sincere and Apostolical Church. For him did the Bishop of London, joyned with the Archbishop, send a Messenger, but he was conveyed away. But they had taken such Order, as he would shortly be met withal. Another of these Paul's Cross Preachers was Mr. Wake of Christ's Church, Oxon, who the Year before this, made a good Sermon at the Cross, and so was sent for by the Bishop to preach again. Before he went to preach, he was conferred with by Dr. Walker and Dr. Hamond, the Bishop's Chancellor, and required to have Consideration of the present Times. And for so much as her Majesty was in Progress, and so absent from the City of London, that he would speak nothing that might turn to Sedition. Whereunto he answered, Well, well. But being set on, and provoked thereunto, as Crick was before him, by such as were Authors and Maintainers of these new and seditious Fancies, (I transcribe the Bishop of London's Letter) the whole Sermon was consumed in Railing against the present State: And he affirmed to be good, whatsoever Cartwright in Writing had set down. On Monday, when the Bishop came to the City from Fulham, he was told of the Sermon. Then sending a Messenger for him, he was gone out of Town in his way towards Oxford. This Man, by reason of the Privileges of his University, he could not meddle with. And therefore he referred him to the Wisdom of the Lords of the Council to consider of. And for the preventing of such Preaching at Paul's Cross for the future, he desired that the Lord Treasurer would procure him from the Queen such Authority as some of his Predecessors had; viz. In her Name to require such as were fittest for that Place to preach there, because such for the most part refused to come; and indeed hardly any could be got.

Some of Cartwright's Faction were now hatching a Conspiracy in London. Certain Men of sundry Callings were, as it were, in Commission together to procure Hands to his Book; the Parties subscribing to make Profession to stand in the Defence thereof unto Death. This the Bishop of London having Intelligence of, signified the same unto the Lord Treasurer. One to whom these Persons came, was Mr. Squire, Master of Baliol College, Oxford, and I suppose, a Preacher now in London, requiring his Hand to the said Book: who refused to give Consent thereto.

Field, Wilcox, and some others, were the Heads of that Party; and the People resorted to them, as in Popery they were wont (they are the Bishop of London's Words) to run on Pilgrimage. Some Aldermen, and several wealthy Citizens,

A N N O
1573.

The Bishop of London reproved by the Queen.

Preachers at Paul's Cross inveigh against the Church.

Crick one of these Preachers.

Wake and

A Conspiracy for Subscription to Cartwright's Book.

Great Resort of the Citizens to Cartwright, and some others.

A N N O
1573.

The French
Ministers ap-
prove them.

The Bishop
of London's
Advice con-
cerning the
City.

Contest be-
tween Dering
and the Bi-
shop.

Dering put by
his Lecture in
Pauls.

The Bishop
misreported
to the Trea-
surer by
Dering.

gave them great and stout Countenances, and perswaded what they could, that others should do the like. And *Cartwright*, though he skulked privately in the City, yet great was the Application made to him especially,

The French Ministers medled in these Matters. For *Dering* confessed to the Bishop, that he conferred with them touching the Articles, before he delivered them to the Council, and had their Consent. The Bishop advised, that a sharp Letter should be sent from her Majesty and the Lords, to require them, [the French Ministers] neither to meddle in Matters of this State, neither to admit any of her Majesty's Subjects to their Communion: whether it seems some from their own Parish Churches resorted. And another sharp Letter to be writ to the City, to admonish them against shewing Countenance to these Men. And moreover, he advised, "That the chief Authors of this Sedition, who were now esteemed as Gods, should be removed far from the City. If these Idols, said he, who are honoured for Saints, and greatly enriched with Gifts, were removed from hence, their Honour would fall into the Dust. They would be taken for Blocks as they are. And lastly, he advised for Redress of the City, that a Commission should be sent to the Maior and Alderman, to search out these Matters. And that Dr. *Wylson*, Master of St. Katharines, would be a very fit Man in this Commission. And then he earnestly begged the Lord Treasurer, and the other Lords, to put to their helping Hand. That for his Part, he would do what he could; not in respect of his own State, whereof he was, he said, very weary, but in respect of that Church of Christ which was most dear unto him. But he was too weak: Yea, if all of his Calling were joined together, they were too weak. Their Estimation was little, their Authority less. They were become contemptible in the Eyes of the basest sort of People. Thus did that Bishop complain.

Between *Dering* and the Bishop of London, after he had procured him to read his Lecture again, as was shewed before, there happened some Contest. For when *Dering* came to the Bishop to tell him, that the Council had by their Letters restored him; adding, That he never thought he should be kept long from it: For that the whole Council favoured him, except the Lord Treasurer; the Bishop desired to see his Letters. He answered, They were at Home. [Indeed the Council gave him no Letters.] The Bishop said, he would see them, or he should not Read; and added, that except he read more soberly and discreetly than he had done, he would forbid him reading in Pauls. *Dering* replied, If you do forbid me, I think that I shall obey, lest some disordered Fellows bid you come off your Horse, when you shall ride down Cheapside, [Boasting of his Popularity.] But the Bishop in some heat answered, Your Threatnings shall not terrify me. For I will forthwith ride down Cheapside, to try what your disordered Scholars will do.

Dering being, as you see, of an hot Spirit, was not long after silenced a second time. Which was done upon the Bishop's Complaint to the Lord Treasurer, and Council against him, and upon his Desire exprest to the said Treasurer, that *Dering* still standing against the established Church, he would get an Order to be sent from the Queen, to forbid him to read his Lectures any more. The Bishop had told the said Lord, how he had in his Church opposed and spoken against the Orders of the Church. Whereupon the Treasurer declared, That if any Bishop of any Church shall understand, that any publick Reader in his Church doth oppugn the common Order of the Ministry in the Church established by Law; it is his Duty, upon good Knowledge thereof, to remove him. The Bishop also writ both to the Lord Treasurer and Earl of Leicester, concerning his Dislike of *Dering's* Continuance. And they at length acquainted the Queen therewith: Who thereupon commanded the Treasurer to charge the Bishop to remove him. And so she commanded him to notify to her Council. A Warrant for this Purpose was sent to the Bishop to disallow *Dering* from Reading. Which was accordingly done by the Bishop: And he desired to know, whether he should place another in his Room.

Dering about this time had carried a Falshood to the Lord Treasurer concerning the Bishop. Which created the poor Bishop some Trouble, before he could be well reconciled to that Lord again. For *Dering* brought a Report to the

the Lord Treasurer's Ears, that he and the Bishop being together, and arguing concerning his being outed of his Lectureship, the Bishop, to draw the Odium from himself, and to lay it somewhere else, charged the Matter wholly upon the Lord Treasurer. This the Treasurer took in ill part from the Bishop, as tho' he should in an open Presence tell Mr. *Dering*, that he knew no other Cause to displace him, but that my Lord Treasurer willed him so to do: And that otherwise he had no Matter to charge him withal. Upon this the Treasurer wrote an Expostulatory Letter to the Bishop. To which the Bishop made Answer, denying it utterly, that he had said any such Word of his Lordship. And "That upon the Faith of a Christian, there never past such Word privately or publickly, between *Dering* and him, neither yet any others. But that it was *Dering's* Custom to lie. It was his common Fault, and commonly noted of him: And these are some of the Transactions between the Bishop and *Dering*, and of the unhappy Church Contentions in *London*.

A N N O
1573.

C H A P. XXVII.

Aldrich, Master of Benet College, contends with the Archbishop. His Ingratitude. Labours in Spight of the Archbishop, to get a Dispensation, contrary to the Statutes. The Archbishop and Ecclesiastical Commissioners send for Aldrich. But the College refer their Cause to the Chancellor. The Archbishop argues with him hereupon. His Remarks upon Aldriches Letter. His Advice to the Chancellor for trying this College Affair. Aldriches Prebend. The Chancellor reproves him. He resignes his Mastership. And submits to the Archbishop.

AND as the Bishop of *London* was thus dealt withal by one of these disaffected ones; so (to return to our Archbishop) was he exercised about the very same time with another. For now appeared one of these Puritans upon the Stage in open Opposition, to affront him, and to put such a Mask upon him, as that he might appear to be in Disgrace with the Queen. For they had given out, that he was out of all Credit and Favour. There was one Mr. *Aldrich*, for whom our Archbishop but a few Years past had laboured to procure the Mastership of *Benet College*, (his own House, where he had been brought up, and for the Welfare of which he had a singular Care) tho' in his Discommendation the Lord Treasurer, upon some Information, had wrote to the Archbishop. But however, the Archbishop got him the said Mastership, and made him his own Chaplain, and shewed great Kindness likewise to his Brother, Fellow of the same House. But *Aldrich* fell in with the Puritans, and became one of the Heads of them in *Cambridge*. A great Upholder he was of *Cartwright*; and he refused to take the Degree of Bachelour in Divinity, which he was bound to do by the College Statutes, within three Years after his Election to the Mastership. For the Puritans of those Times disliked, and scrupled University Degrees. Whereupon, and for other grievous Complaints made against him for his evil Government, the Archbishop advised him to be gone quietly, and make his Friends to favour the President of the College, the oldest therein, to have him chosen; as he himself, and all the Fellows in the House had resigned up their whole Interest, by their Subscription, for his Interpretation of their Statutes. And the said *Aldrich* had divers times writ to him, and spoken to him, that he would do any

The Archbishop affronted by *Aldrich*, Master of, *Benet College*.

A N N O any thing that the Archbishop should move him in that Matter. But his Mind
 1573. was much altered now. He had renounced to be Chaplain to him any longer; and said, he would stand utterly against him. And his Friends were come up, in the Month of *June*, to get her Majesty's Letter of Dispensation, in a Case of Perjury, viz. that he might continue Master of the College, notwithstanding his Oath, whereby he was bound by the Statutes, as aforesaid. And they were to sue to some great Man of the Council, to accept him as Chaplain, to outface the Archbishop, and to beard his Authority: Nicknaming him withal *Pope of Lambeth*, and of *Benet College*. It was the Earl of *Leicester*, or Sir *Ralph Sadleir*, from whom they aimed to obtain a Qualification for him, to outweigh the Archbishop, and to deface him.

Applies to the Queen and the Treasurer against him.

The Archbishop had moved *Aldrich* to consider of his Duty to the Realm, and to the Queen and the Church; to reclaim him from his Principles, if he could: but all in vain. This Matter, he saw, touched sore upon his Reputation, as well as upon the Church: Therefore he thought it highly necessary to use his utmost Endeavour to resist this Design against him. And so wrote his Letters to the Lord Treasurer and the Queen. "He let the former know the Plot layd against him: He let him know, what an honest Meaning he had towards that College, and how he had favoured the Master thereof. He doubted not, God would allow his sincere Meaning, however he was requited unkindly, never meaning one Penny Commodity to himself, or to any of his. In his Letter to the Queen, he told her, "She saw the Case how it lay'd. That he trusted in her singular Prudence and Wisdom, that this Inconvenience might be prevented. That his singular Hope next to God, was in her Majesty; as his Endeavour should be always to serve her Highness, and to pray for her, as in many respects he was bound. And that if her Majesty knew that whole Matter, as it was, he trusted she would not suffer such a Scholar, or his Friends, to triumph over her Chaplain, to the confounding of her Governance.

Benet College refuse the Ecclesiastical Commission.

This his seasonable Application to the Queen, stopped *Aldrich* and his Friends Design, in procuring a Dispensation from her. And beginning to distrust their own Strength, he, in *July*, with five Fellows of the House beside, refer the hearing of his, and the Colleges Causes, to their Chancellor, the Lord Treasurer *Burghley*. Though in *February* before, he, and all the Fellows by their Subscriptions committed the same to the Archbishop, and acknowledged him most fit to interpret that Statute concerning the Masters Continuance; which was one of the Occasions of the great Disturbance and Faction, that then was in that College: And so the best to decide the Controversy. And indeed the Archbishop himself told the Lord Treasurer, that he did know more than the whole University did beside, in those Matters: He meant in Reference to the College Causes. But their Minds were now changed; and to avoid perhaps the Ecclesiastical Commissioners, they referred all to their Chancellor. For the Archbishop had chosen rather to determine *Benet College* Causes as a Commissioner, and jointly with them, than singly by himself, not as a Commissioner. But this bringing a College Cause before the Commission, the University was very jealous of, as fearing it should hurt their Privileges. For the preventing therefore of those Fears, he and the Commissioners sent their Letter to the Vicechancellor, dated *July* the 5th, letting him know, "That although their Commission in Causes Ecclesiastical, did sufficiently Authorize them to deal with any of her Majesty's Subjects, and to call them before them, as well in places exempt, as not exempt, as they had aforesaid used to do; and at that Day did, as well by the said Commission, as also by Appointment of the Queen's Council, as of late they had done for some Fellows and Scholars of the University of *Oxon*: And as they had done before time, as well there, as in the University of *Cambridge*. Whereby they doubted not they had rooted out some corrupt Members, that else were like to have troubled the whole State. Yet because they being for the more part sometime of this University, and zealous to the same; for precedent sake, had thought it good to write first unto them, requiring and commanding them in the Queen's Majesty's Name, to send up unto them one *Thomas Aldrich*, Master of Arts in *Corpus Christi College*; and to have him bound with good Sureties to make his Personal Appearance before them,

The Commissioners Letter to the Vicechancellor, to send up *Aldrich*.

“ them, and other their Collegues at *Lambeth*, immediately upon the Receit of
 “ their Letters. He, to answer to such Objections as should be propounded to
 “ him; and not to depart without special Licence thereunto. Dated from
Lambeth, and subscribed by the Archbishop, the Bishop of *Winchester*, *William*
Fleetwood, and *R. Wendesly*.

A N N O

1573.

Soon after this Letter, that they might the more easily decline the Danger of
 disobeying the Commissioners, *Aldrich*, and five Fellows with him, in a *Latine*
 Epistle, did wholly commit the College Controversy to their Chancellor, as was
 abovesaid. This Epistle he sent to the Archbishop to peruse, together with ano-
 ther Letter sent from the Vicechancellor at the same time; who reckoned the
 meddling of these Commissioners in *Benet College* Affairs, an Infringent of their
 Privileges, and declaring how much they confided in their Chancellor, for pre-
 serving to them their Liberties. As to the Letters of the Vicechancellor, the
 Archbishop having read them, told the Chancellor, “ That their Privileges
 “ he never intended to hurt. But that when this Jurisdiction [of the Eccle-
 “ siastical Commission] was so daintily looked on, he feared it would turn
 “ to the hurt, both of the whole University, and especially to the utter undoing
 “ of that poor College: That the Lords of the Council committed but lately the
 “ hearing of the Matter concerning some of *St. John's College* in *Oxford* to
 “ them, although in *Oxford* they had then an Ecclesiastical Commission beside.
 “ That he wished Things were so reformed, that they might tend to the quiet
 “ Government of the Realm; otherwise he did not much care, as he said, for
 “ any Jurisdiction. This he wrote in *July* the 25th. And in another, dated
 Seven Days before that, “ He perceived, he said, by those Letters, that they
 “ had their whole Trust in his Honour, as much caring for their Liberties.
 “ Which in good Faith, said he, I would were preserved as gladly, as any of
 “ them all would. But though his, [the Chancellor's] Authority were then wor-
 “ thily to be regarded, yet he feared a President would rise after him, that should
 “ not be able to do as he could. He thought her Majesty's Commission might
 “ stand, and help their Privileges. He did not care who had the Hearing of
 “ the Controversy, so the College were saved, and leud and monstrous Go-
 “ vernance escaped not away unreformed; finally, saying, it was but slight, and
 “ their Cloak to shrowd them in, [against deserved Punishment,] to claim other
 “ Mens Hearings.

The College
 refer their
 Case to the
 Chancellor.

The Archbi-
 shops Dis-
 course with
 the Chancel-
 lor there-
 upon.

And as to the Letter of *Aldrich*, and the Fellows, he said, he had read it,
 calling it *Childish*, and that he perceived in it but homely Invention. But the
 chief Matter he took Notice of in it, which indeed made some unhanfome Re-
 flexion upon him and the Commissioners, was this Passage: *Unum est quod sub-*
veremur, ne, indicta causa, cujusquam auctoritati cedere cogatur Veritas. Whence he
 observed, that they insinuated, that their Authority by Commission might,
indicta causa, bear over a Truth: “ As tho', said he, we have not to consider in
 “ this World, our upright Dealing, and forget, that we be subject to Talks of
 “ those *Precisians* at *Cambridge*. He observed likewise, that some of those Five
 “ Fellows, that signed the Letter with the Master, had, and at present did live,
 “ of the Archbishop's Purse daily; and yet, saith he, Craftiness can pervert their
 “ Senses. And that tho' there were Five Fellows subscribed the Letter, yet there
 “ were Seven against him. As for *Aldrich* himself, his Interest was but small
 “ among the Heads, having but one only for him. He charged him with great
 “ Insolency, childish Malicioufness, in telling a great many vain Tales of the
 “ Fellows, that were against him; Ingratitude to the Archbishop, and manifest
 “ *Precisian*ship.

His Observa-
 tion upon *Al-*
drich's Letter
 to the Chan-
 cellor.

And perceiving that the Chancellor had thoughts of taking the Matter under
 his own Cognizance, they having referred themselves to him, our Archbishop
 desired that he might be present at the hearing of their Controversie. And tho'
 he were just upon going to *Canterbury*, to make Preparations for the Queen, that
 was taking her Progreis that way this Summer, yet he would tarry one Week
 longer, to do good to his *old Nurse*, as he called that College. He understood
 there were many more Controversies, than the doubt of one Statute. He wished
 the Vice-Chancellor, and one more of the Heads were with them, in the Chan-
 cellors

Methods by
 him pro-
 pounded to
 the Chancel-
 lor for trying
 this Cause.

A N N O cellors Name, to hear the Matter debated. His Insolency, he said, [meaning *Aldriches*] would soon appear. Or, he propounded, that the Dean of *Westminster* and himself, should before the Vice-Chancellor, and another Head, hear the Matter, and report it to his Honour. And that Mr. *Aldrich*, and one other of his Faction, might come up with him; the President of the House, and one more of the Fellows against him, might also come up to prosecute their Complaints. He told the Chancellor, it were meet it were ended, for it was a mere factious Matter, and would continue the Precisians, and all others at Variance. He also propounded to the Chancellor, another way of dealing with them; namely, by Visiting them; by the virtue of a former Commission from the Queen for Visiting the University and Colleges thereof; which was not yet revoked. In which Commission, he, the Chancellor, the Archbishop, Sir *Anthony Cook*, the Bishop of *Winchester*, and others, were their Visitors. He and Dr. *Mey*, first of all in King *Edward's* Days, in a Visitation, did conciliate the old Statutes, and reformed them. And then in the Queens Days, *Cecyl*, their Chancellor, *Cook*, *Winchester*, *Haddon*, and our Archbishop, subscribed to a Reformation, or Supply again of these Statutes, and put to the Queens Seal. This the Archbishop said to the Chancellor, to this intent, signifying that they the same Visitors, by vertue of the same Power, might examine and reform them again.

Aldrich resigns his Prebend.

Dr. *Still*.

The Chancellor deliberates how to procede.

The Archbishop gives his Judgment.

The Issue of this Business.

Aldrich had a Prebend in *Westminster* Church. Wherein he was guilty of great Negligence, either in non-residence, or refusal of complying with the Ecclesiastical Habits. Insomuch that the Archbishop said, he was ashamed of him, having been the great Instrument of procuring it for him. *Aldrich* had resigned this Prebend half a Year before into the Queens hands, whether by the Archbishop's desire, or for some other Reason, I know not. The Resignation still remained with the Archbishop. Now, in *July*, he recommended Mr. *John Still* [his Chaplain] Bachelor in Divinity to the Lord Treasurer, to procure it for him. Who was, he said, both wise, discrete, and learned, and of good Credit in *London*. He was afterwards Master of *Trinity* College in *Cambridge*. But he was resolved, seeing his Behaviour, whosoever had it, *Aldrich* should never have it again. Neither did he, I believe, ever endeavour for it, knowing his own Inconformity. And *Still* succeeded.

But the Lord Treasurer, and Chancellor of that University, being a very deliberate wary Man, after he had heard what the Archbishop on one hand, and the other University Party on the other, said, hesitated what to do, doubting whether this Matter lay properly before the Queens Commissioners; and whether such Matters as were to be objected against *Aldrich*, both Temporal, as well as Spiritual, for Causes of Religion, might be heard by those Commissioners, by Prerogative of the Queens Majesty, or else by Authority Metropolitcal; and the College having by their own desires, referred the Interpretation of the College Statutes to the Archbishop; which he the said *Aldrich* after declined; or whether all and singular these Matters were to be heard by the Chancellor or Vice-Chancellor, and only within the University. He was also in Suspence, whether it were convenient the Archbishop should be present, when he himself heard the Cause. And all this he signified by Letter to the Archbishop. The Resolution he gave to these Doubts was this: "That for the University Privileges he would be as glad to maintain them, as any one of them. And the Archbishop was now in suspence himself, whether he should come or no, in case the Chancellor desired it. But he would gladly attend upon him, if no Prejudice or Hurt to their Commission might grow in yielding to them of the University, more then was needful. His Judgment was, that the present Master should be deprived, unless he would voluntarily resign his room.

In fine, the Chancellor took the Decision of this Business upon himself; and *Aldrich*, being before him, he told him how unworthily, and ingratefully he had dealt with the Archbishop, who had been so good and kind unto him. And that he should therefore go to him, who was then at his House near *Canterbury*, and declare his Sorrow for what he had done, and beg his Pardon. And *Aldrich* seeing there was no other way, resigned, to avoid the Disgrace of being deprived. And then he travailed with the Chancellors Letters, and brought them to the Archbishop: wherein the Chancellor told him the Sum of what

what he had done, and particularly for vindicating his Grace's Honour and Credit. Whereat the Archbishop thanked him, in that he had such regard of his Estimation in that Cause, wherein he said, it was wonderful, as he had heard say, how that fond young Man had dealt. After this, he remained about *Canterbury* some time, expecting some Favour from the Archbishop, and promising Amendment of his Courses. But the Archbishop said, he could not tell how to take him, or believe him; and that the burnt Child dreaded the Fire. Upon the Decision the Chancellor had made, the President *Robert Norgate* (to whom the Archbishop was Uncle) and four or five Fellows more, returned their Thanks to him in a Letter for his great Care and Patience, in determining their Matters so equally and wisely. But not one of the Five of *Aldriches* Party subscribed their Names thereunto. *Norgate* was soon after elected Master of the College.

A N N O
1573.

C H A P. XXVIII.

A notable Letter of the Archbishop and Bishop of London, concerning the Puritans. A Protestation by them to be taken. The Archbishop Vindicates the Title of LORD Bishop. A dangerous new Sect in Ely Dioceſs. The Bishop of London moves the Archbishop and Lord Treasurer, for a National Council.

LET us further prosecute the Story of these discontented Men, as it fell out this Summer. What Troubles the Bishops conceived for these Factions, and what good Resolutions nevertheless they took, to do what in them lay, may be seen by a notable Letter, written in *July* by the Archbishop, and the Bishop of *London*, to some other absent Bishop in Commission, giving him account of these Matters. It was as followeth:

Sal. in Christo.

THESE Times are troublesome. The Church is sore assaulted; but not so much of open Enemies, who can less hurt, as of pretended Favourers, and false Brethren, who, under the Colour of Reformation, seek the Ruin and Subversion, both of Learning and Religion. Neither do they only cut down the Ecclesiastical State, but also give a great push at the civil Policy. Their Colour is Sincerity under the Countenance of Simplicity; but in very Truth, they are ambitious Spirits, and can abide no Superiority. Their Fancies are favoured of some of great Calling, who seek to gain by other Mens Losses. And most plausible are these new Devices, to a great number of the People, who labour to live in all Liberty. But the one blinded with the Desire of Getting, see not their own Fall, which no doubt, will follow: The other hunting for Alteration, pull upon their Necks intolerable Servitude. For these Fantastical Spirits, which labour to reign in Mens Consciences, will, if they may bring their Purposes to pass, lay a heavy Yoke upon their Necks.

In the Platform set down by these new Builders, we evidently see the Spoilation of the Patrimony of Christ, and a Popular State to be sought. The End will be Ruin to Religion, and Confusion to our Country. And that you may the better perceive, how these Fancies are embraced, and like to take Effect, except in time they be met withal, here enclosed we have sent unto you certain Articles taken out of *Cartwright's* Book, by the Council pronounced unto Mr. *Dering*, with his Answers to the same; and also a Copy of the Councils Letter writ to Mr. *Dering*, to restore him to his former Reading and Preaching, his Answer notwithstanding, our Advices never required

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there-

A Letter concerning the Churches Danger by false Brethren. MSS G. Pet. Armig.

The Protestation taken by the Puritans.

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“thereunto. These Proceedings puff them up with Pride, make the People hate us, and magnify them with great Triumphing, that her Majesty and the Privy Council, have good liking of this new Building. Which hitherto, as we think, in no Christian Nation hath found any Foundation upon the Earth, but is now framed upon Suppositions, full of Absurdities and Impossibilities, in the Air. We are perswaded that her Majesty hath noliing thereof, howsoever the Matter be favoured by others.

“But for so much as God hath placed us to be Governors in his Church, hath committed unto us a Care and Charge thereof, and will one Day require a Reckoning at our Hands for the same; it shall be our Duties to labour by all means we can, to see sound Doctrine maintained, Gainfayers of the Truth repressed, good Order set down and observed; that the Spouse of Christ, so dearly redeemed, may by our Ministry be beautified. These perilous Times require our painful Travails; and seeing that God's Cause is brought into Question, and the Church many ways troubled, we must with good Courage stand to the Defence thereof, and resist the Underminers. We here bear a heavy Burthen, and incur many Dangers and Displeasures. But nothing shall be grievous unto us, if we may do good to his Church. We doubt not but that you are like affected, and bear a Burden in Mind with us. We have made a special Choice of you, whom for good Learning, prudent Counsil, and godly Zeal, we Love and Reverence, and have thought it good to put you in Remembrance of these Matters, and withal, to require you to consider of these things, and to be prepared for our next Meeting, which we think will be shortly, to see unto the same, as may most tend to the Glory of God, Good of his Church, Maintenance of his Gospel, establishing of decent and good Order; to the edifying of his People, and to the repressing of all Gainfayers. Thus thinking it convenient, that you should keep these Matters secret to your self, we commend you to the good Direction of God's holy Spirit.

From *Lambeth*, July 6. 1573.

Your Loving Brethren,

MAT. CANTUAR.
EDW. LONDON.

Some Bishops
associate at
Lambeth.

By this Letter it is plain, that the Archbishop, and certain other Bishops in Commission, did at appointed times diligently associate together, and had their Meetings at *Lambeth*, for this End and Purpose, that they might seriously confer, and hold Consultation among themselves for the good Estate of the Church, according to the Exigencies of it; and now especially, for the preventing the Endeavours of these Underminers of the present Ecclesiastic Government. And these were the Archbishop, the Bishops of *London*, *Ely*, *Winton*, *Guest* of *Rocheſter*, and *Jewel* of *Sarum*, while he lived, and *Goedman*, Dean of *Westminster*, and some others. And being now minded fully to inform another Bishop of their Society absent, (perhaps *Cooper*, Bishop of *Lincoln*) of the imminent Danger of *Cartwright*, and his Parties Principles, they wrote to him the Letter abovesaid, and to remind him of a Meeting shortly to be held by them, that he might bethink and prepare himself for it.

The Protestation
taken by
the *Paritans*.

And that we may see it was not without Reason the Bishops had these Consultations, and were thus full of Perplexities, what would become of the Church and Nation, by reason of these Innovators, as they were called, I will lay before the Reader a Protestation that was to be taken by them, when they were admitted into the Congregation. Which kind of Congregations were now framed into more formal Separation.

A Pro-

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A Protestation of the Puritans.

" **B** EING thorow perswaded in my Conscience by the Working, and by
 " the Word of the Almighty, that these Relicks of Antichrist be abomi-
 " nable before the Lord our God; And also, for that by the Power, Mercy
 " Strength and Goodness of the Lord our God only, I am escaped from the Fil-
 " thiness and Pollution of these detestable Traditions, through the Knowledge of
 " our Lord and Saviour Jesus Christ; And last of all, inasmuch as by the Working
 " also of the Lord Jesus his holy Spirit, I have joyned, in Prayer and Hearing
 " Gods Word, with those that have not yielded to this Idolatrous Trash, not-
 " withstanding the Danger for not coming to my Parish Church, &c. Therefore
 " I come not back again to the Preaching, &c. of them that have received these
 " Marks of the Romish Beast.

MSS. G. Petitt.
Arm.

I. " Because of Gods Commandment to go forward to Perfection,
 " Heb. 6. 1. 2 Cor. 7. 1. Psal. 84. 1. Eph. 4. 15. Also to avoid them. Rom. 16. 17.
 " Eph. 5. 11. 1 Thes. 5. 22.

II. " Because they are Abomination before the Lord our God. Deut. 7. 25, 26.
 " And 13. 17. Ezek. 14. 6.

III. " I will not beautify with my Presence those filthy Rags, which bring the
 " heavenly Word of the Eternal our Lord God into Bondage, Subjection and
 " Slavery,

IV. " Because I would not Communicate with other Mens Sins. Job. 2. 9, 10, 11.
 " 2 Cor. 6. 17. Touch no unclean Thing, &c. Sirach. 13. 1.

V. " They give Offences, both the Preacher and the Hearers. Rom. 16. 17.
 " Luk. 17. 1.

VI " They glad and strengthen the Papists in their Errors, and grieve the Godly.
 " Ezek. 13. 21, 22. Note this 21st Verse.

VII. " They do persecute our Saviour Jesus Christ in his Members. Act. 9. 4, 5.
 " 2 Cor. 1. 5. Also they reject and despise our Lord and Saviour Jesus Christ,
 " Luk. 10. 16. Moreover, those Labourers, who at the Prayer of the Faithful
 " the Lord hath sent forth into his Harvest, they refuse, and also reject.
 " Mat. 9. 38.

VIII. " These Popish Garments are now become very Idols indeed, because
 " they are exalted above the Word of the Almighty.

IX. " I come not to them, because they should be ashamed, and so leave their
 " Idolatrous Garments, &c. 2 Thes. 3. 14. If any Man obey not our Sayings,
 " Note him.

" Moreover, I have now joyned my Self to the Church of Christ. Wherein
 " I have yielded my self Subject to the Disciplin of Gods Word, as I promised,
 " at my Baptism. Which, if I should now again forsake, and joyn my Self
 " with their Traditions, I should forsake the Union, wherein I am knit to the
 " Body of Christ, and joyn my self to the Disciplin of Antichrist. For in the
 " Church of the Traditioners, there is no other Disciplin than that which hath
 " been maintained by the Antichristian Pope of Rome; whereby the Church of
 " God hath always been afflicted, and is until this day. For the which Cause I
 " refuse them.

" God give us Grace still to strive in suffering under the Cross, that the
 " blessed Word of our God may only rule, and have the highest place to cast
 " down strong Holds, to destroy or overthrow Policy, or Imaginations, and
 " every high Thing that is exalted against the Knowledge of God; and to
 " bring into Captivity or Subjection every Thought to the Obedience of
 " Christ, &c. 2 Cor. 10. 4, 5. That the Name and Word of the Eternal,
 " our Lord God, may be exalted, or magnified above all Things. Psal. 8. 2.
 " Finis

A N N O

1573.

To which
they Swore
and took the
Sacrament.
Some
Parishes call
their Mini-
sters.

These Men
great Ene-
mies to the
Order of Bi-
shops.

The Archbi-
shop Vindi-
cates the Title
of Lord Bishop.
MSS. G. P.
Arm.

" To this Protestation the Congregation singularly did swear, and after took the Com-
munion for Ratification of their Assent. This last Paragraph is writ by Archbishop
Parkers own Hand.

Besides this establishment of private separate Congregations, they had thus far advanced their Platform more publicly, that even in Parishes the *Disciplinarians* had planted Ministers. They spake against the Ordination of Ministers called by Bishops, but would have them to be called by their Parishes. And *Cartwright* to Dr. *Whitgift* spake of Places in *England* where the Ministers, as he said, were called by their Parishes. To which *Whitgift* makes this Answer, " That if any Parish in *England* did Elect or Call their Ministers otherwise than the Orders and Lawes of this Church did Permit, he could not see how that Parish could excuse it self of Schism: And he thought verily that such Parishes ought to be looked to in time.

These Men were especially angry with the Bishops, and their Order, because they were the chief Opposers of their new Disciplin, and Preservers of King *Edwards* Reformation. And therefore they did what they could to pull up this Hierarchy by the Roots, asserting it to be Antichristian, and utterly unlawful to be exercised in a Christian Church. And especially they clamoured much against the Bishops being called *Lords*. For Justification of this Title, the Archbishop in a Letter to his Friend, the Lord *Burghley* thus wrot.

" They are mervailously offended, that Bishops are called *Lords*, and *Honourable*, and think that those high Titles are usurped against Gods Word, because Christ answering to the Contentious Ambition of the Apostles said *Luk. 22.* *The Kings of Nations are Lords over them, &c. But ye not so.* Now if he be called Lord, which hath the Rule and Government over his own House; if he be called Lord which hath the Order over any People or Flock, as *Joseph* was called Lord, Governing the *Egyptians* under the King; If a poor Man, letting his Ground or House, but for Five Shillings a Year, is usually called *Landlord*, (Whereupon Deans, Parsons, and such like, are commonly called *Lords* of all their Tenants) What offence is it, if Bishops, having Lands and Lordships, be called *Lords*? More marvel it is, that Men cannot abide that they should be called *Honourable*. *St. Paul* seemeth not to be so precise; Let the *Elders*, saith he, that Govern well, be counted worthy double Honour. Now if it please the King or Queen of the Realm; so to esteem of Bishops, for their Learning, Knowledge and Vertue, and to take them among their Lords, and count them Honorable, and to place them to counsil in Parliament, or otherwise; it is not to be thought that any Offence is committed against Gods Blessed Word; so long as the Bishops contend, not for the same Ambition. Which Fault our Saviour Christ reproveth in his Apostles: And also, so long as the Bishops contain themselves within their Lists, that is, in due Obedience and Subjection to the High and Temporal Magistrate: And finally, for that in these Days, neither Bishop nor Archbishop take upon him to rule as a King or a Prince, or doth usurp the Authority of a King, or taketh upon him Tyrannical Dominion over his Clergy and People committed to his Government, as the Antichristian Bishop of *Rome* most blasphemously doth attempt.

" *Aaron* the Priest was appointed by God, with *Moses*, for the Government of Gods People, and was counted in Authority not far under *Moses*. God commanded that Kings, for their better Government, should peruse the Book called *Deuteronomium*; which they should receive of the Priests: Who were thought to be had in great Reverence and Authority, for that they were the Keepers of such Mysteries. The Prophets no doubt were in great Authority, and well esteemed with Kings and with the People; as *Nathan* with King *David*; *Elias* with King *Abab*; *Esaïas* with King *Ezekias*, and other Prophets, with the Tribe of *Judah*, and with the ten Tribes. *Elisha* was highly esteemed with *Naaman* of *Syria*. How honorably did *Constantine* the Great use the Godly Bishops, in the Council of *Nice*. How honourably did *Theodosius* the Emperor use *Ambrose*, the Bishop of *Milan*, tho' he seemed to use the Emperor too severely? But ye will say, ye read not that any of these were called *Lords*. I say, if

for

“ for their Vertues and Uprightness in their Office, due Reverence, Authority
 “ and Honour were given unto them. ——— *The rest is wanting.* Thus ac-
 curately and excellently did the Archbishop plead for, and justify the Honour of
 his Order.

They cryed out loudly also against the Bishops, as Persons that only sought
 their own Wealth and Prosperity, and not the Flocks. Which occasioned the
 Bishop of *London* to use these Words to the Lord Treasurer;

“ I Lament with your Lordship from the bottom of my Heart, that such as
 “ should be Feeders of the Flock, only feed themselves, and turn Teaching in-
 “ to Commanding, *sua quierentes, & non quæ sunt Jesu Christi.* Such I wish to
 “ be removed, and more faithful Pastors in their Rooms placed. The unworthy
 “ Minister is to be touched, but not the Worthy Office to be taken away. *Epis-*
 “ *patum ejus accipiat alter.*

The Archbishop and other wise Men were still the more apprehensive of the
 Danger of these Sectaries, by reason of another sort of Men newly sprung up, as
 it were under their Shadow, who shewed themselves in *Ely* Dioces. Their Op-
 nions the Lord *North*, living in those Parts declared, and brought up, and laid
 before the Ecclesiastical Commission, as I suppose:

First, “ They Maintain and Defend, that it is not Lawful by the Word of
 “ God to take any kind of Oath, for any Cause, before any Person: Abusing
 “ the Place of *Matthew* the Fifth, *Swear not at all, &c.*

“ Item, They defend, that it is not lawful for any Magistrate to put a
 “ Malefactor to death: Abusing the Commandment of God, *Thou shalt not*
 “ *Kill.*

“ Item, They defend and teach, that all things ought to be common, and no
 “ Propriety among Men: Miserably wresting the Place in the Second of the
 “ *Acts*, where it is Written, *All those that believe were together, and had all Things*
 “ *Common.*

“ Item, They Teach, that every Man may, without lawful Calling, leap into
 “ the Church of God, and, as his furious Brain moveth him, Preach and Inter-
 “ pret. Whose Voice all Men are bound to hear, as well as the Ministers of
 “ God.

“ Item, They agree with the Papists in defending that Vain Opinion of
 “ the *Limbo*, or slumbring place of the Soul departed, until the general Refur-
 “ rection.

“ Item, They deny the Authority of the old Testament, and the Epistles of
 “ *St. Paul*, when they in Disputation are urged with Arguments and Conclusions
 “ out of them.

“ Item, Many of them consent with the *Arians* in the horrible Heresy of the
 “ Inequality of the Persons in the Godhead.

“ Item, They say, there is no other Hell than that which every Man carrieth
 “ about with him: Which allegorically they say, is nothing else, but such Mo-
 “ tions and Perturbations, as draw Men from the Commandments.

“ Item, The most part of them are Degenerate into the filthy and brutish Sect
 “ of the *Libertines*; Whose Errors are so Foolish, Stinking and Pestilent, that
 “ any Man having but natural Understanding, would Detest them, and Marvel
 “ at them.

“ Item, They meet in privy Conventicles with the Doors shut upon them:
 “ Intromitting no Man but him that will join with them in their Mysteries, as
 “ they call them. Their Preacher is some one of their Company; a private
 “ Man called and moved, as is abovesaid.

For the Regulation of these Disorders and false Doctrines, the Bishop of
London judged a National Council would greatly conduce: And he had moved
 it often to the Archbishop of *Canterbury*. And so did the Lord Treasurer hold it
 expedient for the pacifying of the People, that began hugely to run with these
 Men. Concerning this Affair, thus did the said Bishop write to the said Lord.
 “ The Convocation of the Clergy, to convince or reject these new Mysteries, is
 “ well minded of your Lordship. It is the Thing that I have fundry Times

“ remem-

Bishop of
London Vin-
 dicates them
 against the
 Clamour of
 seeking their
 own Wealth.

A Dangerous
 Sect in *Ely*
 Dioces.

Their
 Doctrins.
 MSS. G. Petyt
 Arm.

The Bishop
 of *London* ad-
 vises for a
 National
 Council.

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“ remembred, and oftentimes desired: For otherwise the People can hardly be
 “ satisfied. I humbly pray your Lordship, to be a means unto her Majesty, that
 “ a National Council may be called; Wherein these Matters now in question
 “ may be thorowly debated: And that concluded, and by her Majesty Confirmed,
 “ which may most tend to the true serving of God, and the good ordering of
 “ this Church of *England*. If your Lordship travel herein, you shall travel
 “ in Gods Cause, and for the Quiet of his Church; and the sooner the better.
 “ For it is time to cut off these Troubles. I have earnestly moved the Archbi-
 “ shop of *Canterbury* in this Matter.

C H A P. XXIX.

Dangerous Popish Designs upon the Kingdom. Sandys, Bishop of London, defamed in Print.

Popish Prin-
ces combine
to Invade
England.

WHILE this Church was thus exercised by the *Puritans*, the *Papists* on the other hand were as busy to overthrow it, and the Kingdom too. For which purpose a Plot was this Summer carrying on by the Foreign Princes addicted to the Papacy, to invade *England*. And first the King of *Poland*, under pretence of preparing a Navy for *Poland*, was therewith suddenly to seize some Port in *England*. And at the same time, the *Scots*, persuaded by the Cardinal of *Lorain*, were to break into *England*, with a very great Army made up of *French* and *Scots*. And then on another side the Navy of the *Spaniards* and that of the *French* together, were to seize another Haven of the Kingdom. At which time Duke *D'Alva*, with the Aid of the Bishop of *Colen*, and other Bishops, and the Duke of *Barvaria* with 10000 Foot, intended on the side of *Flanders*, to wage War with the Queen. And for the carrying on this War the more succesfully, the Pope, the King of *Spain*, the aforesaid Bishops, and all the Popish States of *France* were now consulting together. And the Cardinal of *Lorain* intending the Kingdom for his Niece the Queen of *Scots*, of which he was very confident, promised for one Year to provide Pay for 30000 Men. As soon as the Nation was thus Invaded, great Numbers of *Roman* Catholicks, the Queens Subjects in *England*, were to rise. All this was signified in Discourse, at the Baths of *Aquisgrane* [*Aix*] by an *English* Lord, to a certain *French* Lord there, named *De la Tour*. Who being a Protestant, and sensible of the great Kindness the *English* Nation shewed to his Countrymen, in harbouring them after the late Massacre, privately, in *August*, related all this to Sir *William Bromfeld*, an *English* Officer, then at the Spaw; of whose Faithfulness to the Queen he was well assured. And the said *Bromfeld* wrot these Advertisements, and conveyed into *England* the said Writing, with his own hand subscribed, together with *De la Tour*, and one *Bocharts* also, who was present at the Relation. This Writing I have preserved in the *Appendix*.

N. XCI.

Bishop *Sandys* foully
and falsely as-
persed.

But to return home again. Good Bishop *Sandys*, of whom so much before, about Autumn met with somewhat, that made so close an assault upon his Credit and Estimation, that it sensibly touched him. He had acted somewhat diligently this Summer against the *Puritans*, according to the Queens Command; and their Principles he vigorously opposed. Which made them much displeased with him. Therefore, many Invectives were writ against him: And particularly, a Book was now printed, which as it made Reflexions upon the Ecclesiastical State; so it laid foul Aspersions upon him; (but very false) to the blotting of his good Name, and the endangering of his Credit and Reputation in his Ministry: Which gave him great Trouble and Disquiet. And whatsoever he did, it was watched; All his Doings were searched out, sifted and misconstrued, as he complained to the Lord Treasurer; and that he had Spies upon him every-where.

But

But concerning this Defamation in Print, he advised who the Printer was, and who his Aiders and Abettors. He shewed himself very desirous to have his Innocency cleared; and that these Slanderers (whom he knew) might not be brought before the Ecclesiastical Commission; for that would look as though he were Judge in his own Cause; but before the Temporal Magistrate, the Council, or the *Star-Chamber*. Urging that the Matter being merely Temporal, it was fittest for Temporal Men to deal in; and that it was not convenient that Men of his Calling should deal with Matters of Conspiracy. And that if the Printer of that Seditious Book was most justly to be corrected, the Defender of the Errors contained therein was not worthy to find Favour. For this he earnestly requested the Lord Treasurer; and his Suit, he said, seemed so reasonable, that he trusted his Lordship would easily grant it. "For I only seek, as he proceeded, that my Ministry may be profitable to the Church of Christ. I can in Conscience no longer serve than I may do good. If you think my Service necessary, I trust that you will be a Mean to preserve my Credit with the People, which is already so much touched, not by my Desert, but through the slanderous Speech of the evil-minded. This was writ September 19. And Ten Days before this, was the Bishop soliciting the Treasurer for the same Justice. For having wiped off this Calumniation, whatever it were, to that Lord's full Satisfaction, he beseeched him to have so much Respect to his Honesty, as to call the Party to tryal; that the Impudency of the one, and the Innocency of the other, might appear. "These new Masters, added he, are *Spiritus Mendaces. Gladius est in Labiis eorum. Domine, Libera animam meam a Labiis iniquis & a lingua dolosa*. I may not to put up this great Wrong, but clear myself of it for my Office sake, and burden the Teller with this impudent Untruth.

A N N O

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Desires to be vindicated by the Council or Star-Chamber.

CHAP. XXX.

The Archbishop at Canterbury; sends MSS. of Kent to the Lord Treasurer: Entertains the Queen there. The Order and Solemnity thereof. His own Relation of it. A Popish Libel against the Lord Treasurer. His Letter to the Archbishop about it. And the Archbishop's Answer.

BUT leaving the Puritans a while, let us attend our Archbishop into his Dioces. Where he was to act in Two great Capacities: *Viz.* To be the Queen's Host, and his Churches Visitor. For the Queen being this Summer in her Progress in *Kent*, came to see *Canterbury*. Where he gave her a most splendid and solemn Entertainment, both at his Church, and at his Table. Which he did with so much Magnificence, and withal with so much Order and Decency, that he merited extraordinary Praise, and gave high Satisfaction to Her, and all her Nobles. The manner of which we shall more particularly relate by and by.

In the Month of *July*, the Archbishop sent to the Treasurer sundry MS. Treasures and Collections of his own, as was said before, giving Account of the Tract of the County, and of the Antiquities of divers Places therein. That the Queen, who would be inquisitive concerning the Places where she journeyed, might have the more Satisfaction given her by her said Treasurer, who was near her Person, and whom she looked upon as a Man of special Learning and Knowledge of the History and Antiquities of her Kingdom, and so would be most apt to put her Questions to him. The Archbishop had privately sent him before, *Lambard's* Topographical Discourse of *Kent* in MS. which might now stand him in good stead for this Purpose. Now, in this Month, he sent him also a Copy of that Author's intended Preface to the said Book, dedicated to

The Archbishop goes down to Canterbury.

Sends certain MSS. of Kent to the Treasurer.

Mr.

A N N O
1573.

The Book of
Dover.

Prepares for
the Reception of the
Queen at
Canterbury.

The Order
he designed
for the Reception.

His Device
for the Queen

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1573.

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The Book of
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Prepares for
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The Order
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“ fifteen Dishes, furnished with two Mefs, at my Long Table; whereat sat
 “ about Twenty. And in the same Chamber, a Third Mefs, at a Square Table
 “ whereat sat Ten or Twelve. My less Hall having Three Long Tables well
 “ furnished with my Officers, and with the Guard, and others of the Court.
 “ And so her Majesty came every *Sunday* to Church to hear the Sermon; and
 “ upon one *Monday* it pleased her Highness to dine in my Great Hall thorough-
 “ ly furnished with the Council, *French* Men, Ladies, Gentlemen, and the Maior
 “ of the Town with his Brethren, &c. Her Highness sitting in the midst, ha-
 “ ving two *French* Ambassadors at one End of the Table, and four Ladies of
 “ Honour at the other End. And so Three Mefs were served by her Nobility at
 “ Washing, her Gentlemen and Guard bringing her Dishes, &c. Because your
 “ Grace desireth to know some Part of mine Order, I write the more largely
 “ unto you.

The Archbi-
 shop of York's
 Reflection
 thereon.

Whereat the Archbishop of *York* made this Reflection in his Answer: “ Your
 “ Grace's large Description of the Entertainment at *Canterbury* did so lively set
 “ forth the Matter, that in reading thereof, I almost thought my self to be one
 “ of your Guests there, and as it were beholding the whole Order of all Things
 “ done there. *Sir*, I think it shall be hard for any of our Coat to do the like
 “ for One hundred Years, [meaning, perhaps, during their long Leases] and
 “ how long after, God knoweth.

A Libel a-
 gainst the
 Lord Burgh-
 ley.

While the Court was here at *Canterbury*, the Lord Treasurer, in the midst of
 his Feasting, met with four Sawce with it. It was a most venomous Book, wrot
 by some Papist against him and the Lord Keeper. Which, yet, was not the first
 of many that he had felt the Malice of. But it grieved much this good Man,
 and made him almost weary of his Life, after his painful Service and honest
 Heart to the Realm, and to the Queen, to be so continually slandered and back-
 bitten. This Book he sends to the Archbishop from one of the Prebends Lodg-
 ings to puruse, with a Letter which ran to this Tenor:

His Letter to
 the Archbi-
 shop.

MSS. G. Petyt.
 Armig.

May it please your Grace,

“ **Y**OU shall see how dangerously I serve in this State, and how my Lord
 “ *Keeper* also, in my Respect, is with me beaten with a viperous Gene-
 “ ration of traiterous Papists; and I fear of some domestick hidden Scorpion.
 “ If God and our Consciences were not our Defence and Consolation against
 “ these Pestilential Darts, we might well be weary of our Lives. I pray your
 “ Grace read the Book, or so much as you List, as soon as you may; and then
 “ return it surely to me; so as also I may know your Opinion thereof. When
 “ your Grace hath done with this, I have also a second smaller, appointed to
 “ follow this; as though we were not killed with the first: and therefore a new
 “ Assault is given. But I will rest my self upon the Psalmist's Verse, *Expecto Do-*
 “ *minum, Viriliter age, & confortetur Cor tuum, & sustine Dominum.* From my
 Lodgings at Mr. Person's, xi Sept. 1573.

Your Grace's at Commandment,

W. Burghley.

The Archbi-
 shop's An-
 swer.

To which the Archbishop returning the Book, gave Answer, describing the
 Malice of it, and like a true Friend, and a grave Divine, comforted the good
 Lord Treasurer in these Words:

Sir,

MSS. G. Petyt.
 Armig.

“ **I** Return to your Lordship your mad Book again. It is so outrageously pen-
 “ ned, that Malice made him blind. I judge it not worth an Answer. Some
 “ Things were better put up in Silence than much stirred in. Your Conscience
 “ shall be your Testimony to Almighty God. It is no new Matter for such as
 “ take Pains for the good Governance of the Commonwealth to be railed on.
 “ In my Opinion they be very comfortable Words which be uttered by our Sa-
 “ viour Christ, who once shall be our Judge, *Beati estis cum probra jecerint in Vos*
 “ *homines, & dixerint omne malum adversus Vos mentientes, & propter me, Gaudete &*
 “ *Exultate. Sic enim persecuti sunt Prophetas qui fuerunt ante Vos.* In these and like
 “ Words,

" Words, I for my self repose my Heart in Quietness: Beseeching Almighty God
 " with his holy Spirit to comfort your Mind in these Blasts of these devilish Scor-
 " pions.. *Conscia Mens Recti mendacium videt*, &c. From my House at Canter-
 bury, 11 Sept. 1573.

Your assured in Christ,

M. C.

C H A P. XXXI.

The Archbishop Visits his Church. Gives Orders and Injunctions. Observations thereon. Returns to Lambeth. His Observation on his Visitation. Visits Eastbridge Hospital. And returns the State thereof into the Exchequer.

AFTER the Archbishop's Feasting was over, he proceeded to Visit the Church of Canterbury, by a Visitation Metropolitane and Ordinary, as it was said to be, and so termed, in the Injunctions now given the said Church. For the Foundation Statutes of *Christ's-Church*, made by King *Henry VIII*, do appoint the Archbishop of *Canterbury*, for the time Being, Visitor of his said Church, with Power, beside other Things, to examine into the State of the Church, how the several Members thereof have performed their Duties, to decide all Differences, if any should arise, between the Dean and Canons, or among the Canons themselves, and to interpret and declare the Meaning and Intent of any Statute, or any Clause of any Statute then in Force; and do prohibit the Deans and Canons to receive any new Statutes, under pain of Perjury and perpetual Deprivation: Yet reserving to the King's Majesty, and his Successors, full Power and Authority to alter any of the present, or to make any new Statutes, as they please.

The Power of the Archbishop by the Statutes.

Cap. 39. De Visit. Eccl. N. Battely

By Vertue hereof, Archbishop *Parker* held his Metropolitane and Ordinary Visitation here: Beginning it in Person *September 23*. The Form of the Oath then Administred to the Dean and Prebendaries, was this, " You shall swear that, to the uttermost of your Knowledge or Belief, you shall make diligent and mindful Inquisition of all and every thing that in your Judgment is any ways to be reformed in this Church, or in any the Members or Foundation of the same, or in any other Person or Persons, any ways commorant within the Precincts of the same Church, in Doctrine, Manners, Regiment, or any kind of Office, Duty or Obedience: And that you shall thereof make a true and faithful particular Presentment in this Visitation to my Lord, his Grace of *Canterbury*, your Visitor here present. And shall also make direct and true Answer to every Matter or Article, that during this Visitation, or concerning the same, you shall be examined upon. And furthermore, you shall present whether the Injunctions given in my Lord, his Graces last Visitation of the said Church, *Anno 1570*, be duly observed, or not; and in what Points they are not observed. And this as much as in you lyeth, you shall perform. So help you God, by Jesus Christ.

The Oath taken by the Dean and Prebendaries. Archbishop *Parker's Reg.*

The Archbishop committed the managing of this Visitation under him, to *Dr. Bartholomew Clerk*, Official of the Court of the *Arches*, *London*, and to *Dr. George Ackworth*, to receive the Presentments and Informations given by the Ministers of his Church.

Clerk and Ackworth take Presentments.

Sept. 26. the Archbishop Visited again in Person: And then having some Discourse with the Dean and Prebendaries, he demanded of them at length, all and singular, whether they believed the said Statutes concerning the Foundation of the said Church, did bind them, so as they were bound inviolably to observe them. All the Prebendaries answered Affirmatively, excepting the Dean, and *Dr. Peerson*, who denyed that the Statutes bound any otherwise, than by Virtue of their

The Progress of the Visitation.

A N N O 1573. Oaths in the time of their respective Admissions, they were bound to the Observation of them. *Thomas Willoughby*, the oldest Prebendary, had been suspended, whether for Absence, or something else, I know not: But *September 27.* praying to be absolved, he received it from *Clerk* and *Ackworth*. By the Answers given in by the Dean and Prebendaries to the Articles of Inquiry, it seems, that some of them had not been present at any Sermon or Lecture in the Church, since the last Visitation. They had still remaining a great many old Copes, which were to be disposed of as the Archbishop thought best. Defects there were in the Distribution of the Almsmoney. Presentment was made likewise concerning the Stock of the Church in private Mens Hands. Concerning the Decay of the Stock of the Church. Concerning Decay of Obedience to the Dean. Concerning a Slander raised against his Grace. There were Matters presented relating more especially to the Dean. As that he had consumed the Church Goods: Which yet he denied. That he had broken the Statutes. That he made away the Copes of the Church. Which he confessed, because it had been agreed by the Chapter, that all the Copes should be made away, and that he had two of them, and payed Fifteen Pounds for the same. Concerning his Embecilling the Stock of the Church, he said, the Church was in better State, than when he came to it. He was charged also, that he did not pay the Ministers their Wages in due time. Which he denied also. And concerning his disagreeing with the Prebendaries. To which he answered, that *Mr. Bullen*, one of the Prebendaries, threatned him, *to nail him to the Wall with his Sword*. Which made him complain to the Justices of Peace for his Safeguard. It seems there was great Quarel between the Dean and *Bullen*, a hasty Man; as appears, in that he was informed against, that he swore Oaths; which he confessed upon Provocation he did. He also struck one *King* a blow on the Ear; and another time he offered to strike *Dr. Rushe*, who escaped from him; And another time he struck another in the Chapter House, and a Lawyer.

Mr. Bullen.

The Declaration of Articles to be read by the Lay-Vicars, and Petty Canons.

Annal. Reform. Ch. 17.

Injunctions given to the Church.

Order was given at this Visitation, that the Lay Vicars should read on particular Days appointed them, after the first Lesson, the Declaration of certain principal Articles of Religion, set forth by the Order of both the Archbishops, and the rest of the Bishops, for the Unity of Doctrine, to be taught and holden of all Parsons, Vicars, &c. And the Petty Canons also were appointed to read the same Declaration one after another on the Sundays successively: What this Declaration was, may be seen in the *Annals of the Reformation*.

The Archbishop's Occasions called him to *London* before he had finished his Visitation, but he left a certain Book of *Injunctions* in *Latin* for his Church, being Sixteen in Number, suiting to the Occasions and Defects of the Church and Members: Which were solemnly read before him in the Chapter House. The Heads of which were, 1. For the Observation of the Statutes. 2. For the Interpretation of the Statutes, and these Injunctions. 3. That no Leases be made in great Concerns, unless in general Chapters. 4. That Possessions be reserved for the Tables of the Dean, the Prebendaries, and the Common Hall. 5. That Dividends of Fines be forbid, without the Consent of the Archbishop. 6. Of making up Accounts each Quarter of the Year. 7. Of rescinding and annulling Chapter Decrees from the end of *May*, *Anno. 1573.* 8. Of punishing such as absented from the Common Prayers. 9. That the greater Canons celebrate Divine Service on the greater Festivals. 10. That the Election of the Petty Canons, &c. by reason of Discords, do cease, &c. 11. Of correcting the Scholars. 12. Of exacting Accounts of the Officers of the Common Hall. 13. Of the forbidding to substitute Officers. 14. Of stopping up new Gates, and other Passages. 15. Of making Contribution for the Poor. 16. That there be a Reader of Divinity constituted. These *Injunctions* may be seen at length in the *Appendix*.

Num. XCII.

Observations upon the Injunctions. *N. Bassetly.*

Now to make a few Observations upon these Injunctions, and to shew upon what good Reason the Archbishop gave them. Which Observations are not mine, but my late learned Friend, *N. B.*

In the first Injunction the Archbishop granted a Dispensation for the Non-observance of such Statutes as were repugnant to the Word of God, and the Statutes of the Realm. And in the Statutes of the Church given by King Henry VIII. some Clauses there were repugnant to the Word of God, and the Laws of the Realm. Of which these were some: In the Statute *De Celebratione Divinorum*, it is ordained, that the King's Scholars should attend daily, *Et dum Sacra Mysteriorum in Summa peraguntur, Corporis Domini Elevationi adesse, ibique morari, quoad Cantus Agnus Dei.* Also, that on the Day of the Death of the King Yearly, *Exequiae & Missa celebrentur pro anima nostra.* Also in the Statute *De Precibus in Ecclesia nostra dicendis*, they were daily to say this Prayer, *Praesta quaesumus, &c. pro animabus pientissimi patris nostri Henrici VII. matris nostrae Elizabethae & clarissimae nuper Conjugis Joannae, haec Orationes dicantur.* And in the Statute *Preces Pauperum*, the Beadsmen were to say every Day, Morning, Noon, and Even, *Salutationem Angelicam.* Also, the Six Preachers were required to be present, *Missae summae, i. e.* At High Mass. And it was part of the Sacrist's Duty, *Ut Aegrotorum Confessiones audiat.* Such Clauses as these, being contrary to some Acts of Parliament made in the Reign of Queen Elizabeth, and her Brother, King Edward, the Archbishop did interpret and declare null and void.

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The reason of the second Injunction appears from itself.

The reason of the third was to prevent Frauds and Tricks, which at the smaller Chapters might be imposed upon some that should happen to be then absent. Therefore the seventh Injunction did make void, and disannul all Decrees and Orders concerning granting of Leases, and setting and dividing of Fines made after the end of May. And that there was good Cause for this stop, appears by the Register of the Church. Whence it was observed, that Four and Twenty Decrees were made about Leases and Fines, (a bigger Number than usual,) at a Chapter begun June 25, at the general Audit. The Fines were generally divided between the Dean and the Prebendaries; and but a small Proportion (and that but sometimes) allotted to the Church Chest. For Example,

Regist. Decan.
& Capit. Cant.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
The Sum total of all the Fines set, as they are Recorded.	750	00	4
Of this there was voted for the common Chest, no more than	26	10	0
For the Dean and Prebendaries	723	10	4

Besides these, there were granted other Leases, to the Number of Eleven; which are mentioned in the Register, but the Fines were not agreed upon. And all these could not but amount also to a great Sum. These were the Decrees and Orders made by the Dean and Chapter, which the Archbishop did Cancel, and make void by one of his Injunctions. And whereas at that time the common Chest of the Church was very poor, the Dean and Prebendaries were very far from enriching it: As appears by the foresaid Account. This also the more moved the Archbishop to evacuate their covetous Decrees. Therefore

The Fourth, Fifth, Sixth, and Seventh Injunctions, were to promote the Publick Benefit of the Church, and to enrich the common Chest. And they refer to the Statute called, *Dimissio Terrarum & Tenementorum ad Firmam.* Which chiefly provides against the granting of Leases before the Term be fully expired, and against the granting of any Leases, or the commencing any Law-suit, or the like, by the Dean, or any of the Prebendaries, without the Consent of the Chapter. Also, that all things be acted for the Benefit, and not for the Damage of the Church, with this Clause added, *Pinguescere enim Ecclesiam nostram optamus, non macrescere.*

The Penalties of those that were absent from Divine Service (which is the Matter of the Eighth Injunction) by the Statutes of King Henry VIII. were otherwise, *viz.* *Quisquis minorum Canonorum abfuerit a majore Missa, aut a Matutinis, perdet Denarium. Quisquis a Vespertinis aut Completorio abfuerit, perdet Obolum. Quisquis a prima, tertia, Sexta vel nona abfuerit, perdet Quadrantem.* This shews the Reason of the 8th Injunction.

The Ninth Injunction enforceth only a Clause in the Statutes in these Words, *Volumus, ut omnibus Festis principalibus Decanus, majoribus autem duplicibus Vicedecanus, (caeteris vero Festis duplicibus, reliqui Canonici suo ordine in divinis Officijs celebrandis) executor erit.*

The

A N N O

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The Scholars mentioned in the Eleventh Injunction, were Fifty poor Children taught in the Grammer School belonging to the said Church; who have every one of them Four Pound a Year towards their Maintenance: And are called *The King's Scholars*.

The Common Hall, in the Twelfth Injunction, was for the Minor Canons, Shoolmasters, Scholars, Vergers, and other inferior Officers of the Church: Who either had their Diet in the Common Hall, or were to be allowed a stated Sum of Money in lieu of their Diet: Which is done at this Day, the Common Hall, and Officers belonging to it, being laid aside.

Little more is to be observed concerning the rest of the Injunctions, unless that the Fourteenth is this Day very much broken, there being many Doors, and private Inlets into the Precincts of the Church.

Besides these Injunctions, the Archbishop gave them more Admonitions by Word of Mouth; and lastly, sent them others in Five Articles, under his great Seal.

The Archbi-
shop returns
to *Lambeth*.

His Observa-
tions upon
his late Visi-
tation.

Abuse of
Commissions
Ecclesiastical.

Soon after the Archbishop was come home to *Lambeth*, which was towards the end of *October*, he wrote to the Treasurer a Letter, dated *November 3*. Whereby we may understand what the Archbishop had observed at his being at *Canterbury*, keeping his Visitation in that Church. For he told him, "That he saw high time by Injunctions to prevent Evil. And that he saw high time too, for her Majesty to procure the Safety of such Foundations, by sending them new Statutes under her Seal, which that Church and others yet wanted, [the old Popish ones still remaining in Force, and the Members thereof holding themselves bound to the Observance of them, as some of the Canons of his Church confessed to him.] But for his Church of *Canterbury*, he had already devised and prepared wholesome Statutes: Which, he said, he would offer, if they should not hang too long in hand there at Court: knowing by Experience what Delay and Discouragement such Matters of the Church usually there met with, occasioned by some Enemies to him, and Religion. But for ought appears to me, King *Henry's* Statutes remained to the Church, 'till Archbishop *Laud* procured others from King *Charles I*. Another thing that he observed at that his Visitation, was, that both there, and elsewhere, he had noted by Experience partly, and partly by Report, that her Majesty's needful Ecclesiastical Commission was foully abused, and ought to be redressed. By which Words, I suppose, he aimed at some in this Commission, who instead of rectifying the Neglect of Discipline, and the Irregularities among the Clergy and Laity, did rather wink at, and favour them: And at others, who made a base Gain thereof, by receiving Bribes. And then the Archbishop added, by way of Apology, for what he had said to the Lord Treasurer, to whom he wrote this, and prayed him not to think amiss of his Meaning, which to him secretly he thus disclosed, using a Proverb common with him, *All is not Gold that glisters*, [glancing at some of the Commissioners.] This Complaint of the foul Abuse of the Ecclesiastical Commissions, which were sent into the Countries, he also found at *Norwich*. With which he acquainted the Treasurer not long after this: Telling him, that if it were not reformed by a new Commission, [that so unfitting and mercenary Men might be left out] it would work Inconvenience. Papistry was the chief Matter wherein these Commissioners were to deal; and yet the clamorous Cry, as he said, of some needy Wives and Husbands, did compel them at *Lambeth*, to take the Matter out of their common bribing Courts, to ease their Grievs by the Commission. The lesser Spiritual Courts were here intended by the Archbishop also.

The Archbi-
shop Certifi-
cate of *East-
bridge Hospi-
tal*.

Archbishop
Parker's Reg.
Fol. 77.

But before the Archbishop's Return, and while he was at *Canterbury*, Visiting his Church, he also made a Visitation of *East Bridge Hospital*. And this especially in Obedience to the Queen's Command. For *April* the 17th last past, he sent Letters to the Archbishop. *De Certiorand. pro Hospitali East Bridge, &c.* To certify to the Barons of the Exchequer, concerning the State of this Hospital. So, soon after his coming Home, viz. *November* the 9th, he returned an ample Certificate to the said Barons concerning this Hospital. Which is extant in the Archbishop's Register. Therein he certified, that *Thomas Becket*, Archbishop of

Canter-

Canterbury, Founded the Hospital of *Estbridge, Cant.* for the Reception and Sustainment of poor Strangers, and such as came to *Canterbury*. And that afterwards *John Stratford*, Archbishop of *Canterbury*, made an Ordination concerning the Disposition of the Goods of the said Hospital, bearing Date *September 23. 1342.* Which was among other Things, that in the said Hospital there should be Twelve competent Beds, with the Pertinences, for the Reception of the Poor, and especially Travellers, and those that flocked thither, as well the Well as the Sick: And that there should be Four Pence daily distributed out of the Goods of the said Hospital, according to the Number of each Days in the Year, for the necessary Uses of these Poor, and the Helps of their Living. And that there should be always a Woman here of Forty Years old, or above, in the Hospital. Which should have competent Food and Cloathing from the Goods of the Hospital; who should Minister to the said Poor, and look to the Beds. And these Things were duly and faithfully observed, until the Twentieth Day of *May, 1569.*

And the said *John Straford* reserved to himself, and his Successors, Archbishops of *Canterbury*, a plenary Power to add to, take away, change, and correct his Ordinance, as should seem best to them. Therefore We *MATTHEW*, Archbishop of *Canterbury*, for certain reasonable Causes moving us, concerning, and upon the Disposition of the Goods of the said Hospital for the time to come, made a certain Ordinance, bearing Date *May 20. 1569,* and Signed with our, and the Dean and Chapters Seal of *Christ's Church, Cant.* as followeth, viz. That in the time of Peace, every *Friday* throughout the Year, Thirty poor People dwelling within the City of *Canterbury*, should be relieved out of the Goods of the said Hospital, with Thirty Pence. And that in the said Hospital there should be Twelve competent Beds, with their Pertinences, for the Use of the poor Soldiers flocking thither in time of War. For whose Use in the time of War, according to the value of Four Pence, for every Day in the Year, Expence was to be made out of, and from the said Sum of Thirty Pence, the said Distribution in time of War ceasing. And that Twenty poor Children, above the Age of Seven Years, and under Eighteen, be taught in the said Hospital to Read, Sing, and Write, gratis. And further, that out of the Rents of the said Hospital, be Yearly paid, for the Sustainment of two Scholars in *Corpus Christi College* in *Cambridge*, the Sum of Six Pounds, Thirteen Shillings and Four Pence. All which things were faithfully done, according to the Ordinance retained in the Hands of the Master of the said Hospital.

C H A P. XXXII.

A Continuation of the Visitation of his Church and Dioces. Answers to the Injunctions. The Churches Present to their Archbishop. Orders for Apparitors. Regulates the Arches.

BUT we must not leave the Visitation thus. For though the Archbishop was gone Home, yet the Visitation went forward. For being returned to *Lambeth*, he gave out a Commission, dated thence, *November 20. 1573,* to *Dr. Bartholomew Clerk*, (whom for this Purpose he had constituted, and named his Chancellor) to Visit his Church, and to enquire diligently how they observed and fulfilled the abovesaid Articles, because he himself was necessarily obliged upon urgent Business to be absent, as it ran in the Commission. Another Commission also is Registred, dated Nine Days after, viz. *November 29.* to *Dr. Clerk*, and *Dr. Ackworth*, joined with him, to Visit the City and Dioces. A Commission also came from the Archbishop, to the Suffragan of *Dover*, the the Official of the Arches, [*Dr. Clerk*] and others to Visit the Dioces.

But

A N N O
1573.The Visitation continues by Commission: *Parker's Regist.* For the Church.

And Dioces:

A N N O But they were to certify the Proceedings to the Archbishop, or his Vicar General.

1573.

The Record^s
of the Visita-
tion.

In the Archbishop's Register, here is added a *Memorandum*, shewing the Archbishop's great Exactness in his Doings. Which was this, that all the rest of the Records of this Visitation, as well of the Cathedral Church, as of the whole Dioces, were by my Lords Graces Commandment delivered to Mr. *Aldridge*, Register of the Court of *Canterbury*, to be kept among the Records of his Office, for the Ease of the Subjects of his Dioces, that should have occasion to search for any things contained therein.

I shall now proceed to shew some things done by the Church of *Canterbury*, with Relation to their late Visitation. The Dean and Chapter gave in their Answer to the Injunctions mentioned before. Which was to this Tenor:

Imprimis,

The Dean
and Chapters
Answer to
the Injun-
ctions.
Parker's Regist.

" TO the Injunctions delivered unto us under your Graces Seal, in the time of the said Visitation.

" To the first Injunction, and to the first part thereof, touching the Observation of the Statutes set forth, as it is alledged by our Founder, we Answer; That we do observe the same so far forth, as they be not prejudicial, or against the Letters Patents of Incorporation and Dotation, given to us from our said Founder, and that otherwise we do obey them, as good Orders and Rules, tending to the Preservation of Unity, Reformation of Manners and Excesses, and for the better Maintenance of the State of our Church. And to the second Part touching the Procurement of Dispensations, we answer, that Sithence the Receipt of the said Injunctions, hitherto there hath been nothing done to the contrary, that doth appear unto us. Although there be some of the Chapter, who do protest, and think not convenient to observe that part of the Injunction; neither yet, that they are by Law tyed thereunto,

" To the Second and Third, we say they be, and shall be, observed henceforth.

" To the Fourth, we Answer, That there hath been nothing done to the contrary thereof, and that we have not neglected to pass any Demise or Lease, worthy to be termed *Detestable* [as the Archbishop had called them in his Injunction] to our Knowledges.

" To the Fifth, we Answer, That as there hath not been, nor at this time is, any Contention stirring up among us, touching the Demise of any Lease, or Division of any Fines, which by the Statuts, ought to be laid up in the common Chest; so do we mean to use those Matters as Hospitality may be maintained, and the State of the Church, from time to time, well preserved.

" To the Sixth, we Answer, that as we have presently begun to put the Injunction in practise and use, [of calling the Receiver or Treasurer to account quarterly] so we are determined henceforth to perform the same, as a thing very requisite and necessary.

" To the Seventh, [concerning annulling Grants and Demises made by the Chapter since *May* last] we Answer, that in part we cannot perform the same, because it lieth not in us to call in any Demise or Lease, once delivered under our Seal to any Person. And to the other part, that there hath been no Division made contrary to the Statutes, or our said Letters of Dotation.

" To the Eighth, [concerning a Penny for absence from Prayers, Lectures, Communion, to be laid upon the Petty Canons, &c.] we answer, that it is not convenient to perform that Injunction, because it is contrary to the Statutes.

" To the Ninth, [that the Canons officiate in their own Persons in the greater Festivals which they call *Double*] We say, that because it is not set down in the Book of Service, which be the Double or greater Feasts, therefore we are doubtful, when to observe the same. Nevertheless, both the Dean and Prebendaries at sundry times, in the Year, as *Easter*, *Whitsuntide*, and *Christmas*, do execute in proper Person, and so mean to continue, by such as be at home.

" To

“ To the Tenth, [that injoynd the Elections of Petty Canons, Vicars, &c. should cease till the Royal Authority, or the Archbishop's Interpretation determined in whom the Right thereof lay, whether in the Dean or Chapter ;]
 “ We Answer, that the same Injunction is not to be performed, because it is taken to be against the Letters Patents of Dotation. A N N O 1573.

“ To the Eleventh; We say, as to the appointing of the Scholars to be under Tutors, [to be of the Canons or Preachers ;] that the same cannot be well observed, because few or none of the Prebendaries or Preachers are willing to take upon them the Function; and that because they are seldom at Home at the time of the Admission, and putting in of the said Scholars; and many of them for the most part of the Year absent.

“ To the Twelfth; [concerning taking Accounts Quarterly of the Officers of the Common Hall,] We answer, that that Injunction is observed, as it is affirmed by such as be most at Home.

“ To the Thirteenth, [that the Stewards, Caterers, Butlers, &c. do not exercise their Offices by Substitutes] We say, that it cannot be well observed, because the Inferior Ministers have their Office by Patent under our common Seal, to use them, or by sufficient Deputies.

“ To the Fourteenth, Considering that it is not your Graces Meaning generally to shut all Ways and Doors, as your Graces Way and Door entring into the Church, the *Postern-Gate*, the *Mint-Gate*, Mr. King's Backdoor; nor the Windows of divers the Churches Tenements between *Christ's-Church Gate*, and *St. Michael's-Gate*; the Rents whereof would be then little worth, if their Windows should be stopped up, as Mr. *Peerson* and Mr. *Bungey* can well declare. But for such Doors, whereby Strangers do enter into the Scite and Precincts of the Church, We answer, that by Warning and Monition already given, we have done as much as in us lyes presently, and so mean hereafter from Time to Time, to take Order, that the said Injunctions may be put in Execution.

“ To the Fifteenth, as touching the Church Alms; We answer, that the Maior and his Brethren have received already Twenty Marks thereof: As touching our own Almes, we say, that if we might be discharged of such Cesses as the Justices of Peace in the Shire have laid, and may lay, upon us, by order of the Statute for Provision for the Poor; wherein they have already seriously written unto us, we can be well contented to obey that Injunction. [Whereby the Dean was to contribute to the Poor of *Canterbury*, Three Pound Six Shillings and Eight Pence; each Prebendary, Two Pounds; each Preacher, Six Shillings and Eight Pence; each Vicar, Three Shillings and Four Pence; each Singing Man, One Shilling and Four Pence; And Ten Pounds out of the Common Treasury: to be distributed each Quarter by equal Portions.]

“ To the Sixteenth, [For the providing of a Reader of Divinity to read *Wednesdays* and *Fridays* in the Church, for the Salary of Twenty Pounds a Year,] We Answer, that that Injunction is performed, and the room supplied by Mr. *Sympton*.

By which Answers it appears that the Dean and Chapter, at least some of them, could not well digest several of these Injunctions, tho' undoubtedly the Archbishop gave them, upon mature Deliberation, and to prevent and rectify Abuses. Therefore at the next general Chapter, begun *November 25.* it was agreed that Mr. Dean, at the Churches Charge, should make a Journey to *London*, (among other things) to be a Sutor to the Archbishop's Grace for his Release of divers Injunctions given in the late Visitation. This same general Chapter, was from time to time, continued to the 24th Day of *December*, where they passed this Decree, and then the said Chapter was dissolved, viz.

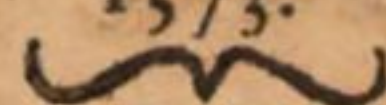
The Dean and Chapter desire a Release of some Injunctions.
 Reg. Decan. & Capit. Cant.

“ Whereas the Lord Archbishop his Grace, hath in sundry his Visitations of this his Church of *Canterbury*, been at more Expences, by reason, that by himself and his Officers, he hath made longer Abode there, in reconciling Controversies arisen and grown in the said Church, than otherwise he should have been at; and for Pains taken in setting down Orders of Pacification:

They make a Present to the Archbishop.

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“ Wherein, and from time to time otherwise, his Grace hath shewed his accustomed special Favour towards the Estate of this Church: It is therefore agreed, that his said Grace shall, in part of a Recompence towards those Pains taken, and Charges born, have Thirty Pounds, to be paid to him by the Hands of our Treasurer of the same Church, within convenient time, after it shall please his Grace to require the same. Whether this was intended as a real Testimony of their Gratitude towards the Archbishop, or for some other end, I determine not. And whether the Archbishop received this their Present, or no, I cannot tell.

I shall say no more of the Archbishop's Visitation yet, it being continued by Prorogation, to May 2. 1574. under which Year, we shall take some further view of it.

Orders made
by the Arch-
bishop for
Apparitors.

As the Archbishop had taken this Care of his Church, so he also took Care of his Courts, and the Officers thereof. And because so much Justice and Ease to the Subject depended upon the honest discharge of the Duty of Apparitors, therefore when one *Body* was admitted this Year to that Office, for the *Prerogative* Court, the Archbishop made these Orders following:

Park. Regist.
Fol. 76.

“ *Imprimis*, Every Apparitor from henceforth to be admitted, shall not only at the time of his Admittance, take a Corporal Oath for the True and Faithful executing of his Office; but also shall enter into Band unto the Archbishop or his Commissary of his *Prerogative* Court, to observe these Articles following, which shall concern him.

“ That the said Apparitors and every of them, who shall by vertue of his Commission, or by any special Process, warn any Person to appear in the said Court of *Prerogative*, shall deliver unto the said Party, a Note in Writing, containing the Cause, the Place, and Day of his Appearance. Which Day shall be always sufficient for the Party so monished, to make his Appearance or Repair unto the said Court.

“ *Item*, That the said Apparitors shall not presume to call any Person to make, his Account without the Consent of the Judge of the *Prerogative*; to the intent no Person be vexed without just occasion.

“ *Item*, That the said Apparitors shall not demand of any Person, more than accustomed Fees, nor above Two Pence for the Mile, for any Excommunication to be denounced, accounting from *London*, to the Place where the Party dwelleth. Nor that the said Apparitors shall exact of any party for the proving of his Testament, if he be required to do the same in his behalf, more than shall be thought reasonable by the Judge of *Prerogative*.

“ *Item*, That the said Apparitors shall every second Term, at the least, before the end of the Term, in their own Person, except they be Sick, repair to the Office, and make a Declaration of their Doings. And shall every Term, by their Letters, if they come not themselves, with diligence truly certify their Doings, to the intent a good Order may be kept therein.

“ *Item*, That the said Apparitors, having Process of Excommunication *Ex Officio*, against any Person, may, for avoiding Excommunication, stay the Denunciation of the Excommunication, upon Promise, or other Order taken with the Party, to satisfy the Effect of the said Process, the Term following at the farthest, and no longer. Which the said Apparitor shall certify immediately unto the Office. And in case the said Apparitor shall receive his Fees, or any Part thereof in the Country, he shall certify the Office thereof; to the Intent the Parties be not, at their coming up to the Office, through their Negligence, and the Clerk's Ignorance, doubly charged.

“ *Item*,

" Item, To the Intent these said Orders may be the better observed, the Register of the *Prerogative* for the Time being, shall cause one of his Clerks to keep a special Book hereof. Wherein shall be noted, not only all such Procefs as shall go forth from the said Office, and all Absolutions concerning the same, but also all such Fees as shall be received for the said Officers. Which several Fees the said Register shall truly answer unto the said Officers accordingly. And the said Register shall further take out for the said Apparitors, at such time as they shall require the same, such Procefs as they shall give Information of, except upon reasonable occasion, the Judge shall not think it convenient.

A N N O
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THE Form of the Obligation was this, " The Condition of this Obligation is such, That if the above bounden *George Body*, being admitted to the Office of Apparitor for the *Prerogative* Court of Canterbury, only in and through the Cities and Diocesses of *Bristow*, *Bath* and *Wells*, and *Exeter*, and the exempt Places of the same, do truly and faithfully, according to the Tenor and Effect of a Commission to him in that Behalf made, bearing date the last Day of *September*, in the Year of our Lord, 1573, and also according to the Tenor of a Scedule to these Presents annexed, and do and exact, receive or take, or cause to be exacted, received or taken, any other, or more Sum or Sums of Money, or Fees, of any Person or Persons, for the Execution of the Office of Apparitorship, or for any Matter, or Cause, touching or concerning the same Office, other than such Fees, and in such Order only, as is mentioned and described in the said Scedule, to these Presents annexed; and do also perform and accomplish, or cause to be performed and accomplished, all and every thing and things, mentioned and expressed, in the same Scedule to these Presents annexed, justly and truly, in and by all things, according to the Tenor and Effect of the same Scedule, without Fraud or Guile: That then this present Obligation to be void, and of no Effect, or else the same to stand and abide in full Power, Strength and Vertue.

The Bond of
an Apparitor.
Archbishop
Parker's Reg.

This Year also the Archbishop regulated the Court of *Arches*, with Statutes and Constitutions. Wherein among other Things, it was expressly ordained, that neither the Dean, nor Official of the Court of *Arches*, should Exercise the Function or Profession of an Advocate in any Court, belonging to the Jurisdiction of the Archbishop, on pain of Excommunication and Suspension. These Constitutions were published at *Lambeth*, May 6. 1573. and of his Consecration the Fourteenth, as I collect from Dr. *Godolphin's Repertorium*. Where are also mentioned Archbishop *Whitgift's* Constitutions of the same Court.

Regulates
the Court of
Arches.

Repertor. Ca-
nonic. p. 103.

A N N O
1573.

To which
they Swore
and took the
Sacrament.
Some
Parishes call
their Mini-
sters.

These Men
great Ene-
mies to the
Order of Bi-
shops.

The Archbi-
shop Vindi-
cates the Title
of Lord Bishop.
MSS. G. P.
Arm.

" To this Protestation the Congregation singularly did swear, and after took the Com-
munion for Ratification of their Assent. This last Paragraph is writ by Archbishop
Parkers own Hand.

Besides this establishment of private separate Congregations, they had thus far advanced their Platform more publickly, that even in Parishes the *Disciplinarians* had planted Ministers. They spake against the Ordination of Ministers called by Bishops, but would have them to be called by their Parishes. And *Cartwright* to Dr. *Whitgift* spake of Places in *England* where the Ministers, as he said, were called by their Parishes. To which *Whitgift* makes this Answer, " That if any Parish in *England* did Elect or Call their Ministers otherwise than the Orders and Lawes of this Church did Permit, he could not see how that Parish could excuse it self of Schism: And he thought verily that such Parishes ought to be looked to in time.

These Men were especially angry with the Bishops, and their Order, because they were the chief Opposers of their new Disciplin, and Preservers of King *Edwards* Reformation. And therefore they did what they could to pull up this Hierarchy by the Roots, asserting it to be Antichristian, and utterly unlawful to be exercised in a Christian Church. And especially they clamoured much against the Bishops being called *Lords*. For Justification of this Title, the Archbishop in a Letter to his Friend, the Lord *Burghley* thus wrot.

" They are mervailously offended, that Bishops are called *Lords*, and *Honourable*, and think that those high Titles are usurped against Gods Word, because Christ answering to the Contentious Ambition of the Apostles said *Luk. 22.* *The Kings of Nations are Lords over them, &c. But ye not so.* Now if he be called Lord, which hath the Rule and Government over his own House; if he be called Lord which hath the Order over any People or Flock, as *Joseph* was called Lord, Governing the *Egyptians* under the King; If a poor Man, letting his Ground or House, but for Five Shillings a Year, is usually called *Land-Lord*, (Whereupon Deans, Parsons, and such like, are commonly called *Lords* of all their Tenants) What offence is it, if Bishops, having Lands and Lordships, be called *Lords*? More marvel it is, that Men cannot abide that they should be called *Honourable*. St. *Paul* seemeth not to be so precise; Let the *Elders*, saith he, that Govern well, be counted worthy double Honour. Now if it please the King or Queen of the Realm; so to esteem of Bishops, for their Learning, Knowledge and Vertue, and to take them among their Lords, and count them Honorable, and to place them to counsil in Parliament, or otherwise; it is not to be thought that any Offence is committed against Gods Blessed Word; so long as the Bishops contend, not for the same Ambition. Which Fault our Saviour Christ reproveth in his Apostles: And also, so long as the Bishops contain themselves within their Lists, that is, in due Obedience and Subjection to the High and Temporal Magistrate: And finally, for that in these Days, neither Bishop nor Archbishop take upon him to rule as a King or a Prince, or doth usurp the Authority of a King, or taketh upon him Tyrannical Dominion over his Clergy and People committed to his Government, as the Antichristian Bishop of *Rome* most blasphemously doth attempt.

" *Aaron* the Priest was appointed by God, with *Moses*, for the Government of Gods People, and was counted in Authority not far under *Moses*. God commanded that Kings, for their better Government, should peruse the Book called *Deuteronomium*; which they should receive of the Priests: Who were thought to be had in great Reverence and Authority, for that they were the Keepers of such Mysteries. The Prophets no doubt were in great Authority, and well esteemed with Kings and with the People; as *Nathan* with King *David*; *Elias* with King *Abab*; *Esaias* with King *Ezekias*, and other Prophets, with the Tribe of *Judah*, and with the ten Tribes. *Elisha* was highly esteemed with *Naaman* of *Syria*. How honorably did *Constantine* the Great use the Godly Bishops, in the Council of *Nice*. How honourably did *Theodosius* the Emperor use *Ambrose*, the Bishop of *Milan*, tho' he seemed to use the Emperor too severely? But ye will say, ye read not that any of these were called *Lords*. I say, if

" for

“ for their Vertues and Uprightness in their Office, due Reverence, Authority
 “ and Honour were given unto them. ——— *The rest is wanting.* Thus ac-
 curately and excellently did the Archbishop plead for, and justify the Honour of
 his Order.

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They cryed out loudly also against the Bishops, as Persons that only fought
 their own Wealth and Prosperity, and not the Flocks. Which occasioned the
 Bishop of *London* to use these Words to the Lord Treasurer ;

Bishop of
London Vin-
 dicates them
 against the
 Clamour of
 seeking their
 own Wealth.

“ I Lament with your Lordship from the bottom of my Heart, that such as
 “ should be Feeders of the Flock, only feed themselves, and turn Teaching in-
 “ to Commanding, *sua quierentes, & non quæ sunt Jesu Christi.* Such I wish to
 “ be removed, and more faithful Pastors in their Rooms placed. The unworthy
 “ Minister is to be touched, but not the Worthy Office to be taken away. *Epis-*
 “ *patum ejus accipiat alter.*

The Archbishop and other wise Men were still the more apprehensive of the
 Danger of these Sectaries, by reason of another sort of Men newly sprung up, as
 it were under their Shadow, who shewed themselves in *Ely* Dioces. Their Op-
 nions the Lord *North*, living in those Parts declared, and brought up, and laid
 before the Ecclesiastical Commission, as I suppose.

A Dangerous
 Sect in *Ely*
 Dioces.

First, “ They Maintain and Defend, that it is not Lawful by the Word of
 “ God to take any kind of Oath, for any Cause, before any Person: Abusing
 “ the Place of *Matthew* the Fifth, *Swear not at all, &c.*

Their
 Doctrins.
MSS. G. Petyt
Arm.

“ *Item*, They defend, that it is not lawful for any Magistrate to put a
 “ Malefactor to death: Abusing the Commandment of God, *Thou shalt not*
 “ *Kill.*

“ *Item*, They defend and teach, that all things ought to be common, and no
 “ Propriety among Men: Miserably wresting the Place in the Second of the
 “ *Acts*, where it is Written, *All those that believe were together, and had all Things*
 “ *Common.*

“ *Item*, They Teach, that every Man may, without lawful Calling, leap into
 “ the Church of God, and, as his furious Brain moveth him, Preach and Inter-
 “ pret. Whose Voice all Men are bound to hear, as well as the Ministers of
 “ God.

“ *Item*, They agree with the Papists in defending that Vain Opinion of
 “ the *Limbo*, or slumbring place of the Soul departed, until the general Refur-
 “ rection.

“ *Item*, They deny the Authority of the old Testament, and the Epistles of
 “ *St. Paul*, when they in Disputation are urged with Arguments and Conclusions
 “ out of them.

“ *Item*, Many of them consent with the *Arians* in the horrible Heresy of the
 “ Inequality of the Persons in the Godhead.

“ *Item*, They say, there is no other Hell than that which every Man carrieth
 “ about with him: Which allegorically they say, is nothing else, but such Mo-
 “ tions and Perturbations, as draw Men from the Commandments.

“ *Item*, The most part of them are Degenerate into the filthy and brutish Sect
 “ of the *Libertines*; Whose Errors are so Foolish, Stinking and Pestilent, that
 “ any Man having but natural Understanding, would Detest them, and Marvel
 “ at them.

“ *Item*, They meet in privy Conventicles with the Doors shut upon them:
 “ Intromitting no Man but him that will join with them in their Mysteries, as
 “ they call them. Their Preacher is some one of their Company; a private
 “ Man called and moved, as is abovesaid.

For the Regulation of these Disorders and false Doctrines, the Bishop of
London judged a National Council would greatly conduce: And he had moved
 it often to the Archbishop of *Canterbury*. And so did the Lord Treasurer hold it
 expedient for the pacifying of the People, that began hugely to run with these
 Men. Concerning this Affair, thus did the said Bishop write to the said Lord.
 “ The Convocation of the Clergy, to convince or reject these new Mysteries, is
 “ well minded of your Lordship. It is the Thing that I have sundry Times

The Bishop
 of *London* ad-
 vises for a
 National
 Council.

“ remem-

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“ remembred, and oftentimes desired. For otherwise the People can hardly be
 “ satisfied. I humbly pray your Lordship, to be a means unto her Majesty, that
 “ a National Council may be called; Wherein these Matters now in question
 “ may be thorowly debated: And that concluded, and by her Majesty Confirmed,
 “ which may most tend to the true serving of God, and the good ordering of
 “ this Church of *England*. If your Lordship travel herein, you shall travel
 “ in Gods Cause, and for the Quiet of his Church; and the sooner the better.
 “ For it is time to cut off these Troubles. I have earnestly moved the Archbi-
 “ shop of *Canterbury* in this Matter.

C H A P. XXIX.

*Dangerous Popish Designs upon the Kingdom. Sandys, Bishop of
 London, defamed in Print.*

Popish Prin-
 ces combine
 to Invade
 England.

WHILE this Church was thus exercised by the *Puritans*, the *Papists* on the other hand were as busy to overthrow it, and the Kingdom too. For which purpose a Plot was this Summer carrying on by the Foreign Princes addicted to the Papacy, to invade *England*. And first the King of *Poland*, under pretence of preparing a Navy for *Poland*, was therewith suddenly to seize some Port in *England*. And at the same time, the *Scots*, persuaded by the Cardinal of *Lorain*, were to break into *England*, with a very great Army made up of *French* and *Scots*. And then on another side the Navy of the *Spaniards* and that of the *French* together, were to seize another Haven of the Kingdom. At which time Duke *D'Alva*, with the Aid of the Bishop of *Colen*, and other Bishops, and the Duke of *Bavaria* with 10000 Foot, intended on the side of *Flanders*, to wage War with the Queen. And for the carrying on this War the more succesfully, the Pope, the King of *Spain*, the aforesaid Bishops, and all the Popish States of *France* were now consulting together. And the Cardinal of *Lorain* intending the Kingdom for his Niece the Queen of *Scots*, of which he was very confident, promised for one Year to provide Pay for 30000 Men. As soon as the Nation was thus Invaded, great Numbers of *Roman* Catholicks, the Queens Subjects in *England*, were to rise. All this was signified in Discourse, at the Baths of *Aquisgrane* [*Aix*] by an *English* Lord, to a certain *French* Lord there, named *De la Tour*. Who being a Protestant, and sensible of the great Kindness the *English* Nation shewed to his Countrymen, in harbouring them after the late Massacre, privately, in *August*, related all this to Sir *William Bromfeld*, an *English* Officer, then at the Spaw; of whose Faithfulness to the Queen he was well assured. And the said *Bromfeld* wrot these Advertisements, and conveyed into *England* the said Writing, with his own hand subscribed, together with *De la Tour*, and one *Bocharts* also, who was present at the Relation. This Writing I have preserved in the *Appendix*.

N. XCI.

Bishop Sandys
 foully
 and falsely as-
 perfed.

But to return home again. Good Bishop *Sandys*, of whom so much before, about Autumn met with somewhat, that made so close an assault upon his Credit and Estimation, that it sensibly touched him. He had acted somewhat diligently this Summer against the *Puritans*, according to the Queens Command; and their Principles he vigorously opposed. Which made them much displeased with him. Therefore, many Invectives were writ against him: And particularly, a Book was now printed, which as it made Reflexions upon the Ecclesiastical State; so it laid foul Aspersions upon him; (but very false) to the blotting of his good Name, and the endangering of his Credit and Reputation in his Ministry: Which gave him great Trouble and Disquiet. And whatsoever he did, it was watched; All his Doings were searched out, sifted and misconstrued, as he complained to the Lord Treasurer; and that he had Spies upon him every-where.

But

But concerning this Defamation in Print, he advised who the Printer was, and who his Aiders and Abettors. He shewed himself very desirous to have his Innocency cleared; and that these Slanderers (whom he knew) might not be brought before the Ecclesiastical Commission; for that would look as though he were Judge in his own Cause; but before the Temporal Magistrate, the Council, or the *Star-Chamber*. Urging that the Matter being merely Temporal, it was fittest for Temporal Men to deal in; and that it was not convenient that Men of his Calling should deal with Matters of Conspiracy. And that if the Printer of that Seditious Book was most justly to be corrected, the Defender of the Errors contained therein was not worthy to find Favour. For this he earnestly requested the Lord Treasurer; and his Suit, he said, seemed so reasonable, that he trusted his Lordship would easily grant it. "For I only seek, as he proceeded, that my Ministry may be profitable to the Church of Christ. I can in Conscience no longer serve than I may do good. If you think my Service necessary, I trust that you will be a Mean to preserve my Credit with the People, which is already so much touched, not by my Desert, but through the slanderous Speech of the evil-minded. This was writ *September 19*. And Ten Days before this, was the Bishop soliciting the Treasurer for the same Justice. For having wiped off this Calumnation, whatever it were, to that Lord's full Satisfaction, he beseeched him to have so much Respect to his Honesty, as to call the Party to tryal; that the Impudency of the one, and the Innocency of the other, might appear. "These new Masters, added he, are *Spiritus Mendaces. Gladius est in Labiis eorum. Domine, Libera animam meam a Labiis iniquis & a lingua dolosa*. I may not to put up this great Wrong, but clear myself of it for my Office sake, and burden the Teller with this impudent Untruth.

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Desires to be vindicated by the Council or *Star-Chamber*.

C H A P. XXX.

The Archbishop at Canterbury; sends MSS. of Kent to the Lord Treasurer: Entertains the Queen there. The Order and Solemnity thereof. His own Relation of it. A Popish Libel against the Lord Treasurer. His Letter to the Archbishop about it. And the Archbishop's Answer.

BUT leaving the Puritans a while, let us attend our Archbishop into his Dioces. Where he was to act in Two great Capacities: *Viz.* To be the Queen's Host, and his Churches Visitor. For the Queen being this Summer in her Progress in *Kent*, came to see *Canterbury*. Where he gave her a most splendid and solemn Entertainment, both at his Church, and at his Table. Which he did with so much Magnificence, and withal with so much Order and Decency, that he merited extraordinary Praise, and gave high Satisfaction to Her, and all her Nobles. The manner of which we shall more particularly relate by and by.

In the Month of *July*, the Archbishop sent to the Treasurer fundry MS. Treatises and Collections of his own, as was said before, giving Account of the Tract of the County, and of the Antiquities of divers Places therein. That the Queen, who would be inquisitive concerning the Places where she journeyed, might have the more Satisfaction given her by her said Treasurer, who was near her Person, and whom she looked upon as a Man of special Learning and Knowledge of the History and Antiquities of her Kingdom, and so would be most apt to put her Questions to him. The Archbishop had privately sent him before, *Lambard's* Topographical Discourse of *Kent* in MS. which might now stand him in good stead for this Purpose. Now, in this Month, he sent him also a Copy of that Author's intended Preface to the said Book, dedicated to

The Archbishop goes down to *Canterbury*.Sends certain MSS. of *Kent* to the Treasurer.

Mr.

A N N O 1573. " Wherein, and from time to time otherwise, his Grace hath shewed his accustomed special Favour towards the Estate of this Church: It is therefore agreed, that his said Grace shall, in part of a Recompence towards those Pains taken, and Charges born, have Thirty Pounds, to be paid to him by the Hands of our Treasurer of the same Church, within convenient time, after it shall please his Grace to require the same. Whether this was intended as a real Testimony of their Gratitude towards the Archbishop, or for some other end, I determine not. And whether the Archbishop received this their Present, or no, I cannot tell.

I shall say no more of the Archbishop's Visitation yet, it being continued by Prorogation, to May 2. 1574. under which Year, we shall take some further view of it.

Orders made
by the Arch-
bishop for
Apparitors.

As the Archbishop had taken this Care of his Church, so he also took Care of his Courts, and the Officers thereof. And because so much Justice and Ease to the Subject depended upon the honest discharge of the Duty of Apparitors, therefore when one *Body* was admitted this Year to that Office, for the *Prerogative* Court, the Archbishop made these Orders following:

Park. Regist.
Fol. 76.

" *Imprimis*, Every Apparitor from henceforth to be admitted, shall not only at the time of his Admittance, take a Corporal Oath for the True and Faithful executing of his Office; but also shall enter into Band unto the Archbishop or his Commissary of his *Prerogative* Court, to observe these Articles following, which shall concern him.

" That the said Apparitors and every of them, who shall by vertue of his Commission, or by any special Process, warn any Person to appear in the said Court of *Prerogative*, shall deliver unto the said Party, a Note in Writing, containing the Cause, the Place, and Day of his Appearance. Which Day shall be always sufficient for the Party so monished, to make his Appearance or Repair unto the said Court.

" *Item*, That the said Apparitors shall not presume to call any Person to make, his Account without the Consent of the Judge of the *Prerogative*; to the intent no Person be vexed without just occasion.

" *Item*, That the said Apparitors shall not demand of any Person, more than accustomed Fees, nor above Two Pence for the Mile, for any Excommunication to be denounced, accounting from *London*, to the Place where the Party dwelleth. Nor that the said Apparitors shall exact of any party for the proving of his Testament, if he be required to do the same in his behalf, more than shall be thought reasonable by the Judge of *Prerogative*.

" *Item*, That the said Apparitors shall every second Term, at the least, before the end of the Term, in their own Person, except they be Sick, repair to the Office, and make a Declaration of their Doings. And shall every Term, by their Letters, if they come not themselves, with diligence truly certify their Doings, to the intent a good Order may be kept therein.

" *Item*, That the said Apparitors, having Process of Excommunication *Ex Officio*, against any Person, may, for avoiding Excommunication, stay the Denunciation of the Excommunication, upon Promise, or other Order taken with the Party, to satisfy the Effect of the said Process, the Term following at the farthest, and no longer. Which the said Apparitor shall certify immediately unto the Office. And in case the said Apparitor shall receive his Fees, or any Part thereof in the Country, he shall certify the Office thereof; to the Intent the Parties be not, at their coming up to the Office, through their Negligence, and the Clerk's Ignorance, doubly charged.

" *Item*,

" Item, To the Intent these said Orders may be the better observed, the Register of the *Prerogative* for the Time being, shall cause one of his Clerks to keep a special Book hereof. Wherein shall be noted, not only all such Proceſs as shall go forth from the said Office, and all Absolutions concerning the same, but also all such Fees as shall be received for the said Officers. Which several Fees the said Register shall truly answer unto the said Officers accordingly. And the said Register shall further take out for the said Apparitors, at such time as they shall require the same, such Proceſs as they shall give Information of, except upon reasonable occasion, the Judge shall not think it convenient.

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THE Form of the Obligation was this, " The Condition of this Obligation " is such, That if the above bounden *George Body*, being admitted to the " Office of Apparitor for the *Prerogative* Court of *Canterbury*, only in and " through the Cities and Dioceſſes of *Bristow*, *Bath* and *Wells*, and *Exeter*, and " the exempt Places of the same, do truly and faithfully, according to the " Tenor and Effect of a Commission to him in that Behalf made, bearing date " the last Day of *September*, in the Year of our Lord, 1573, and also according to " the Tenor of a Scedule to these Presents annexed, and do and exact, receive " or take, or cause to be exacted, received or taken, any other, or more Sum " or Sums of Money, or Fees, of any Person or Persons, for the Execution of " the Office of Apparitorship, or for any Matter, or Cause, touching or concerning the same Office, other than such Fees, and in such Order only, as is " mentioned and described in the said Scedule, to these Presents annexed; and " do also perform and accomplish, or cause to be performed and accomplished, all " and every thing and things, mentioned and expressed, in the same Scedule to these " Presents annexed, justly and truly, in and by all things, according to the Tenor and Effect of the same Scedule, without Fraud or Guile: That then this " present Obligation to be void, and of no Effect, or else the same to stand and " abide in full Power, Strength and Vertue.

The Bond of
an Apparitor.
Archbishop
Parker's Reg.

This Year also the Archbishop regulated the Court of *Arches*, with Statutes and Constitutions. Wherein among other Things, it was expressly ordained, that neither the Dean, nor Official of the Court of *Arches*, should Exercise the Function or Profession of an Advocate in any Court, belonging to the Jurisdiction of the Archbishop, on pain of Excommunication and Suspension. These Constitutions were published at *Lambeth*, May 6. 1573. and of his Consecration the Fourteenth, as I collect from Dr. *Godolphin's Repertorium*. Where are also mentioned Archbishop *Whitgift's* Constitutions of the same Court.

Regulates
the Court of
Arches.

Repertor. Canonie. p. 103.

A N N O

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C H A P. XXXIII.

A Proclamation against Seditious Books of Papists. And another against Despisers of Common Prayer. Ecclesiastical Commissioners in every Country. The Archbishop observed, how Bishops were neglected. His Judgment of Puritanism, tending to a popular Government. Sampson's Letter to the Lord Treasurer. The Church, how stored now with Preachers.

Popish Libellers.

Proclamation against them.

A Treat. of Treason.

THAT Libellous Book before spoken of, wherein the Government, and especially the Lord Treasurer and others of the Queen's chief Counsellors, were so abused, caused a Proclamation soon after, viz. September 28. to be sent forth. It appeared thereby, that these Libellers were the Remainders of the Rebels and Traitors Anno 1569, that now lived Abroad. For it set forth, "How certain obstinate and irrepentant Traitors, after their notorious Rebellions made against their natural Country, had fled out of the same, and remained in Foreign Parts, with a continual and wilful Determination, as it appeared, to contrive all the Mischief they could imagine, to Impeach and subvert the Universal Quietness and Peace of the Realm, and beheld with deadly Envy this their natural Country, by God's special Grace, directing her Majesty in her Government, most comfortably possess thereof, both inwardly at Home, and with all outward Countries next adjoining, That since they had wasted their whole Time for the prosecuting their rooted Malice, by congregating themselves together in Routs, with Shews of Conventicles, and of Forces, (wherein they had condemned and despised such of their former Companions as had dutifully sought for Mercy for their Offences) and by Combination with others of this Country Birth, of like Disposition, being found as Persons vagrant, and wilful Fugitives, they sought by and with them to excite, by all kind of sinister Means, divers Estates and Governours abroad, to dislike, and to enter into Enmity with the Queen, her Realm and People. And that notwithstanding these their Labours and Practises, they saw, that neither they had prevailed, nor could prevail as they desired, by reason of the great Wisdom, Honour, and grave Consideration of the said Persons of Estate, whom they much troubled and annoyed with their importunate Suits and Clamours; especially with their false, malicious, and traiterous Suggestions and Calumniation of the Queen's Majesty, her Government, and this Realm. That being therefore desperate of these their former Travails and Practises, and finding her Majesty's Amity was had in good Estimation with other the great Princes and Estates her Neighbours, and that Amity also of the same Princes reciproquely embraced by her Majesty, to the Honour and Benefit of her Majesty, her Allies and Confederates, and their Countries and Subjects; they were fallen into another crooked Course of malicious persecuting the happy Estate of this Country and Government, by chusing out of certain shameless, spiteful and furious Brands, having a Trade in penning of infamous Libels, not only in the English, but also in Latin, and other strange Languages. And by these means they had lately caused certain seditious Books and Libels to be Compiled and Printed in divers Languages; wherein their final Intention appeared to be, to blaspheme, and as it were to accuse their Native Country with all manner of reproachful Terms against the peaceable Government thereof; condemning generally the whole Policy of the present Estate, as having no Religion nor Piety, nor Justice nor Order, nor good Ministers at all, either for Divine or Humane Causes. And yet, to abuse such as were Strangers to the State, they glozed some of their late Libellous Books, with Arguments of Discoveries of Treasons intended, as they did craftily alledge, by some special Persons, being Counsellors, against her Majesty, and the State of this Crown and

“ and Realm, with reproachful Terms of most notorious false Assertions and Allegations; bending their Malice most spitefully against two, [meaning the Lord Keeper, and Lord Treasurer] who were certainly known to have always been most studiously and faithfully careful of her Majesty's prosperous Estate, and veruious Government, employing thereto all their Cares, Travails, Diligence and Watching, with the manifest Loss and Hindrance of their own Health; that no Treason might approach to hurt her Highness, nor treacherous Malice to disturb the Quiet of her prosperous Reign. These chiefly, beside that general reproving of all other having Charge in this Government, they studied by their Venomous and Lying Books, to have especially misliked of her Majesty, contrary to their manifold Deserts, so approved by long and manifest Experience; which both her Majesty, and all the rest of her good Counsellors and Nobility, with other the States of the Realm, have had, and daily have, of the very same Counsellors. Who also are the more to be allowed of her Majesty, in that she saw, and of her own meer Knowledge truly understood, that all the particular Matters, wherewith the said Libellers laboured to charge the said Counsellors, as Offences, were utterly improbable and false; as in manner generally, all other her Majesty's Counsellors, Ministers and Subjects of Understanding, in every Degree, did repute, accept and know the same to be. So as, both of her Majesty, and of all other her good Counsellors and Noblemen, this their Attempt was understood to be the Work of cankered Envy and Malice, and the accustomed Wont of such Men as were possessed with those Spirits, when they could not, nor dared not, openly assaile her Majesty by Force, or open Doings, than to go about to pull from her her faithful and trusty Counsellors by false Calumnies, or with feigned and surmised Tales, to make Variance, if they could, Jealousies and Discords among her Highness's Counsellors; who hitherto with much Concord, and good Agreement, had, as was well seen, served prosperously her Highness.

“ And therefore her Majesty, having regard to be thankful to Almighty God, for his Blessing of her with his Protection in her Government these many Years; and for that Cause, misliking to suffer the same to be in this sort by such infamous Libels obscured, defamed or blasphemed, either presently, or in time to come, by the secret dispersings of the same Books and Libels, either within the Realm, or Abroad in Foreign Language; and in like manner, being unwilling to have such as were her well-tryed and approved faithful Servants and Counsellors, to be thereby taxed, and altogether with manifest untruths impudently uttered, to the Dishonour of her Majesty, to whom they are Counsellors; therefore thought necessary, and so, by Advice of others her Council and Nobility, whose Reputation is also most certainly taxed by the said manifest Slanders and Untruths, She willed, that by this her publick Declaration it be known, that the same Books and Libels be of her Majesty, and of her Council, esteemed, judged and condemned to be Works of Despisers of God's true Religion, of obstinate Traitors against her Majesty's Person, State and Dignity, and of unnatural and malignant Enviars of the common good Tranquility of her Realms. Who the more to abuse some simpler sort of People, did deliver a Shew of certain things pretended for the Safety of her Majesty's Person and State, the same being indeed most manifest and direct Practises to ruine her Person, and overthrow her State. And therefore she charged all manner of Persons to despise, reject and destroy such Books and Libels, whensoever they should come to their Hands, for the malicious Slanders and Untruths contained in them: And that no Man willingly should bring them into the Realm, disperse, dispose or deliver to any other, or keep any of the said Books or Libels without destroying; except the same Person were one of her Majesty's Privy Council, or otherwise for reasonable Respects were duly Licenced to have the same to peruse, and to reprove, according to the Quality thereof, upon pain to be by any publick Officer apprehended, and thereupon to be punished, as Sowers of Sedition, and Abettors to the Treason uttered in the same.

A N N O

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The Libels chiefly against the Keeper and the Treasurer.

A N N O

1573.

Breakers of
the Orders
prescribed,
increase.

And as in *September* there went forth this Declaration against the Papists, so the next Month, *viz. October 20.* a Proclamation was Published against the Despisers and Breakers of the Orders prescribed in the Book of Common Prayer. For this, which was before but privately disliked by some Men, was come now to be openly broken and despised, and spoken against by many, both in their Preachings and Writings. And besides new Rites, and new Churches were set up; and many withdrew from the Publick Communion in Parish Churches, as tho' the Cause was now the same as was in the Times, when Popery was professed. This awakened the State to take some more diligent Cognizance of it. And the Bishops, as well as other Magistrates, were blamed for their Negligence in punishing it; and were required to give greater Diligence therein for the future.

A Proclama-
tion to re-
strain them.

The Queen's Proclamation shewed, "That she was right sorry to understand, that the Order of Common Prayer, set forth by the common Consent of the Realm, and by the Authority of the Parliament, in the First Year of her Reign, wherein was nothing contained but the Scripture of God, and that which was Consonant unto it, was now of late of some Men despised and spoken against, both by open Preachings and Writings, and of some bold and vain curious Men, new, and other Rites found out and frequented: Whereupon Contentions, Sects, and Disquietness did arise among her People; and for one godly and uniform Order, Diversity of Rites and Ceremonies, Disputations and Contentions, Schisms and Divisions, were already risen, and more like to ensue. The Cause of which Disorders her Majesty did plainly understand to be the Negligence of the Bishops and other Magistrates: who should cause the good Laws and Acts of Parliament, made in this behalf, to be better executed, and not so dissembled and winked at, as hitherto it might appear that they had been.

"For speedy Remedy whereof, her Majesty straitly charged and commanded all Archbishops and Bishops, and all Justices of Assize, and of Oyer and Terminer, and all Maiors, Head Officers of the Cities and Towns Corporate, and all others that had Authority; to put in Execution the Act for the Uniformity of Common Prayer and Administration of the Sacraments, made in the First Year of her Reign, with all Diligence and Severity, neither Favouring nor Dissembling with one Person or other, who should neglect, despise or seek to alter the godly Orders and Rites set forth in the said Book.

"But if any Person should by publick Preaching, Writing, or Printing, contemn, despise or dispraise, the Orders contained in the said Book, they should immediately apprehend him, and cause him to be imprisoned, until he had answered to the Law. Upon pain that the Chief Officers, being present at any such Preaching, and the whole Parish, should Answer for their Contempt and Negligence.

"Likewise, if any should forbear to come to the Common Prayer, and receive the Sacraments of the Church, according to the Order in the said Book allowed, upon no just and leful Cause; all such Persons they should inquire of, and see punished and redressed, according as is prescribed in the said Act, with more Care and Diligence than heretofore had been done. The which Negligence had been the Cause, why such Disorders had of late so much, and in so many Places increased and grown.

"And if any Persons, either in private Houses, or publick Places, made Assemblies, and therein used other Rites of Common Prayer and Administration of the Sacraments, than was prescribed in the said Book, or should maintain in their Houses any Persons, being notoriously charged, by Books or Preachings, to attempt the Alteration of the said Orders; they should see such Persons punished with all Severity according to the Laws of the Realm, by Pains appointed in the same Act.

"And because these Matters did principally appertain to the Cure of Persons Ecclesiastical, her Majesty gave a most special and earnest Charge to all Archbishops, Bishops, Archdeacons, Deans, and all such as had ordinary Jurisdiction in such Cases, to have a vigilant Eye and Care to the Observation of the Orders and Rites in the said Book prescribed, throughout their Cures and Dioceses;

"and

“ and to proceed from Time to Time by Ordinary and Ecclesiastical Jurisdiction, as was granted them in the said Act, with all Celerity and Severity against all Persons who should offend against any of the Orders of the said Book prescribed; upon Pain of her Majesty's high Displeasure for their Negligence, and Deprivation from their Dignities and Benefices; and other Censures to follow, according to their Demerits. Given at *Greenwich*. What Care soever the Queen had of the Church by this Proclamation, the manner of the drawing it up, charging so severely the Bishops, made it appear what little good Will the Court had for them. And so the Bishops resented it, as we shall see by and by.

This Proclamation the Queen pursued with Commissions to the Bishops of each Dioces, and other Persons in the several Countie's; to make Enquiry after any Breaches of her Ecclesiastical Laws, and to Cite before them such as brake them, and to Hear and Determine thereof, and inflict Punishments accordingly. But these Commissioners were not seldom Friends to these Men; and the Physicians themselves were Sick, as the Bishop of *Ely*; speaking of these Commissions, exprest himself to the Archbishop.

It was a Thing that our Prelate often contemplated with Grief, to see what a back Friend the Court was to those of his Order, and how it secretly favoured those (whatever it pretended) that were sworn Enemies to them, and the established Discipline. And a new occasion was on the Second of *November* given him, when he and some other Bishops were at Court, and some of the Noblemen had made their Subscriptions, in relation to something of the Church, (probably for the Repairing of *Paul's* Steeple, or something of that Nature) and the Lord *Burghley* hereupon gave out a Word publicly: Which was, to have them, the Bishops, understand how careful they [the Courtiers] were for their State Ecclesiastical. The Archbishop the next Day wrote to him, saying, ‘ That he must tell him secretly, that he doubted when his Lordship used those Words, whether he might have smiled or lamented, to think that he would offer it to their Contemplation, [who knew so well that it was quite otherwise] that were driven quite out of Regard. To which I may joyn what the same Archbishop said at another time, *viz.* in *July* last, to the same Lord; “ That how secure soever the Nobility were of these Puritans, and countenanced them against the Bishops, they themselves might rue it at last. And that all that these Men tended towards, was to the overthrow of all of Honourable Quality; and the setting a foot a Commonwealth, or, as he called it, a *Popularity*. Which remarkable Observation he made upon this Occasion.

The Lord Treasurer had sent to our Archbishop a Letter he had received from some *Puritan*, wherein he was severely charged, as it seems, for neglect of promoting the Gospel, and for countenancing the Bishops in their Proceedings against some Ministers, for their deviating from the Rites established; as they had lately been strictly enjoined to do by Proclamation. In which Letter also the Writer had propounded to him some Advertisements. These Lines, making some Impression probably upon the Heart of this stayed and good Man, and having some Matter in them that might not be unfit for the Archbishop to take notice of, he sent the Letter therefore to him. Whereof the Archbishop gave his Judgment: Which was, that in his Opinion the Man had more Zeal, than Wit or Wisdom, or yet Learning. And that he took his *Weighty Advertisements* as he called them, to be *Fulgur ex Pelvi*, but the *Lightning of a Basin*. Adding these remarkable Words, “ Surely, said he, if this fond Faction be applauded to, and born with, it will fall out to a Popularity, [he meant, a Parity and Equality in the State, as well as in the Church] and as wise Men think, it will be the overthrow of all the Nobility. They be not unwise or unskilful Men, that see the likelihood. We have to do with such, as neither be conformable in Religion, nor in Life will practise the same. Both *Papists* and *Precisians* have one Mark to shoot at; Plain Disobedience; some of Simplicity, some of Williness and Stubbornness. I mervail what Prudence it can be, first to hew thus at us. And certainly your selves [meaning the Lord *Burghley*, and the rest of the Nobility] will shortly follow.

A N N O
1573.

Commissions
Ecclesiastical
for every
Dioces.

The Archbi-
shop laments
the Court's
Neglect of
the Bishops.

Observes the
Puritans aimed
at a Popular
Government.

His Judgment
of a *Puritan's*
Letter sent
to the Lord
Treasurer.

These

A N N O

1573.

Sampson
writes to the
Treasurer for
a Reforma-
tion.

These were some of the Archbishop's Reflections upon that Letter the Treasurer sent him to peruse, which had been wrot by some *Puritan* to him; and seems to have been Mr. *Dering*, who was naturally a very hot Man, and used to write freely to the Treasurer, and for whose Learning the Archbishop had little Opinion.

Sampson also, a Man of somewhat a better Temper and more Learning, and when he wrote to the Treasurer, wrote with more Respect, used, by Writing often and freely, to confer with him about Church Matters. This Man, near about this time, as I guess, conveyed a Letter to him by Mr. *Francis Hastings* from *Leicester*; (the same I suppose, who was afterwards called Sir *Francis Hastings*, and wrote the *Watchword to Catholicks* about the Year 1598. or 1599. To whom *Parsons* in Answer set forth his *Ward-word*.) In the said *Sampson's* Letter to the Treasurer, he calls upon him to urge the Queen to a Reformation in the Church according to *Bucer's* Book of the *Kingdom of Christ*, (which as he supposed favoured the Platform of the *Puritans*) and that all the People of *England* should be gathered together into sufficient distinct Congregations, and might have their Pastors resident among them, to Teach, Rule, and Govern them: and this Government to be according as is prescribed in the Gospel; and that all the Doctors and Civilians, such as Chancellors, Proctors, Officials, &c. might be excluded governing in the Church; who (he said) exercised *Jus Canonicum*, the *Canonical*, that is, the Pope's Law, in a Protestant Church. The Treasurer mildly answered this Letter by the same Bearer, *Hastings*; therein telling him, That for his Part, he liked well of his Motions, so far as respected the Reforming what was amiss in the Church. But that he could not do that good, which either he would, or others did think he could. To whom *Sampson* gave in Reply another Letter in the beginning of the next Year, which may be seen in the *Appendix*.

N. XCIII.

The Num-
bers of Prea-
chers at this
Time,

Whitgift's Def.

But whatsoever Accusations of Defects and Faults disaffected Men heaped up against the present Constitution of the Church, it was our Archbishops care to wipe them off. And for this purpose (besides judicial Proceedings in the Ecclesiastical Commission) he excited and encouraged Men of Learning and Ability to confute Libels, and to vindicate the Usages and Practices of the Church, in learned Books which he caused to be published. One of the chief of these Writers was Dr. *Whitgift*, of whom we have heard before. From him we have some Account, how the Nation was by this Time furnished with Preachers, so requisite for the Instruction of the Laity in the Principles of the Reformation. It was one of the greatest Charges the Adverse Party laid against the Church, the Paucity of such as should Preach the Gospel to the People. And *Cartwright* talked, how at this time, there were Two thousand sufficient Men in *France*, who preached and furthered diligently there the Flock of Christ, by the Estimation of those who knew the State of that afflicted Church: Spoken in Derogation of ours, who had so few, though in so flourishing a Condition. But *Whitgift* answered, That he had talked with some wise and godly Preachers of that Country, who had as good Cause to know the State of that Church for that Matter; and that, for any thing he could learn of them, *Cartwright* had outshot himself (reckoning at the least) 1400. Which, if it were so, reduced the pretended Number of the Preachers of those Protestant Churches in *France* from 2000 to 600. But to look here at home for the Number of Preachers throughout *England*, he could not write the Certainty. But of one of the Universities, (to wit, that of *Cambridge*) because he had some Experience, the Numbers it had bred since the beginning of the Queen's Reign to this Year 1573. were at least 450. besides those who had been called to that Office after their Departure thence. And the Number of Preachers then in that University remaining, was an Hundred.

Though it was to be confest, (as the said *Whitgift* added) That the Factions and Tumults, which they (the Ill-willers to the Church established) and others, had made, discouraged a great many from the Ministry, and caused not a few to contemne it, and others to think the Calling to be unlawful; and therefore abstained from it. And further added, That he knew by Experience, many of them devised and practised, by all means possible, to stir up Contention in the University, on purpose to dissuade Men from the Ministry.

It was mentioned before what strict Orders were issued out by Proclamation, for pressing Uniformity to the Common Prayers, and for putting the Act in force, made in the First Year of the Queen for that purpose; and that the Bishops were especially required to take more effectual Care in that Affair. Therefore in the beginning of the next Month after that Proclamation, the Lords of the Council backed it with their Letters to the said Bishops. Which were drawn up (as I find by the Hand) by Secretary *Smith*. The Tenor whereof shall follow hereafter together, with the Judgment of some Bishops hereupon.

That which awakened the Queen and Council at this time against these Innovations, was partly the Story that follows.

C H A P. XXXIV.

Birchet's foul Act. The Archbishop's Apprehension of Danger to the Queen, from Papists. Recommends able Men for Vacancies in the Church. Writes to the Lord Treasurer in Favour of the Bishop of Lincoln, who had displaced Chapman. Appoints Searchers after dangerous Books. One attempts to kill Day the Printer. Moves for Still to be Dean of Norwich. Some against Fonts. His Judgment of them. Dering restored. The Bishop of Ely's Letter thereupon.

ONE of this Persuasion, a Gentleman of the *Middle Temple*, Peter *Birchet* by Name, did in the Month of *October* a most foul and horrible Act, being acted by a Principle which he had imbibed, viz. that it was lawful to kill an Enemy of the Gospel. And such an one he held Mr. *Christopher Hatton* to be, one of the Queen's Privy Council; whom therefore he resolved to stab. And one day in the said Month of *October*, seeing Mr. *Winter* and Mr. *Hawkins*, eminent Officers of the Queen's Navy, pass up the *Middle Temple Lane* towards *Fleetstreet*, he went after them, and in the *Strand* overtook them, and supposing *Hawkins* to be *Hatton*, stabbed him with his Dagger very dangerously.

Birchet, a Zealot, stabs Hawkins.

The very day he did this Deed, being *Wednesday*, about Seven a Clock in the Morning, he called one of his Neighbours, Mr. *Moile*, to go and hear Mr. *Sampson's* Lecture, [at *Whittington College*:] And they did so, going both together by Water. And coming back together after the Sermon was done, *Birchet* used some good Talk of the Lecture. Not long after he was heard by some to say standing by himself, *Shall I do it? What, shall I do it? Why then I will do it.* And so hastened away towards his Chamber, [probably to fetch his Dagger.] This Man had this in his Mind some time before. For upon some Words with one of his Acquaintance of the *Temple*, namely Mr. *Spencer*, he said, *Spencer* went about craftily to sift him: But, said he, I have a thing at my Heart, which neither thou, nor any Man alive shall know; and therefore be content. But *Birchet* had been observed not long before this to have been disturbed in his Mind, and had talked frantickly by Fits, being at one Mr. *Dackombs*, a Friend of his in *Dorsetshire*.

Was observed before to be disturbed in Mind.

When for this Fact he was committed to Prison, he still persisted in this Opinion, That he had done but what he ought to do, and did not Repent it; only that he mistook the Person. *Octob. 27.* This Question was put to him to answer in Writing, Whether a private Man, being persuaded in his own Conceit, that one is a wilful Papist, and hinders the Glory of God so much as in him lies, may of his own Authority, in the fervency of his Zeal, kill the same Person? And whether the same Act is to be warranted by the Word of God, or no? Item, Whether, if you had killed Mr. *Hatton*, being persuaded in your own Opinion, that your Conceit had been true, you thought the same Act to be lawful, and that you would not Repent the same Deed. To this Case *Birchet* gave this Answer. "In my simple Judgment, being no Divine, a private Man being persuaded in
his

He justifies his Deed under his Hand. MSS. Burghlian.

A N N O 1573.

Letters to the Bishops, for the pressing Uniformity.

A N N O 1573. " his own Conceit, by such Presumptions and Proofs as I have had of *Hutton*,
 " that [such] one as he (as I have thought) is a wilful Papist, and hindreth the
 " Glory of God, so much as in him lieth: Though he may not of his own Au-
 " thority in the fervency of his Zeal kill the same; yet being so persuaded in
 " Conscience by such Presumptions and assured Persuasions, as he may be, and
 " I was; that thereby he should be such an Instrument as *Joab* was, to take
 " away such a *Seba*, as *Reg. Cap. 20.* (or an *Abad* to *Eglon*, or *Phinees*) for the
 " Preservation of *David*, his Royal Prince, the Wealth of his Country; especi-
 " ally for the Glory of God, as I was, I think, at this time; he may do it, and
 " to be warranted by the Word of God. I being persuaded as before, if I had
 " killed him, the Act had been lawful by God's Law, if not by Man's Law;
 " and I would not have repented me of the same Deed.

Subscribed by me Pet. Byrchet, 27. Oct. 1573.

His End.

All this foregoing Relation of this strange Action I have taken out of certain *Burghleian* MSS. This Man was indicted; and being, for the Opinion abovesaid, about to be condemned of Heresy, he promised to renounce his Heresy; but shifted it off. And being committed to the *Tower*, he knocked his Keeper on the Head with a Billet, for which he was hanged, as *Camden* relates his End. Such another Zealot we shall hear of by and by, who attempted, for the same religious Reason, to kill *Day* the Printer, and others in the Family wherein he was.

The Arch-
 bishop's Judg-
 ment as to
 the Dangers
 of Popery.

About the latter End of *October*, some dangerous Designs of the Papists began to be discovered, as it seems, against the Queen's Life; tho' they carried very fair, and smooth, and loyal Shews and Pretences. Which excited our Arch-
 bishop to use these Expressions to his Friend, the Lord Treasurer: " That they had
 " need look well to themselves: that the Devil would rage, and his Imps would
 " rail and be furious; that he could Transform himself into *Angelum lucis*. He
 " said, he saw before he came first to *Lambeth*, and so wrote his Fancies to some
 " one of the Noble Personages of this Realm, [the Lord Keeper *Bacon*] namely,
 " that Contemplation that he then did see and read, and now was practised, and
 " would every day, he feared, encrease, [*Viz.* The Practises of some Papists,
 " and others, to assassinate the Queen.] Adding, " When *Lucian*, in his Declama-
 " tion *pro Tyrannicida*, shall speak for his Reward in destroying a Tyrant (how-
 " ever, *Erasmus* and *More* play in the answering to it) and then the Consciences
 " of Men shall be persuaded, (and that under Colour of God's Word) that this
 " Act is meritorious; what will come of it, think you? And then he called to
 " his Lordship's remembrance a Word once uttered by a *Scotch* Gentlewoman,
 " as he was informed, [meaning, I suppose, the *Scotch* Queen] That though
 " *Fenton* be dead, yet there be more *Fentons* remaining. [*Felton*, probably, a bold da-
 " ring Fellow that was executed, *Anno 1570.* for setting up the Pope's Bull
 " against the Queen upon the Bishop of *London's* Gates.] But he checked himself,
 " saying, he would not write of that which he had not full Proof of, being
 " neither *Tutum* nor *Sanum*. By which Words he hinted his Jealousies of some
 " Assassination of the Queen by Popish Hands.

Advise the
 Lord Trea-
 surer, upon
 the Vacancy
 of *St. Asaph*.

The See of *St. Asaph* was now Vacant: and so was the Deanery of *Norwich*, which out of his Love to that Place of his Nativity, he stiled, *That poor decayed Room of Norwich*. His Zeal to see the Church of *England*, whereof he was one of the Chief Pastors, well supplied; and having the Experience of some, that were none of the Worthiest, formerly put in; he thought fit now in the Month of *November* to advise the Lord *Burghley*, the great Statesman, through whose Hands most Preferments went, bidding him, Look well whom he did admit into those Vacancies, that he were not beguiled. " Many Things, he said, be spoken of us, and
 " how they be credited, God knows; and many things be deserved, and some
 " things are untrue. The World is subtil. By these short and imperfect Hints, signifying, how apt the World was to take advantage of any Failings in the Bishops, and to make evil Representations of the Church, and Religion it self, for their sakes. And so willing were Men to hear Evil of the Bishops, that they were too apt to raise Falshoods and Slanders concerning them, and others, to give too easy Credit thereunto.

The

The Bishop of *Lincoln* [*Cooper*] had displaced one *Chapman*, a precise Minister, out of *Bedford*. He created that Bishop some Trouble by making his Complaint at Court. The Bishop sends his Letter to our Archbishop, relating to him the Case, and entreating him to stand his Friend to the Lord Treasurer. Whereupon the Archbishop said little to the said Lord, but sent to him the said Bishop's Letter, wherein the whole Case was, thinking that was enough to reconcile him *Burghley's* Favour. The Archbishop only referred the Matter to his Wisdom, saying, that for himself he would prognosticate nothing. Meaning yet, that he might a great deal; and indeed, as he had before hinted, enough of the Danger the Nobility were in, and the Tendency of this Faction to a Commonwealth.

He was, this Month of *November*, very diligent in searching for dangerous Books, Popish as well as of Disaffected Protestants. And some success these Searchers found; divers Popish Books being brought to him. *Harrison*, Warden of the Stationers Company, brought him another ill Book in Quires. What Book this was I find not, only that it had been printed in *Queen Mary's* Reign*. He set this *Harrison*, and some others on Work, to search out more. They had found all the Printers of *Cartwright's* Book, and examined them. And among the rest, one whose Name was *Asplin*; who after Examination was suffered again to go abroad, and was taken into *Day's* House to service. This *Day* was a Printer favoured by the Bishops, and printed Books allowed by Authority. This Fellow purposed to kill *Day* and his Wife, and others of his Family. And being asked what he meant, he answered, *The Spirit moved him*. Whereupon they imprisoned him again, and all the rest of the Printers, as dangerous Persons. *Harrison* told this to the Archbishop; and the Archbishop communicated the same to the Lord Treasurer immediately in a Letter.

For the Deanery of *Norwich*, he the same Month directed another Letter to the Treasurer; but with this Preface, in regard of that unkind Opposition he often met with at Court, "That if Grace, he trusted, and Zeal in the Queen's quieter Government, and some Affection to his Native Country moved him not, he would not at that time commend any Man to any Room; but seeing the Queen and them to be in Deliberation, who it were best to appoint for that Deanery, he said, If *Mr. Still* were not his Chaplain, he would say, that he were as meet a Man in all Respects, as any he knew in *England*. He said, he thought he knew that People, how they were disposed and inclined. They would have one Learned and Gracious to them, to stay them. That if he had not wished well to his Country, he would have been loth to bestow him in that Place there. The Church was miserable, and had but Six Prebendaries, and but one of them then at home, both Needy and Poor. He knew some of those Six to be *Puritans*. Of whom *Chapman* was one, lately removed by the Bishop of *Lincoln*. *Johnson* another, cocking abroad with his Four several Prebends, as the Report went, in new erected Churches, both against Statute and his Oath. Indeed *Still*, he said, was a young Man, [being now not much above Thirty] but he took him to be better mortified, than some others of Forty or Fifty Years of Age. He confessed, That he had been lately shamefully deceived by some young Men, [meaning *Aldrich* for one] and so had he been by some elder Men. Experience would teach. In fine, he thought, that a hungry, scraping, and covetous Man, should not do well in that so decayed a Church. But neither did the Archbishop now obtain his Request. And *Still* must stay a while for his Preferment, till *Whitgift* be removed to a Bishoprick, which was about Four Years after this time; and then he succeeded him in the Mastership of *Trinity* College. Though his Patron and Friend, the Archbishop, never lived to see him preferred.

The Innovators in *London*, now were offended with the Fonts, and also with the Brazen Eagles, which were Ornaments in the Chancels, and made for Lectures. And so they had been bickering at them for divers Years past. These they were for taking away; and as for the Eagles, they must be Molton, to make Pots and Basons for new Fonts. Whereat the Archbishop makes these Contemplations, "That he did but marvel what some Men meant, to gratify these *Puritans*, railing against themselves with such Alterations, where Order had been taken publicly these Seven Years by Commissioners, according to the Statute, that Fonts

A N N O
1573.

Writes to the
Treasurer in
the Bishop of
Lincoln's be-
half.

Makes search
for dange-
rous Books.

* It seems to
have been
Goodman's
Book.

Asplin, a Prin-
ter of *Cart-*
wright's Book.

November 13.

Recommend
Mr. Still for
the Deanery
of *Norwich*.

His thoughts
upon such as
were for ta-
king away
Fonts.

" should

A N N O 1573. " should not be removed. Answer was made, that they were but Trifles. *See*
 " *hæ nugæ seria ducunt*, faith he. And that the World was much given to
 " Innovations, and never contented to stay to live well.

Dering resto-
 red to his
 Lecture by
 the Council.

Page 73.

Dering, (of whom before) whose Principles our Archbishop never liked, and had suspended him from reading his Lectures in London, was brought (I suppose, upon his Desire) before the Privy Council. Who propounded to him several Articles to make Answer to: As, concerning his Allowance of the Book of Common Prayer, and the Doctrine of the Thirty nine Articles, to be agreeable to the Word of God; and also concerning the Consecration of Archbishops and Bishops, and some other Articles: Which may be seen in a Book called, *Part of a Register*. To which he gave such Answers, as made very ill Reflections upon our Reformatioo and Religion established, and shewed him very disaffected towards it. But notwithstanding, the Council, without any Advice taken with our Archbishop, or other of the Spirituality, restored him to his Reading again. This, I suppose, the Archbishop in his Correspondence with his Brother, the Grave, Wise, Ancient and Godly Bishop of Ely, imparted to him. Who hereupon writ a sharp and notable Letter to the Lord Treasurer, from his Seat at *Doddington*, the 5th of *August*, to this Tenor;

Bishop of Ely
 to the Lord
 Treasurer
 hereupon.
 Epist. D. Ri.
 Elen. penes
 me.

THat like as of late he was well comforted, and greatly joyced, with a great many more of like Zeal, of his godly and prudently Dealing with certain of them, who by their impudent Dealing, stirred up great Schism in our Church; for that their Doings redounded very much to God's Glory, to the Queen's Honour, and to the Tranquility of her Liege People: So now he was right sory to understand, that these their Doings were not constantly and orderly prosecuted. That Mr. Dering upon fond and untrue Answers to certain Articles, was notwithstanding restored to his former Function; to the defacing (as he, the Bishop, took it) of the former Order, [of Suspension by the Queen's Ecclesiastical Commissioners] to the Encouragement of our precise Brethren, and to the Discouragement of others, who sought Peace, Quietness, and Obedience. That it was true, the Magistrates had to deal in Religion. God forbid else. But to deal, and to decide Matters of Religion, without the Assistance of some such as were Professors of the same, *I say plainly*, (said he) is not lawful. That the Proofs whereof were too long. Only he put him in remembrance of Two Sayings: *Viz.*

' *Arcadius & Honorius sic censent: Quoties de Religione agitur, Episcopos convenit agitare.*

' *Bullingerus, Columna una in Ecclesia Christi sic censet: Sacerdotum proprium est Officium, de Religione ex Verbo Dei constituere. Principum autem est, juvare Sacerdotes, & provehere, tuerique veram religionem.*

' And that for this Cause, in all godly Assemblies, *Sacerdotes* had been usually placed in Parlements, in Privy Councils, especially when Matters of Religion had been decerned. And so offered up unto the Prince, by full Authority to be established. That he would be loth to move her Majesty in this Case: Trusting that through his [the Lord Treasurers] Wisdom and good Zeal, this Matter might be redressed to God's Glory, her Majesty's Honour, and the Quietness of her Church. That he must bear with him, as he did always; *Quis zelus domus Dei comedit me.* And so prayed the Lord Jesus to have him in his blessed Keeping.

Various Matters in the Dioces of Norwich; wherein the Archbp. was concerned. Aylsham School. Writes to the Bishop against placing one Harrison, a Puritan, to be School-master there. A Popish Rood-Loft in St. Gregory's Church. Receives a Letter from the Bishop about it. Crick, a Puritan, belonging to this Cathedral. A Commission for a Parochial Visitation of this Dioces. The Bishop gives the Archbishop an Account thereof. Certifies him of the State of his Dioces. Desires the Archbishop's Direction, what Kind of Bread to be used in the Sacrament. The Archbishop's Answer.

IF we look into the Dioces of *Norwich*, some Things there were that fell out there about the declining of the Year, wherein the Archbishop was concerned; as his Kindness and Care for that Country shewed it self more especially upon all Occasions.

His *Faculty-Court* was a Burden to him rather than a Gain, so many Complaints filled his Ears concerning it. In the Month of *October* the Bishop of *Norwich* sent up a Faculty. One *Robert Marshal* had procured one for the obtaining of Orders from the Bishop of *Norwich*. But in this Faculty they had razed the Word *Non*, and had made it *Vel*, to the plain Alteration of the Sense, and defeating the Intent of the Faculty. This the Bishop discovered, and bound the Party to appear before the Archbishop; and by one of Mr. *Drury's* Servants sent the Faculty it self to the Archbishop. For Knavery and dishonest Means were not unusual now-a-days to get into sacred Orders, as well as Simony to compass the Livings of the Church. And therefore the Bishops were as diligent to watch and keep such out from being Pastors of Christ's Flock, who were more like to be Wolves to it.

The Archbishop shewed a further Care of his own Country, and likewise of his Charge, in the Concern he had for the due furnishing of the Free School of *Aylsham* in *Norfolk* with an able School-Master, for the Education of Youth in good Manners and wholesome Doctrine. In this Behalf therefore he wrote his Letter to the Bishop of *Norwich*. The Archbishop was inclined the rather to interpose in this Election, because one of those that stood Candidates for the School did not seem to approve of the established Rites and Ceremonies. And therefore he feared lest a Person so inclined might do Harm in that great Town. For this Person being to be married, declined the Order of the Book; and did labour that Mr. *Lancelot Thexton* the Vicar, a known learned and pious Man, would administer the said Office of Mariage to him differently from the prescript Order: And in the Manner of his Mariage he gave Offence to many. And afterward being questioned for it, he rather confirmed his Disobedience, than any ways submitted himself for the same. For this and some other Reasons, as that he was reported to condemn the reading of profane Authors to Children, and was very young, and some said troubled with a Frenzy: which Sickness as it was incurable, so it was most dangerous to admit such a Person to have Rule over Youth, that had not Power to rule over himself at some times. The Bishop of *Norwich*, who was to nominate and appoint the School-Master, declined some time to accept him, when certain Persons of Quality in the City of *Norwich*, as *Peck* the Maior, *Drury*, *Windham*, *Aldrich*, Aldermen, writ a Letter to him in his Favour; the Bishop excusing himself to them in these Words: "That being for his own part, in respect of his Place, as also for Duty and Discharge of his Conscience both, to have a special Care over the Youth of his Dioces, as the Imps that by God's Grace may succeed by good bringing up, and become worthy in the Commonwealth, he could

ANNO
1573.

Harrison ad-
mitted
School-
Master;

On Condi-
tions.

He breaks
them, and is
discharged
the School.

A Rood Loft
in St. Gregory's
in Norwich.

“not be easily persuaded to admit Mr. *Harrison* [that was his Name, being a “Master of Art of *Cambridge*, and otherwise well learned] to any such Charge.” But however great Interest was made for the Man, and many of the Reports that went of him proved untrue. But of these Qualities of *Harrison* the Archbishop became acquainted, and wrote to the Bishop to take heed how he admitted him.

Nevertheless at length, of the Three offering themselves for the Place, *Harrison* proving by far the best qualified, and withal shewing Repentance for his late Fact, and making a faithful Promise that he would be neither Author nor Maintainer of any Faction there; and the Bishop more certainly certified that the Complaints made against him were not so truly objected, as they were vehemently uttered by some of his Ill-willers; and receiving the Testimony, and making Proof himself of the Worthiness and Ability of the Man for that Function; having also his Promise and Bond for his quiet and conformable Order of Living and Behaviour; and lastly, being most earnestly moved herein by sundry of good Worship and Learning; He at the length admitted him, under such Conditions as if he should not observe, he offered himself to be removed and punished.

These Conditions, or Articles, were as follow: That he should keep and execute the Statutes of the School, in reading the Authors there appointed: That he should not be contentious neither with his Pastor nor Neighbours: That he should have no evil nor strange Opinions, nor defend them obstinately in Propheying, or any other Conference: That he should use no unlawful Games, neither vain or disordered Company.

Of all these Passages the Bishop acquainted his Grace; and in fine, since the same was done orderly, according to the Foundation of the School, he trusted, and moreover desired the Archbishop, that he would not further meddle therein for his poor Credit sake, with others of good Countenance that had been Doers therein. And he acquiesced, only requiring the Bishop, that if the School-Master elected performed not what he subscribed to, he might receive according to his Merits. But notwithstanding all these Promises and Protections made by this Man, that he might get the School, it was within less than a Month after, that he being Godfather to the Child of one *Allen* of *Aylsham*, came in the beginning of Service-Time to *Gladon* a Deacon, who it seems was to Baptize the Child, requesting him to change the Word of the Book, viz. *Thou* into *You*; and to leave out the Sign of the Cross: As, for *Dost Thou forsake*, he would have had him to say, *Do You forsake*: For *Dost thou believe*, *Do Ye believe*: And when it was asked, *Wilt thou be Baptized in this Faith?* it was answered, *We do bring this Child to be Baptized into the Faith of Christ*. This was testified by the said *Gladon*. So that *Harrison* was not long liv'd in this School; for, breaking his Promises, he forfeited his Place: and in *January* the Bishop clearly discharged him, and put in his Room one *Sutton*, for whom the Archbishop had spoken. And as for *Harrison*, he seems to be the same with him of that Name that afterwards was of great Fame among the *Puritans*, and, together with *Brown*, set forth the Book that gave the Ground to *Brownism*.

The Church was not yet so well cleansed of the Remainders of Popish Superstition, but that in divers Places further Reformation was needful. The vigilant Bishop of *Norwich* was informed that there was a Popish Rood-Loft still remaining in *St. Gregory's Church* in *Norwich*, with the Fashion and Order as was in the Time of Popery. This many good People, and especially one *Morley* of that Parish, complained of: Others of the said Parish, Men of looser Principles, or more favourable to Popery, were as fond of it. Whereupon the Bishop sent the Bishop of *Man*, who was Dean of the Cathedral, with his Chancellor and Commissary, to repair thither, to inquire into the Thing; and, as Need was, to make Reformation: Which was done. But of this our Archbishop was informed, or rather misinformed, by some of the Parish; and even one that was the Archbishop's Chaplain mistook when he certified the Archbishop, that the Rood-Loft in that Church was no other than the Rood-lofts in the other Churches of *Norwich*. Hereupon the Archbishop, that was now grown very jealous of *Puritans*, and feared making any further Alterations in the Churches, as Things proceeding from them, wrote a Letter to the Bishop of these Matters: To whom, for his full Satisfaction, the said Bishop returned this discreet Answer:

“My

“ My Duty humbly remembred: For Answer to your Grace’s Letters on the
 “ Behalf of *Francis Morley*, and the State of *St. Gregory’s Church in Norwich*; the
 “ Bishop of *Man*, and *Dr. Gardiner*, being Patron of that Church, my Chancellor,
 “ and *Dr. Brisley* Commissary of the City of *Norwich*, have been together at the
 “ said Church, beside some other of my House: who all do generally mislike the
 “ Order of the Rood-Loft, as being in a manner whole, with the Vout or Soller,
 “ and the Forepart with the Door and Stairs to go up; so as little is wanting of
 “ that it was in the time of Popery. And it was certainly affirmed by the Per-
 “ sons aforenamed, that while they were present there was nothing uttered by
 “ *Morley*, or urged by them, but that may well be allowed, and is agreeable to
 “ the Book of *Advertisements* and the Canons set forth by Authority. And there-
 “ fore I marvel that any of that Parish should so much forget themselves as to
 “ report an Untruth to your Grace; but such is the nature of *Debney* of that Pa-
 “ rish, who many ways forgetteth himself, as in calling the *Geneva Psalms*, *Gehenna*
 “ *Psalms*. Such other Adversaries there be many in that Parish. And herein your
 “ Grace’s Chaplain hath forgotten the State of that Rood-Loft. For while the
 “ Bishop of *Man* and the rest were there, they saw three Men stand on a Rank
 “ upon the Soller. Wherefore they of the Parish must needs in maintaining thereof
 “ bewray what they be, and condemn the rest of the Rood-Lofts in *Norwich*, be-
 “ ing contrary to that of *St. Gregory’s*. Touching the Credit of the said *Morley*,
 “ whom they have so greatly complained of, I have known him well since my
 “ coming hither to be right-honest, faithful, and of upright Judgment, forward to
 “ reform gross Abuses, such as this is of the Rood-Loft; and not otherwise any
 “ way curious, or busily given, that ever I knew, or can truly learn: but apply-
 “ ing himself with his honest Travail doth get his Living, and maintaineth a great
 “ Charge to his good Commendation, and the Credit and good Favour of the most
 “ part of the City or elsewhere, with whom he is acquainted, even of the best and
 “ most worshipful Calling; as shall well appear to your Grace by such other good
 “ Report as shall be delivered on his Behalf.
 “ And craving Pardon for these my tedious Letters, beseeching the Almighty
 “ to prosper you in all your godly Attempts, I humbly take my Leave this last
 “ of Sept. 1573.

Your Grace’s to Command, *J. Norwich.*

There was one *Crick* that belonged to the Cathedral Church of *Norwich*, and
 read a Lecture there: This Man laboured to innovate. He had lately preached
 at *Paul’s-Cross*, London, (as was mentioned before) and had then given such Of-
 fence, that the Archbishop and Ecclesiastical Commission had sent for him from
Norwich. Upon his coming down again next after that Sermon at the *Cross*, he
 was guilty of some rash Attempt, whether it were the Reading of his Lecture
 upon some Prohibition from the Archbishop to forbear, or somewhat else; where-
 upon the Bishop of *Norwich* his Chancellor, restrained him: And by him he was
 sent up to the Archbishop. It was not long after he came down again, and offer-
 ed to continue his Lecture as he was accustomed before to do; which the Bishop
 denied him till the Archbishop’s Pleasure were known for the Order taken with
 him, and the Manner of his Return home being altogether unknown to him.
 This happened about *October* or *November*.

About which time, by virtue of a special Order from the Queen and Council
 to the Bishop to Visit this Dioces of *Norwich* Parochially, (the like whereof was
 sent to the rest of the Bishops, as we shall see in due place) a strict Inquiry was
 made about the Clergy’s Conformity; many of whom did not wear the Habits,
 nor used other Rites enjoined. The Ministers of *Norwich* had been before the Bi-
 shop there, (as he wrote to the Archbishop *Decemb. 3.*) whom he had earnestly
 admonished to Conformity and due Obedience, and found them agreeing and very
 tractable; *Mr. Castleton* B. D. first, and so the rest wholly, saving that one
Mr. Moor, a learned Man and Minister of *St. Andrew’s*, stuck at the wearing of
 the Surplice, because, as he said, he should be offensive to some: But the Bishop
 told him, It were better to offend a few private Persons, than to offend God and
 disobey the Prince. Of this Man yet the Bishop gave this Character to the Arch-
 bishop; That he had not known, that he had spoken against her Majesty’s Book

A N N O
1573.The B. of Nor-
wich to the
Archbishop
hereupon.
E MSS. R. P.
Joh. Ep. Elien.Crick of Nor-
wich, an Inno-
vator.A Commission
for the Dio-
ces of Nor-
wich.Mr. Moor Mi-
nister of
St. Andrew’s.

ANNO
1573.

The Certifi-
cates of the
State of the
Dioces of
Norwich.

The Certifi-
cate of a
Commissary
of Suffolk.

An Account
of the Dio-
ces.

The Bishop to
the Arch-
bishop.
E MSS. R. P.
Joh. Ep. Elien.

[of *Injunctions*] at any time, neither could he find any manner of Stubbornness in him. "And surely, (as he added) he is godly and learned, and hath done much good in this City.

How the Bishop's Chancellor, and other his Commissaries, found the rest of the Ministers of the Dioces, may appear by this List, as the Bishop sent it to the Archbishop; viz. That Mr. Chancellor sent him Word, that there were but two in *Norwich* that refused to wear the Surplice, Mr. *Moor* and Mr. *Sharp*. That *Ro. Haughe* one of his Commissaries, viz. for *Suffolk*, certified him, that the Names underwritten did not wear the Surplice, but supposed that they would conform themselves presently; so that he thought there would be no need to certify of them; namely, *Heath* Vicar of *Risborough*, and four more. Mr. *Welches*, Curate of *Little Waldingfield*, neither hath nor will observe the Order; and for that Cause had given over the Cure. Mr. *Job. Handeston*, Curate of *St. James's* Parish in *Bury*, refused to wear the Surplice, not in the time of the Service only, but also in the Administration of the Sacrament; saying, that by Law he thought not himself bound to wear it. In the Archdeaconry of *Sudbury*, seven had not observed the Order, but five of them promised a Conformity, requiring a Respit of Time. In the Deanry of *Spargham* were two Refusers of Conformity. In the Deanry of *Fleg* two. In the Deanry of *Bigmorth* one. In the Deanry of *Holt* one. In the Deanry of *Walsingham* one. In the Deanry of *Lenn* eight. In the Deanry of *Brisley* two.

This also was the Certificate made by *Nic. Lock* Commissary within the Archdeaconry of *Suffolk*, of all such as had refused to use and observe the Order prescribed in the Book of Common Prayer and the Queens *Injunctions* for the Celebration of Divine Service, and Administration of Sacraments, (which Certificate was also sent up to the Archbishop,) viz.

"*James Rosier*, Vicar of *Wynston*, doth refuse to use and observe as abovesaid: but answereth, that he will, so far as the Word doth allow, with other Circumstances: Whereupon he is suspended from the Ministration of Divine Service.

"*John Champyn*, Vicar of *Whersted*, hath refused to use and observe as abovesaid.

"*Will. Record*, Parson of *St. James's* in *South Elmham*, doth desire Deliberation unto the Feast of *St. Matthew* the Apostle, to make Answer; because his Conscience as yet is not fully persuaded what to do.

"Many Churches as yet have no Surplices: but the Ministers have consented to wear them so soon as they be provided.

"Some Ministers were absent at the Time of Inquisition; but as soon as they may be convented, your Honour shall be certified of them which dissent.

"*Will. Plater* of *Saturley* Esq; and his Wife, do refuse to come to Church, to hear Divine Service, and receive the Holy Communion: and so they have continued a long time. [These were Papists.]

Some further Account of the State of this Dioces, and how the Ministers and Laity stood affected towards Conformity, may be understood by a Letter sent from the Bishop to the Archbishop in the Month of *January*, after this Inquisition and Search of it was pretty well over.

"My Duty unto your Grace humbly remembred. I do send unto you by this Bringer the Certificate for the Archdeaconry of *Sudbury*, whereby your Grace may see, there be not many wilful Bodies of the Clergy: and those for the most part have promised Conformity. In the Archdeaconry of *Suffolk* are very few, or none at all, but that be well willing to be ordered; And so have I been certified, without naming of any Person particularly. Wherefore I trust your Grace, nor any others of Authority, shall have any great ado with the Clergy of my Dioces: I fear rather the Laity will be more busie. For even now of late I heard, that the Town of *Lynn*, with their Minister *Mr. Sanderson*, have openly impugned the Order of the Book. For on *Christmas-Day* last, as I heard, some of the Aldermen came to the Church in their Scarlets, and some would not: And in the Town some Shops were set open, and some Shops up. Certain eat Flesh that Day, and others eat Fish: with many other Abuses which I let pass at this time, because I neither know them of Certainty, and besides, I know they will come to your Grace and the Council otherwise, if you be not advertised already.

"The

“ The Commissioners and I, have sent our Letters to the Council, but not any Particulars, because they were unknown. A N N O
1573.

“ I have, by Order from my Lord Dyer, ended the Controversy between Mr. Scot and Waller; and have awarded Mr. Scot the younger the same Vicarage, being of my Nomination: I hope both the Parties be reasonably well pleased, &c.

A great Question now arose, or rather was renewed, in *Norfolk*, as well as in other Places, what Bread ought to be used in the Communion; partly occasioned by Sergeant *Flowerdew*: who, in his Charge the last Sessions, made mention of common Bread to be used by Authority of the Statute. This the Bishop of the Diocesis signified to his Metropolitan at the same time he wrote his Letter last mentioned, dated *Jan. 21*. shewing him, how Men were hereby in doubt what to do; especially remembring what the Queen had said to the Archbishop and other the Bishops, when they had been not long before in her Presence, in Exposition, as it seems, of her own Injunctions; which was in effect to continue the Use of the Wafer-Bread. And accordingly, in Obedience hereto, he did use that sort of Bread in his Church at *Ludham*. Of this therefore he desired the Archbishop's Advice to be signified to him. A Dispute arises about
Wafer-Bread.

All that I find answered by the Archbishop to him in this Matter was, that in a Letter to this Bishop, wrote in *May 1574*, he hath these Words: “ You would needs be informed by me, whether I would warrant you either Loaf-Bread or Wafer-Bread: And yet you know the Queen's Pleasure: You have her Injunctions; and you have also the Service-Book. And furthermore, because I would deal brotherly with you, I wrote in my last Letters, how I used in my Diocesis for Peace-sake and Quietness. I would your Lordship and others were nearer to hear what is said sometimes;” [meaning, I suppose, by the Queen, in Displeasure towards some of the Bishops.] On the other hand, the Bishop, in Excuse of himself for requiring so earnestly his Judgment and Direction herein, shewed his Grace the great Contentions and unquiet Disputes that arose hence in his Diocesis. “ If your Grace, said he, did hear and see what Contention and Heart-burning is kindled in many Places, and what earnest Disputes are maintained abroad for the Bread, either part diversly affected; the one alledging the Book, the other her Majesty's Injunctions; the one affirming this, the other that, to be of more Force; in such dangerous, bitter, and daily striving, your Grace would think it not impertinent for me to wish a Certainty; and one Way to be set down for every body, by such as are placed in high Authority. The Archbishop's Directions to the Bishop of Norwich thereupon.
Bishop of Norwich's Letter June 6. 1574.

But the grave Archbishop did not think it advisable, positively to determine this Matter at present, but rather to leave it as it was; lest perhaps the Queen might be offended, as an Infringment of her Injunctions. And therefore he again gave this gentle Advice to the same Bishop, in relation to the Contentions of some for Wafer-Bread and Loaf-Bread; “ That if the Order he had taken [to allow of it in some Places and for a Time] would not suffice them, they might fortune hereafter to wish they had been more conformable. And he furthermore told the Bishop, he trusted, that he meant not universally in his Diocesis to command the Use of the Loaf-Bread, or to wink at it, but only for Peace and Quietness here and there to be contented, that it might be used.

And these were the chief of the Matters that passed this Year in the Diocesis of *Norwich*; whereof the Archbishop took Cognizance. The next Year the Archbishop had further Business in this Diocesis, namely, concerning the *Prophecys* there used; which (however good in themselves) were so illy managed, that they gave Offence to the Queen, and as it seems to the Archbishop too: which we shall relate in due place. Prophecys.

ANNO

1573.

CHAP. XXXVI.

The Councils Letter to the Bishops for a Parochial Visitation, to enquire into the Conformity of the Clergy. York and Ely, their Letters to the Archbishop hereupon. Lord Keeper and Lord Treasurer, their Speeches in the Star-Chamber for punishing Ecclesiastical Disorders. Proposals to the Council for restraining Puritans. Grants made by the Archbishop. A Bishop of St. Asaph Consecrated. The Archbishop's Letter Consolatory, to the Lord Treasurer being sick. The Life of Bishop Jewel set forth.

The Bishops
blamed for
not prosecu-
ting Puritans.

THE Queen bore no Kindness towards the *Puritans*; and the Accident that befell *Hawkins* (stab'd by a *Puritan*) made her more jealous of them, and offended with them: which seemed to hasten another Command from the Court against them. For the strict Proclamation set forth *October* 20, was in the beginning of *November* backed with the Councils Letters to the Bishops, who were not then so forward to take Punishment upon these Defaulters, however they were by them requited with much Reproach and Hatred. The Bishops, by the Queen's Command signified to them by the Council, were blamed, that in their Visitations and Synods they had taken no more Care for preventing these Disorders; and they were enjoined, by themselves or by their Archdeacons, to make a Parochial Visitation through their Dioceses, the better to see how and where any Deviations were made from the prescribed Rites, and to punish such as did vary, by the Censures of the Church and Ecclesiastical Laws. The Letter to the Bishop of *Winchester* (the like to which was sent to some, if not all other Bishops) was this:

Letters of the
Council to
the Bishops
for a Parochi-
al Visitation.
MSS. G. Petyt
Arm'g.

" After our hearty Commendation to your Lordship. By her Majesty's Procla-
" mation dated the 20th of *October* last, it appears how careful the Queens Ma-
" jesty is, that the Order set forth in the Book of Common Prayer allowed by
" Parliament in the first Year of her Majesty's Reign, should be severely and uni-
" formly kept throughout all this Realm; and that the Fault, why such Diversities
" have of late been taken up in many Churches, and thereupon Contentions and
" unseemly Disputations risen, in her Highness's Opinion is most in you, to whom
" the special Care of Ecclesiastical Matters doth appertain, and who have your
" Visitations Episcopal and Archidiaconal, and your Synods, and such other Meet-
" ings of the Clergy, first and chiefly ordained for that Purpose, to keep all
" Churches in your Dioces in one uniform and godly Order; which now is, as is
" commonly said, the more is the Pity, to be only used of you and your Offi-
" cers, to get Money, or for some other Purposes: We, at her Majesty's Com-
" mandment straitly made to us, are therefore to require you to take a more
" vigilant Eye to this Uniformity, and to the keeping of the Order allowed by
" the said Parliament, and by her Majesty's *Injunctions*, throughout your Dioces;
" and either by your self, which were most fit, or by your Archdeacon, or other
" able and wise Man, personally to visit and see, that in no one Church of your
" Dioces there be any Deformity nor Difference used of these prescribed Orders.
" But if any shall refuse them, or attempt any other divers or repugnant to them,
" to call those Persons before you, and, by Censures of the Church and Ecclesia-
" stical Law, to see them punished. So that what is required, may be done in the
" Churches of your Dioces without extraordinary and temporal (as it is called)
" Jurisdiction and Judgment; as it may, we think verily, if diligent Care and
" Heed were taken by you their Pastor and Bishop. For nothing is required,
" but that godly and seemly Orders, allowed by the Queens Majesty and the
" whole

" whole Realm, be kept. The which except you did wink at and dissemble, there
 " needed not these new Proclamations and strait calling upon.

" Wherefore, if now you would take, for your part, Care and Heed, and so
 " the rest of your Fellow-Bishops, the Quiet of the Realm might soon be pur-
 " chased in our Mind touching any such Matters: which should be great Plea-
 " sure to her Majesty, and Comfort unto us. The neglecting whereof, how grie-
 " vous it will be to her Highness, and what Danger may be to you, her High-
 " ness hath expressed in the said Proclamation. Thus praying you to consider these
 " Things, and withal speedily to put Order in them, and from time to time to
 " certify us what you have done herein, to the fulfilling of her Majesty's Desire,
 " We bid you most hartily Farewel. From Greenwich 7. Nov. 1573.

ANNO
 1573.

W. Burghley.

E. Lincoln.

T. Suffex.

F. Knollys.

James Croft.

R. Leycester.

T. Smyth.

The Bishops did not like this Letter: They thought it hard, that the Blame of these Disorders should be thus laid upon them without Difference; and the Labour and Drudgery of Punishing and Reforming them, as it was irksome, so it would render them odious, put them under the infamous Name of Persecutors, and after all, be more than they could compass without the Temporal Authority: which they would rather should have been exercised about this Work, as seeming, in their Judgment, only able to restrain those Practices. But this would not be granted. They were also here in this Letter, broadly accused to have minded little else in their Visitations than their own covetous Ends. And therefore perhaps some of their greatest Enemies signed it: such were the Earl of Leicester and Sir Francis Knollys; otherwise well enough affected towards those Persons against whom this Letter was written. But however the Bishops obeyed. And in London I find a Visitation was made of every Parish, and an Inquisition how Conformity to the established Rites were observed, and what separate Meetings there were: as we heard before how the like was done in the Dioces of Norwich.

The Bishops
 troubled at
 this Letter.

But to shew what Sense the Bishops had of this, may appear by Grindal Archbishop of York's Letter to the Archbishop of Canterbury, wrote in the beginning of December.

" The late Proclamation, and the Councils late Letter, seem to lay a very hea-
 " vy Burden upon our Shoulders; and that generally and equally, without respect
 " of Difference, [in accusing them of Neglect in their Places,] whereas indeed
 " there is not like Occasion given of all. I assure your Grace, it is to me a great
 " Grief, and should have been tenfold greater, had they not thereby so well beaten
 " down the other arrogant innovating Spirits: Which I trust shall work some Be-
 " nefit to the Church, if the Captains be not countenanced, as they have been, by
 " those that are now Bishops. In very deed, in my Dioces that uniform Order
 " allowed by the Book, &c. is universally observed. I think some of my Pro-
 " vince have some Novelties: I have writ to them to reform without Delay, or
 " else I will — If my Successor at London have ministred any Occasion of his
 " own Disquiet, I am sorry. But certainly the Bishop of London is always to be
 " pitied. For if [Burning] were the Penalty of these Curiosities, yet should he
 " never lack a Number of that Generation. I think long to hear what should
 " follow of this Inquisition [of a Parochial Visitation] at London. God send us all
 " humble and quiet Spirits, and thankfully to acknowledge God's great Mercy to
 " us. To whose Tuition I hartily recommend your Grace. From Bishopthorp,
 9. of Decemb. 1573.

The Arch-
 bishop of York
 to the Arch-
 bishop of
 Canterbury
 about it;

MSS. G. Petre
 Arm.

Your Grace's in Christ,

Edm. Ebor.

And as the Archbishop of York had sent this Letter to the Archbishop of Canterbury, occasioned by those Letters of the Council and that Proclamation above-
 said; so the Bishop of Ely, an antient, grave, and wise Man, sent the Archbishop
 another: Wherein he observed with what little Respect the Bishops were treated,
 and how hated; and in what good Condition he hoped to find his Dioces, when
 he

And the Bi-
 shop of Ely to
 the same.

MSS. ubi
 supra.

ANNO he should make his Inquiry among the Clergy about their Conformity, as the
1573. Councils Letter required. But behold the Bishop of Ely's Letter!

" *Sal. in Christo.* I thank your Grace for your Letters. If I, your Grace, and
" some mo were gone indeed, there would be Cheer; as is spoken of in the *Apo-*
" *calypse*, c. 2. *The Heathen rejoiced, and sent Gifts one to another, because the two Pro-*
" *phets were slain. Acies armatur contra testes Veritatis, Romanorum, Catharorum, &*
" *Atheistarum. At Dominus nobis Adjutor, pessum eat exercitus Satana.* I live, and
" shall, till my gracious Captain call me to a better [Life,] which I thank his
" Goodness is my daily Meditation. Mary, when I think of the Deformities
" of God's Church in *England*, how her Majesty, *tam magnifice de Ecclesia merita,*
" is dishonoured, how the true Travellers in God's Harvest are rewarded, I some-
" times muse at the Matter. But it is no new thing. *Ergo Dom. Illuminatio, &*
" *quæ sequuntur.*

" I thank your Grace for tendering the Infirmities of our weak Daughter [mar-
" ried to the Archbishop's Son,] yet I do not mislike her Nature herein. In case
" my Port being there may be any Countenance of Good to be done, I will not
" long linger. I must have some Shew to her Majesty, ye know well.

" Touching my Dioces, I trust to find it in better Order than *London*, the
" Universities, and many Countries beside. I dare not compare with *Kent*, [where
" the Archbp. took such Care, being his Dioces] The Commission of Oyer I fully
" understand. I fear there be many of the Physicians [*i. e.* Commissioners] sick.
" I pray your Grace that the Proclamation for Uniformity of Service, &c. may
" be sent to all Bishops, with plenty of Copies for all Parishes within their Dio-
" ceses. I sent your Grace a simple Writing of my Zeal: I am desirous to have it
" again. *Dominus Jesus pietatem tuam Ecclesiæ Suæ diutissime servet incolumem.* From
Somerham, Decemb. 5. 1573.

Your Grace's assured, *Richarde Ely.*

The Speeches
of the Lord
Keeper and
Lord Treasur-
er in the
Star-Chamber

Besides all that was done this Year to stop the strange prevailing of these Ene-
mies of the Liturgy and Hierarchy, as the Queen had before, in the beginning of
the Term, appointed the Lord Keeper of the Great Seal, to declare her Proceedings
in the Star-Chamber, who then shewed by notable Reasons the great Commodities
growing by the Execution of the Laws Ecclesiastical; so again, the latter end of
November, the Lord Treasurer made an excellent Speech in the same Star-Chamber,
by the Queen's Command, requiring therein all in the late Commission, now go-
ing down into their several Countries, to execute the Laws upon the Offenders.
I will exemplify the said Speech, as I took it from the Treasurer's own Hand in
one of the *Cotton Volumes.*

Cott. Librar.
Tit. B. 2.

" *Nov. 28. 1573. Star-Chamber. The Queens Majesty's Commandment to declare in*
" *the Star-Chamber, on Monday, these Things following.*

The Queen's
Authority
and Charge.

Unity of
Minds and
outward Con-
versation.

" First, That she doth consider, her Charge committed to her by God is, to see
" to the Government of her People, to serve God, and to obey her Laws.
" And for that she doth understand by divers Means, that of late Years, by
" Negligence of the Bishops and Clergy, having Ecclesiastical Jurisdiction, there
" are in sundry Parts of her Realm entred into ordinary Cures of Souls, that is,
" into Rectories, Vicarages, and such like, and into Places of Preaching and Read-
" ing, a number of Persons young in Years, but over-young in Soundness of
" Learning and Discretion, which according to their own Imaginations and Con-
" ceits, and not according to the publick Order established by Law, having not
" only in the common Services of the Church, and in the Administration of
" Sacraments, made sundry Alterations, but also, by their Example and Teach-
" ing, have inticed their Parochians, and their Auditories, being her Majesty's
" Subjects, to conceive erroneous Opinions, in condemning the whole Government
" of the Church and Order Ecclesiastical, and in moving her Majesty's good Sub-
" jects, to think it a Burden of Conscience to observe the Orders and Rites of
" the Church established by Law; a Matter pernicious to the State of Government,
" that her Majesty cannot, for the Charge committed to her by Almighty God,
" but

“ but by speedy good Means procure the Stay of the Danger that must needs follow, and provide for the Reformation.

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“ Whereupon her Majesty did, in the beginning of this Term, cause it to be published by her Proclamation, That She will have the Laws made in her time, for the Order of Divine Service of Almighty God, straitly observed, and the Offenders duly punished. And for the more effectual Execution of the said Laws, her Majesty hath also caused certain Commissions to be made under the Great Seal of *England* to certain Persons of Trust in the several Counties of her Realm, whereof the Archbishop and Bishops are the principal; to inquire, hear, and determine specially of the Offences committed in this behalf against the said Laws. And although her Majesty did, in the beginning of this Term, cause her Proceedings to be here in this Place declared by the Lord Keeper of the Great Seal; who did also in her Majesty's Name, very gravely and earnestly, with sundry great Reasons, notify to the Hearers the great Commodities that might grow by the good Execution of the said Laws, and the Incommodities and Mischiefs by the contrary: Yet her Majesty hearing daily of the increase of these Errors, and of the violent and audacious Attempts of many that are infected with these corrupt Opinions, tending to the Violation of Laws without Offence of their Consciences, and therewith also thinking that this Term-time hath stayed many here which are by her Majesty especially authorized by her Commission, and now are to repair into their several Countries; hath thought it necessary to have her Intentions reiterated in this manner: And hath further commanded me in the Absence of the Lord Keeper, (though I am thereto unable) to express her Majesty's earnest Care that she hath for the Reformation of these Disorders, and erroneous Corruptions, by Deeds and Doctrine, of her good People.

Declaration
in the Beginning
of the
Term.Commissions
sent out.Causes to re-
iterate.

“ And so her Majesty would have you all to understand, that as She herself cannot be quiet in her Conscience, without earnest prosecuting the Reformation hereof; so shall She not think, that any her Subjects, and especially such as have by their Offices Authority to execute her Laws provided for these Causes, worthy to live under her Protection, or any-wise to enjoy her Favour, that shall directly or indirectly maintain any Person to alter or change, by Example or Doctrines, the Orders of the Church established by her Laws.

“ And further her Majesty willeth, that it be also remembered unto you, That where by Authority of Act of Parliament she hath caused at several Times, since the beginning of her Reign, certain *Injunctions* and other Orders to be published by Advice of her Clergy, for the uniform Government of the Church, and for the Usage of certain Rites in the same, She hath given Charge to her Archbishop and Bishops, and other Ordinaries, to see to the due Execution of the same: And that you the Commissioners, and other Justices, in your several Places, shall do your Endeavour to cause the same to be by all Persons, to whom the same shall belong, to be observed according as the said Bishops and Ordinaries shall prescribe.

Order for the
Injunctions to
be observ'd.

“ Furthermore, Her Majesty, fearing that these pernicious Doctrines by their long Sufferance, and by the applauding thereto of some in Offices, both Ecclesiastical and Temporal, might have in some sort infected or touched the Minds of some Persons of Value and Note in certain Countries; yea, and of some, that percase are nominated in the Commissions, to think that these Doctrines of Alteration or Varieties, are not so perillous as her Majesty doth conceive them; but that they are but of the nature of some Arguments or Disputations; or that some may be moved to think, that in some Parts these Innovators have Cause to find Lacks with some parts of the Rites of the Church, as though they be not so perfect as the Imaginations of the Innovators would have them: For this Purpose to the better Information of such, if any be so deceived, her Majesty hath commanded me for the first, that is, to make it manifest, that the Perils are such, and so great, as her Majesty judgeth them, thus to declare unto you:

“ That first, it cannot be unknown to all that have any Taste of Rule, no, not to any that hath but a Family to Rule, or a Ship to Govern, but that if the Party that hath Charge to Command, and they whom he shall Command, shall fall to such a Difference, as the Governour continuing his Course by the

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“ ordinary Rules established, and the Persons underneath him shall not only for-
 “ bear to follow his Directions, but shall among themselves condemn them, and
 “ shall devise others of their own Imaginations; yea, shall among themselves de-
 “ vise a new Variety of Orders, so as they shall even among themselves contend
 “ about their own Inventions, not agreeing one part with another; yea, shall I
 “ add that which her Majesty findeth to be too true, if some shall, when they
 “ have fantasied new Orders at one time, at another time mislike their own; in
 “ such confused Disorders of any Government,* what may be thought must ensue
 “ to that State? What shall become of that Head or Governour? And what of
 “ those Persons that by Government ought to be preserved? Shall the Governour
 “ continue Head of that Estate, where he shall not be Obeyed? Shall the Per-
 “ sons themselves be preserved by that kind of Government, where every Member
 “ will direct several Orders? This Matter being thus projected to you but in
 “ Words, will you consider how it may be felt in Deeds? For as it may be in
 “ Ships sailing in Tempests, or in a Privateman’s Family, or in some small
 “ Corporate Towns too often seen; that by this Disorder many rich Ships with
 “ their Lading and People, many Houses with Lords, Servants, and Children,
 “ and many ancient Corporate Towns, have been drowned, wasted, and brought
 “ to Nought and Beggery: so comparing small with great, many Estates of Realms
 “ and Kingdoms be overthrown, or at least may be troubled and shaken. And if
 “ Disorder, if Dissension, if Contention, may bring these Perils in Civil Causes,
 “ what ought not to be greatlier feared in Spiritual; I mean, in Causes of Re-
 “ ligion, and of Conscience? I will not trouble you with Examples; but yet may
 “ I not for Duty omit such Example, as her Majesty herself hath remembred both
 “ to her whole Council at sundry times of late, and to me to be uttered.” But
 “ here this Paper, the more is the Pity, imperfectly breaks off.

There was Some body about this Time, as near as I can guess, that made cer-
 tain Propositions to the Council for the Restraint of the *Puritans*. Which Paper
 was as followeth.

Propositions
 for Restraint
 of Puritans.

MSS. G. P.
 Arm.

“ The Reasons why these lawless *Puritans* do so obstinately offend, and break
 “ all the Ecclesiastical Laws and Canons of the Church, is, for that the whole
 “ Moiety of the Forfeiture of every Offence (which should have bridled their un-
 “ ruly Affections) is given by Statute wholly to her Majesty, and no Part there-
 “ of to any that shall give Information of any Offence by them committed. By
 “ reason whereof, there is no Information or Suit commenced against any of
 “ the Offenders. Which hath so emboldened them, that they are careless of all
 “ Obedience to the Ecclesiastical Government, being maintained and countenan-
 “ ced by a Number, that seem to be of great Purity in Religion, sounding like
 “ an empty Tub, being delighted with new Devices and Innovations, and for-
 “ getting all Duty and Reverence, to God, their Prince, and Country. For Re-
 “ medy whereof, it shall please your Honours to take these Orders:
 “ *First*, Let every Bishop in his Dioces suffer none to Preach, but such as
 “ can give good Testimony of their Learning, good Behaviour, and Confor-
 “ mity.
 “ *Secondly*, That every Minister and Preacher within this Realm enter into
 “ Bonds to her Majesty, with two good sufficient Sureties, in 200 l. to use, ob-
 “ serve, and keep, in all Points to the uttermost of their Powers, the Book of
 “ Common Prayer, according to a Statute made in the first Year of the Queens
 “ Majesty’s Reign, intituled, *An Act for the Uniformity of Common Prayer and Service*
 “ *in the Church, and the Administration of the Sacraments*: And also to obey, observe,
 “ and keep, all such Constitutions, Decrees, and Orders, as now are made, or
 “ hereafter shall be made and set forth by common Authority. This Bond will
 “ terrify them more than all the Laws and Orders that can or may be made.
 “ For they will be jealous of their Bonds, and their Sureties will always have
 “ a careful Eye upon them, that they fall not into the Danger of the Forfei-
 “ ture, lest the Bishops should certify them into the Exchequer.
 “ *Thirdly*, If any shall obstinately refuse to enter into Bonds to obey such Or-
 “ der as shall be set down by common Authority, then the Bishop of the Dioces
 “ shall

" shall presently commit the Party so refusing to Prison, till he submit himself,
 " or otherwise to deprive him of all his Ecclesiastical Living, according to her
 " Majesty's Injunctions in that behalf appointed; and not to suffer the Party so
 " refusing to Preach or Teach, till he have submitted himself, and be sufficiently
 " licensed by the Bishop accordingly.

" Last of all, I wish that every Preacher and Minister do every Sunday and
 " Holiday wear the Surplice and Hood publickly in the Church, according to his
 " Degree and Calling: Which Thing would greatly increase the Credit of the Mi-
 " nisters of *England*; and also daunt the Hearts of the Papists, to see the Church
 " of *England* so furnished with such a Number of worthy learned Men.

" These Orders being dutifully put in Execution, will not only bring all the
 " Preachers and Ministers of this Realm, to honour, love, and fear their Diocefans,
 " but also draw the People of the Land to have good Opinion of their Preachers
 " and Ministers, and to use them with Reverence." These were some of the busy
 Transactions with the *Puritans* this Year.

But to draw to a Close of this Year, after I shall have taken up a few scattered
 Things.

Nov. 25. The Office of keeping the Palace in *Canterbury*, and of certain Woods, was granted by the Archbishop to *John Parker* and *Matthew Parker*, his Sons. Also to them were granted the Advowson of the Parsonage of *Orpington*. Also, the Office of Surveying the Archbishop's Lands was granted to *Peter March* and *John Parker*. There was a Patent also granted for keeping the *Covet Woods*, to *Matthew Parker* and *William Whiting* Gentleman, who lived in a fair House of his own building within a Mile of *Covet Wood*, and of whom the Archbishop purchased an House in *Bekefborn*. The Keepership of this Wood was not worth above 18 *l.* per Annum at the utmost Extent. To these Grants, I will add a Dispensation granted this Year in *April*, to *John Parker*, A. M. Whether this were the Archbishop's Son, and the Bishop of *Ely*'s Son in Law, or some other Relation, I am at a Stand. But perhaps he was *John Parker* his Uncle's Son. He had the Favour both of the Archbishop and the Bishop of *Ely*. For the Dispensation runs, *Ut cum Archidiaconatu Eliens. & Rectoria de Stretham Elien. Dioc. possit recipere tertium cum clausulis permutandi, &c.*

Grants of the
 Archbishop
 to his Sons.
N. Battely.

Decemb. 12. was *William Hughs* D. D. confirmed Bishop of *S. Asaph* at *Bow Church* before *Dr. Tale*. His Consecration was the Day after, at *Lambeth Chapel*; when, Morning Prayer being said by *Matthew Allen* his Grace's Chaplain, and *Blaise* another of his Chaplains preaching a Sermon, the Archbishop Consecrated him, assisted by *Robert Bishop* of *Winton*, and *Richard Bishop* of *Chichester*.

The Bishop of
S. Asaph Con-
 secrated.

In the said Month of *December*, a sore Fit of Sicknes, occasioned by the Gout, happened to the Archbishop's great Friend and Correspondent, the Lord Treasurer; which occasioned him to write a grave and consolatory Letter to the said Lord, dated *Decemb. 30*, to this Effect:

Writes to the
 Lord Treasu-
 rer, being
 sick, a pious
 Letter.

S I R,

" For that Almighty God, whose Pleasure is always most to be regarded and
 " obeyed, hath mercifully visited your Body with Sicknes, I doubt not but ye
 " have *Undionem Sp. sancti internam*, to accept it patiently, as frail Nature can bear
 " it. I am persuaded, *Quod hac momentanea carnis afflictio eternum & immensum glo-*
 " *ria pondus operabitur.* And though that, in respect of your self, it were the ve-
 " ry best ye continued still your Desire to be dissolved, & esse cum Christo; yet
 " for the Commonwealth's sake, I doubt not ye be indifferent to say with that
 " ancient Man, *Si populo tuo, O Domine, adhuc sum necessarius, non recuso laborem.*
 " So that ye may be able to believe with *S. Paul*, who saith, *Quod mihi vita Chri-*
 " *stus est*, if ye live; and if ye be dissolved, to affirm that his further Saying, *Et*
 " *mori lucrum.* Thus not minding to trouble your Honour with long Writing, I
 " commit your good Recovery to Almighty God in my Prayers, whereof I do
 " partly hear and thank his Mercy. From my House at *Lambeth*, &c.

Your assured Orator in Christ,

Matthue Cantuar.

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*Humfrey sets
out the Life
of Jewel.*

In this Year was the holy and useful Life of *Jewel*, late Bishop of *Salisbury*, set forth by Dr. *Laurence Humfrey*, and dedicated by him to the Bishop of *London*. This great and good Man, being thirteen Years of Age, was admitted as Pupil under *Peter Burry*, Fellow of *Merton College Oxon.* and Vicar of *Croyden*, An. 1535. Which Vicarage being then offered him, when *Jewel* first came to *Oxford*, *Burry* committed his Pupil to the Care of *John Parkhurst*, afterward Bishop of *Norwich*, happily falling under his Tuition, *Burry* being a Man but of mean Learning, and very zealous for the old Superstitions; with whom *Parkhurst* held Disputes of those Points very often. *Jewel*, we may presume, was imbued with good Principles under that Tutor. He was afterwards Fellow of *Corpus Christi College*, where *John Moren*, alias *Morwin*, was also Fellow; a Man morose and addicted to drink, but well learned in Greek. He would say to *Jewel*, *I would love thee, Jewel, if thou wert not a Zuinglian.* And again, *Thou art an Heretick in Faith, but in Life thou seemest an Angel.* And again, *Honestus es, at Lutheranus.* *Jewel* became a great Tutor, and had for his Pupils many of Note, good Gentlemen and Merchants Sons. Some of these were *Gilford*, *Fettiplace*, *Townsend*, *Curson*, *More*, *Dolman*, *Denton*, *Hickford*, *Waldeby*, *Prinn*, *Aune*, *Anth. Parkhurst*. *Jewel* went out Master of Art 1544, by *Parkhurst*'s Assistance and Liberality. And while the said *Parkhurst* was Incumbent of the rich Rectory of *Cleves* in *Glocestershire*, he used to come often to *Oxford* to hear his Pupils Lectures, as his Pupil had often heard his before. These are some Extracts out of *Humfrey*'s said Book of this holy Bishop's Life, upon his first beginnings to shine out in the World, while he was in the University. The World is beholden to the Archbishop, and Bishop of *London*, for the Preservation of *Jewel*'s Memory by *Humfrey*'s Pen: For they wrote to him to *Oxford* to undertake it, having a good Latin Stile; and supplied him, as it seems, with Materials. Infomuch that he Dedicated his Book to them, and therein acknowledged, that it was in a manner by their Labour and Benefit that *Jewel* was come to Light and Life again.

C H A P. XXXVII.

The Archbishop forbids Prophefying in Norwich Dioces. A Letter to that Bishop from some of the Council, allowing it. The Archbishop's Message to him hereupon. Prophefies are forbid. The Archbishop's Counsel to the Bishop of Norwich. He dies. Dr. Styward Custos Spiritualitatis.

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1574.

*The Archbp.
forbids Pro-
phefying in
Norwich
Dioces.*

THERE were about these Times *Prophefying*s set up in divers of the Dioces, and particularly in that of *Norwich*. These *Prophefying*s, how good and profitable soever they were in themselves, became much abused. Their first Intent was, That Ministers, at appointed Times of publick Meeting in certain Churches convenient, should severally, one after another, handle and interpret particular Texts of holy Scripture, allotted them; and one of the gravest of them, as Moderator, at last to repeat the Heads and Substance of what had been discoursed, with his own Determination. But many of these Ministers took Occasion here to vent Controversies concerning Matters of Church Discipline, and to call in question the Establishment of this Church by Episcopacy; others were forward to shew their Parts to the Contempt of others; infomuch, that much Disturbance and Disquietment was often raised hereby, to the spoiling of the good Design of these Exercises, which was for the Edification of the People, and for the promoting of Study and Knowledge in the Clergy. The Queen hearing how they were managed in the Dioces of *Norwich*, utterly disliked them, and commanded the Archbishop to give Order to put them down. Whereupon, in a Letter to one *Matchet* his Chaplain, Parson of *Thurgarton* in this Dioces, he directed him to

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to repair to his Ordinary, and to shew him how the Queen had willed him [the Archbishop] to suppress those *vain Prophecys*, as he called them: and that thereupon he required the said Ordinary, in her Majesty's Name, immediately to discharge them of any further such Doings. This was not acceptable to the Bishop, and caused some Arguing, and several Letters, this Year between him and the Archbishop, though he at last complied. I shall set down what I find in this Matter.

The Bishop of *Normich*, in the beginning of *April*, writ to his Grace, that he had seen his Letter to *Matchet*, and the Order therein to him; but taking hold of the Word *Vain* annexed to *Prophecys*, he desired to be resolved, whether he meant thereby the Abuse of some *Vain* Speeches used in some of these Conferences, or else generally the whole Order of those Exercises. Of which he signified freely his own Approbation, saying, "That they had, and still did bring singular Benefit to the Church of God, as well in the Clergy as the Laity; and was a right necessary Exercise to be continued, so the same were not abused; as indeed it had not been, unless in one or two Places at the most. Whereof after he had Knowledge, he writ an earnest Letter to his Chancellor, that such Persons as were over-busy Speakers should be put to Silence, unless they would subscribe to the Articles of Conformity in Religion, or else promise not to intermeddle with any Matter established and commanded by her Majesty. Which was performed accordingly. Since which time he had not heard but all Things have succeeded quietly, without Offence to any."

The Bishop of *Normich* to the Archbp. hereupon.

It heated the good Archbishop a little, that the Bishop was willing so to interpret his Word *Vain*, as if he meant to uphold some of these *Prophecys*. And the Archbishop, the next Opportunity, told him, That it was one of his old Grievs, that this Bishop had shewn his Letters unto his own Friends, who had qualified them with their own Senses put upon them, to elude his true Meaning. And that they had now given him Counsel to stand upon the Word *Vain*. And it is pity, added he, we should shew any *Vanity* in our Obedience.

But in the mean time the said Bishop had found Means to acquaint some of the Privy Council with the Archbishop's Order; nay, and procured their Letters (or at least Letters came from them) to hold up these *Prophecys*; as it were, to the annulling the Archbishop's Jurisdiction in his Province, and that in a Command backed by the Queens Authority. The Counsellors Letter was to this Tenor:

Some Privy Counsellors Letter to *Normich* to continue the *Prophecys*.

"*Salutem in Christo*. Whereas we understand that there are certain good Exercises of Prophecying and Expounding of Scriptures in *Norfolk*, as namely at Holt Town, and other Places; whereby both Speakers and Hearers do profit much in the Knowledge of the Word of God: And whereas some, not well-minded towards true Religion and the Knowledge of God, speak evil and slanderously of these Exercises, as commonly they use to do even against the sincere Preaching of God's holy Word: These are to require your Lordship, That so long as the Truth is godly and reverently uttered in this Prophecying, and that no seditious, heretical, or schismatical Doctrine, tending to the Disturbance of the Peace of the Church, can be proved to be taught or maintained in the same, that so good an Help and Means to further true Religion, may not be hindered and stayed, but may proceed and go forward to God's Glory, and the edifying of the People. Thus not doubting of your Forwardness herein, your Office and Calling dutifully requiring the same at your Hands, we bid your Lordship right hartily Farewel. Your Lordship's loving Friends,

From London, this 6th
of May, 1574.

T. Smith.

Wa. Mildmay.

Ed. London.

Fr. Knollys.

Here was a Command, from some of the Council, in effect reversing the Archbishop's. And what was for him now to do? Does he desist? No, but like a resolute Metropolitan, while he acts within the Bounds of his Function, goes forward: and a little after he had heard of this Letter, he takes no notice of it to these Counsellors, but dispatcheth one to the Bishop, in order, as it seems, to the making the Queen acquainted with this Opposition both to him and her Majesty too; viz. That he understood he [the Bishop] had received Letters to continue that

The Archbp. requires the Councils Warrant for this Letter of theirs.

Archbishop's Letter, dated that May 17.

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Signified by
Norwich to the
Bp. of London.

that Exercise that was used in his Dioces, contrary to the Commandment that the Queens Majesty willed him [the Archbishop] to send to all his Brethren of the Province: praying him therefore to signify unto him what their Warrant was.

The Bishop of *Norwich*, upon this, takes the safest Course, by writing to the Bishop of *London*, one of the Privy Counsellors, to instruct him what Answer to give to the Archbishop, since her Majesty had commanded him to write to all his Brethren of this Province, to the contrary of what the said Counsellors had required of him. He prayed him therefore for his friendly Advice, that neither his Duty might be neglected in answering his Grace's Request, to know their Warrant in so writing to him; nor that the Answer he should make might be such as might offend their Lordships that writ for the Continuance of that godly Exercise of Expounding the Scriptures.

This Business, I perceive, went no further: The Archbishop's Letter was obeyed: And the Bishop sent this Order to his Chancellor from *Ludham*, the 7th of *June*, for the Suppression of these Prophecies: *Viz.*

The Bishop's
Order to suppress
Prophecies.

" After my hearty Commendations: Whereas by the Receipt of my Lord of
" *Canterbury's* Letter, I am commanded by him, in the Queen her Majesty's Name,
" that the Prophecies throughout my Dioces should be suppressed; These are
" therefore to will you, that as conveniently as you may, you give Notice to
" every of my Commissaries, that they, in their several Circuits, may suppress
" the same. And so I leave you to God.

The Arch-
bishop's Ad-
vice to him.

And of his giving this Order the Bishop also certified the Archbishop; who hereupon gave him this friendly and fatherly Counsel: " My Lord, be not you
" led by fantastical Folk — I mean not to desire your Lordship not to take
" Counsel, but not to take such Youngmen to Counsel, as when they have endan-
" gered you, they cannot bring you out of Trouble. Of my Care I have to
" you, and to the Dioces, I write thus much.

Bishop of *Nor-*
wich dies.

Dr. *Styward*
sues to be
Chancellor
of the Bishop-
rick.

The Bishop of *Norwich* died the latter End of this Year, about *Candlemas*. Dr. *Styward* of *Cambridge* was then made *Custos Spiritualitatis* at *Norwich*. And the Chancellorship becoming vacant, some eminent Person from *Cambridge* (perhaps Dr. *Perne*, who this Year was Vicechancellor) wrote to the Archbishop to bestow that Office upon him; and the rather, because he was a Man that seemed very proper, by his Learning and stout Conduct, to reduce that Dioces, greatly disordered, into better Rule and Behaviour: Of which we shall hear more in the Sequel.

The Hospital
of *Acle*.

And for a Farewel to this Bishop of *Norwich*, I shall mention a very good Work in a Town in his Dioces, wherein he with other well disposed Gentlemen were concerned; and wherein, I am apt to think, the Archbishop himself had a great Hand. At *Acle* in *Norfolk*, an Hospital was bought at the Charges of the Limits adjoining: Where, after the manner of a *Bridewel*, there was appointed Work and Punishment. There this Bishop, with certain Gentlemen and others, met every three Weeks, on the Market Day. First, they repaired to Church, and heard Prayers and a Sermon; and then returning to their Inn, dined together. Between Sermon ended and Dinner, they went to this House to examine and observe how Things were managed. After Dinner, the chief Constable informed of any Disorders within the Hundred, for Redress thereof. And if there were any Controversies between Neighbours, here they were made up. Many there were in the County that spurned at this good Work, inwardly vexing that such good Works should be done in the time of the Gospel. For the Encouragement of it, several had dealt with Secretary *Walsingham* to procure a Letter from the Council to the Gentry of that County, to countenance the same. Which Affair that good Secretary heartily espoused, calling this House, *An House of Reformation*.

Secretary
Walsingham's
Letter.

Dr. Whitgift preaches at Court. His Reply to Cartwright comes forth. Cartwright answered by another. Mass said in London. Popish Fugitives, their Malice. Exposition upon the Sunday Lessons by the Bishop of Lincoln, recommended by the Archbishop. A Conspiracy against the Lord Treasurer, and him. Has a Fit of the Stone. A pretended Possession; discovered by the Archbishop. The Cheats do Penance.

I Observe this Year 1574, the Notice that was taken at Court of Dr. *Whitgift*; *Whitgift* especially since his entring the List so successfully against the *Puritans*. He preaches a was appointed to Preach before the Queen in *Lent*; and his Turn was *March 26*. *Lent Course* His Text was in *Job VI*. Master, when comest thou hither? Jesus answered and said at Court. unto them, Verily, I say unto you, ye seek me not, because ye saw the Miracle, but ye did eat of the Loaves, &c. Which Sermon was put in Print.

This learned Man's Defence of his Answer to the *Admonition* against the Reply of *Tho. Cartwright*, came forth early this Year. It was printed in *Folio* by *Henry Binneman*, for *Humfrey Toye*. He began his Epistle to the Reader with this solemn Protestation in behalf of the Church of *England*: "This I dare boldly affirm, " That all Points of Religion necessary to Salvation, and touching either the Mystery of our Redemption in Christ, or the right Use of Sacraments, and true Manner of Worshipping God, are as purely and perfectly taught, and by public Authority established in this Church of *England* at this Day, as ever they were in any Church sithence the Apostles Time, or now be in any Reformed Church in the World." And he concludes his said Epistle with this solemn Advice, glancing therein at *Cartwright* and his Friends; "I do charge all Men before God and his Angels, as they will answer at the Day of Judgment, that under the Pretence of Zeal they seek not the Spoil of the Church; under the Colour of Perfection they work not Confusion; under the Cloak of Simplicity they cover not Pride, Ambition, Vain glory, Arrogancy, under the outward Shew of Godliness, they nourish not Contempt of Magistrates, Popularity, *Anabaptistry*, and sundry other pernicious and pestilent Errors." The Method of this Book is, that first are set down at length, Paragraph by Paragraph, *Whitgift's* Answers to the *Admonition*; then *Cartwright's* Answers to *Whitgift*, and lastly, *Whitgift's* Replies. A Book that right learnedly and fully vindicated the Church of *England* in the Rites and Government of it; and had the careful Inspection of the Archbishop, and other Bishops and learned Men, before it passed abroad.

Cartwright's Reply to *Whitgift* received another Answer this Year by an Author nameless; printed also by *Binneman*: This was digested in a small *Octavo*, that it being of a less Bulk and Price might be bought and read of greater Numbers of People. This Book is intitled, *A Defence of the Ecclesiastical Regiment*. It began thus: "It was my Hap not long sithence to light upon a slender Pamphlet intitled, *A Reply to an Answer made by D. Whitgift, &c.* Which, at the first Blush, for divers Causes, brought me into Expectation of some great and weighty Causes, whereof it behoved the whole Body of the Realm to be informed. For who would think that a Man of Mr. *Cartwright's* Study and Continuance would encounter with so strong an Adversary? that a Loyal Subject, as he ought to be, would undermine a State so well established! or, last of all, a Man so well qualified in all his Doings, as he would seem to be, use such bitter, vehement, and untemperate Speeches, as he hath done, unless the Truth were manifestly and apparently on his Side?" The Book treated on these distinct Heads; which contained the Sum of the Controversy. I. That sacrificing Priests may be Ministers of the Gospel. II. Of Apparel of Ministers. III. Of Bishops Titles, Lands, &c. IV. Of

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IV. Of an Archbishop. V. Of Bishops Livings. VI. That Bishops may intermeddle in Civil Causes. VII. Of Dispensations. VIII. Of the Presbytery. IX. Of Kneeling at the Communion. X. Of Holydays. XI. Of Mourning for the Dead. XII. That Ministers ought to bury the Dead. XIII. Of Womens Veils. XIV. Of Interrogatories ministred to Infants. XV. Of the Sign of the Cross. XVI. Of Fasting. XVII. Of Singing. All very aptly treated of.

Massmongers
taken.

The Papists had now-a-days their Mass said to them very frequently; and in many Places in and about *London*. And some of the Places where Mass was said being well known by certain Intelligence, Persons were sent by the City Magistrates Order, at one Hour and in one Day (which was *April 4.*) to seize such as should be present there, and presumed to do contrary to the Queens Laws. At the Lady *Morley's* Chamber by *Aldgate* Mass was said; and there were seized there, the Lady *Morley*, Sir *Edw. Stanley*, the Lady *Margaret Farman*, *Dolman* the Priest, and about 19 or 20 besides. Another Mass was said at the Lady *Guildford's* in *Trinity Lane* beside *Queenhithe*, the same Day; the Lady *Guildford*, and *Benet Guildford* the said Lady's Daughter, and Mr. *Guildford* her Son, and *Oliver Heywood* Priest, and about eight more, seized. And the same Day was Mass ready to be said at Mr. *Carus* at the *Limehouse* beside *London*, found by the Recorder of the City of *London*, not at Mass, but all Things prepared for the Celebration of it. Then were taken *Tho. Carus* Esquire, and his Wife; Mrs. *Grissel Carow*, Daughter to Mr. Justice *Carow*; *Thornborow* Esquire, and *Adria* his Wife; the Lady *Brown*, and some others.

The Malice
of the English
Fugitives;

COMMON

From Dr. Wyl-
son's Letter.

And as the Papists were thus confident at home (which opened the Magistrates Eyes to look after them) so abroad they were as malicious. *Thomas Wylson* LL.D. this Year was the Queen's Ambassador at *Antwerp*. From whence he wrote a Letter to the Lord Treasurer, and therein spake of the English Fugitives that remained there, and others, Spanish, Favourers of them. And making some Reflexion upon the Kindness and Pity the Queen was apt to have for them, he had these Words: "That her pitiful and good-meaning Nature was much abused by these crafty Foxes. Surely the Catholick Malice is unspeakable. And if I had not by secret Means understood their deep Maliciousness, I would never have believed the same by any common bare Report. God for his Mercy defend our Sovereign from their Tyranny." And he wished that some one of Understanding were entertained there from *England*, to advertise of Particularities universally, and chiefly for *England*. The English Catholicks did there give out, that King *Philip* would be a Means to the Queens Majesty, that four English Jesuits might freely preach in *England*; who were to be *Sanders* and *Allen* of *Doway*, and the two *Heywoods* named for the other two.

Papists Re-
venge upon
one Parker
for Dr. Story.

The Papists here in *England* took their Revenge of one *Parker*, who had been the chief Instrument of getting Dr. *Story* aboard from *Antwerp* to *England* in the Year 1569, by this Wile, (as was hinted before:) He was appointed by Duke *D'Alva* Searcher of all Ships that came to *Antwerp*, for English Goods, and heretical Books. This Man was a bitter Enemy to the Queen, and a bloody and hard-hearted Persecutor of Protestants; as he had been under Queen *Mary*. Under King *Edward* he seems to have been an Exile, and was excepted out of the general Pardon granted the last Year of that King. *Parker* was procured by certain Persons for a Reward (to which they say Secretary *Cecil* was privy) to go to *Antwerp* to decoy the said *Story*. There *Parker*, having his Opportunity, repaired to *Story*, and told him there was an English Ship come: Whereupon, in his hot Zeal, he presently went aboard, and according to his Office searched about; and going down into the Hatches, they that belonged to the Vessel presently clapped all down, and the Wind proving favourable hoisted up their Sails, and brought him away. And so at length he was brought to *London*, and cast into Prison for Treason. And in the Year 1571, being found guilty, he was executed for a Traitor. But the Roman Catholicks did not forget *Parker*: For in this Year, on some Pretences, he was cast into Prison, by the Craft and Malice of *Story's* private Friends. There the poor Man lay, it may be, as a Pirate: nor could he any ways get his Liberty. So that, as the last Remedy, his Wife was fain to make a Supplication to the Lords of the Council: Wherein she shewed there was 28 l. due to her from the Queen, perhaps for some such Service done by her Husband; and that he was in Prison of

Malice

Malice and Envy. The Issue of this Petition was, That the Lords ordered Secretary *Smith* to signify to the Lord Treasurer, that he should send to the Judge of the Admiralty to understand the Cause; and, that he might have so much Relief in that Court as Justice and Equity would allow: and for that and the rest, to send to the Lords his Advice, who was best acquainted with the Cause.

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The Bishop of *Lincoln* had, in the Year 1573, set forth *A brief Exposition* of such Chapters of the Old Testament, as usually were read in the Church at Common Prayer on Sundays, for the better Help and Instruction of the unlearned. There was an Endeavour that this Book should be had in every Parish Church: And for the forwarding this, the Archbishop gave his own Testimonial to the Treasurer in June this Year, concerning the Book; viz. "That he thought it to be profitable

The Archbp. recommends the Bishop of *Lincoln's* Book of the Exposition of the Lessons.

"for Instruction, and necessary for the unlearned Minister, but most to the poor Subjects, who were certainly to be informed by the Stability of this Doctrine. And therefore he desired his Lordship to signify the same unto her Majesty's Council, that they might give some Commendation thereunto; which he supposed would do well. The rather, for that the simpler the Doctrine was to the People, the sooner, he said, might they be edified, and in an Obedience reposed.

In the Month of *June*, a formidable Conspiracy began to come to light. It was managed by such who went under the Name of *Puritans*; whose Consciences, they pretended, directed them thereunto. It was to have taken off, whether by Poison or some other secret way, the Lord Treasurer, and some other eminent Persons near the Queen; and among the rest, the Archbishop. The Archbishop suspected one that laid, he said, in the Queen's Bosom, to be the chief Mover in this Business; and who took hold of the Heat of certain Zealots to compass his Designs against the said Lord and Archbishop. And him I strongly suspect to be the Earl of *Leicester*, who was an Enemy to both. A main Actor in this Plot, was one *Undertree*, who had secretly revealed it unto the Archbishop's Steward, tempting him by Money to join with those that should practise for the cutting off his Master. The Archbishop being made privy to this Design, signified it to the Lord Treasurer, urging him, "That this Matter should be effectually with Severity ordered, otherwise, Farewel your Assurance, saith he, with all your Posterity; and Farewel the quiet Governance of her Majesty, and her Safety. He said, he had leisure enough a great while to expend, from Mens Words and Proceedings, this deep, devilish, traiterous Dissimulation: Adding, that this horrible Conspiracy had so astonished him, that his Will, his Memory, were quite gone. I would I were dead, said he, before I see with my corporal Eyes that which is now brought to a full Ripeness; whereof, he said, he gave Warning a great while ago, if he had been but heard. He advised, that the Detector should be honorably considered, and safely protected, otherwise all would be nought.

A Plot to take off the Abp. and Lord Treasurer.

He was afraid these Fellows might get such Favour by the means of some at Court [it may be those that set them at work] as to obtain of the Queen their Pardon. But he said, "That if these, and such like, escaped, *Postrema erunt pejora prioribus.*" But that it might not be thought, that this his Counsel of Severity might spring from some secret Desire of Revenge, he assured the Treasurer, that it was his Concern for her Majesty, and for him, so useful, so necessary a Person in the Government, and not for himself, that made him thus earnest in the Cause. "God knoweth, said he, it is not my self, or any thing I have, I care for, will God be with your Honour: praying God to save his Lordship, and send him of his Grace. And as to the Queen, he feared that when Rogues attempted to destroy those that were so near her Person, they would at last make the same Attempt upon her too; and that even some, that lay in her Bosom, when Opportunity served, would sting her. Beware of too much Trust, said he. Why was King *Henry VII.* counted so wise a Man, and seemed to have Knowledge in Astronomy, but that he would hear and be close." Here I scarcely question, but the Archbishop glanced at *Leicester*; to whom, being such a kind of false Person as he was, he thought the Queen discovered too much of her Mind and Intention. "If they mean, said he, to destroy their nigh Friends in such sort, and that in Conscience, what may they to her self; and so ended with his Prayer, *Det Deus spiritum sapientia & intellectus contra hos spiritus pestiferos: &*

His great Concern for the Treasurer's Life.

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1574.

Endeavour
used to seize
one of the
Plotters.

The Treasu-
rer offended
that he was
not taken.

Found to be a
Sham Plot,
cast upon the
Puritans.

Troubles at
Frankfort.

The Arch-
bishop's Con-
clusions there-
upon.

Deus misereatur nostri. This Letter to the Lord Treasurer hath neither Name nor Date subscribed: the Reason whereof no Question was, because of this and some other Expressions in it, reflecting upon this great Favourite, or some such as he.

The Lord Treasurer sent to the Archbishop, that *Undertree*, by all means, should be laid wait for, and seized, if possible; (That was he, who held the secret Correspondence with the Archbishop's Steward:) advising him, that the Queen was very earnest to have the thing speedily come more to light. But the Archbishop needed not these Orders: For before they came, he had so laid the Business, that he should be appointed to be at the Archbishop's House secretly, or at Mr. Steward's, who lived on the Water-side: (For the Steward made *Undertree* believe, that he was willing to join in the Conspiracy, and make one in it:) And so as soon as they had Possession of him, they would immediately send his Honour word, to do and follow that he should think good. Four days had now past, and the Man was not yet taken: whereat the Queen was somewhat impatient. But the Archbishop had learned, that he was going to the Isle of *Thanet*, or *Shipey*. There an Intention was, unknown to him, to stay him. He told the Treasurer, that the Steward was as earnest as he could be, yet with Prudence occupied: And prayed him to pacify her Majesty's Desire; adding, *Sat cito, si sat bene*. There was a Correspondence by Letters between *Undertree* and the Steward. And as these Letters came to the Steward, he communicated them unto the Archbishop, and the Archbishop to the Lord Treasurer. In one of these Letters he mentioned what Persons were intended to be taken off: Whereat the Archbishop makes this Reflexion, "Belike these Men be hasty Judges, to condemn Men before they examine their Deserts: But *Qui habitat in cælis irridebit eos*."

It was now *June 26*, that is, about seven Days after the Archbishop had first acquainted the Lord Treasurer with this Matter, and the Man was not yet seized, or spoke to by the Archbishop's Scouts. It may be the Conspirator began to have some Suspicions, or had some secret Informations to take heed of himself, and so absented himself on purpose. But the Lord Treasurer was somewhat offended at it, disliking that they had made him privy at all to the Matter, having signified to the Queen some great Conspiracy in general, when he was able to discover no more to her: and so his Credit was in danger to be touched. But the Archbishop in some Passion told him, "In good Faith, he thought the Matter was such, as Men might spend their Credit, rather than their Lives. And that he might be sure, all should be done, that could possibly be done. And that by Occasion of a Message that *Undertree* had sent, he did assure his Lordship, that that Night he should be spoke with either by hook or by crook." And lest the Treasurer might think these Delays were made by the Steward, hoping first to receive a Sum of Mony from the Treasurer, as a Reward for his Pains and Expences; the Archbishop told the Treasurer, "That he meant no Gain thereby, but put it wholly to his Consideration, which his Lordship might take therein; and to do what he thought best."

At last this Practicer was taken, and examined by the Privy Council: And before the last of *June* it was found to have been a Sham Plot, pretended to be managed by the *Puritan* Faction against such who were not on their Side, but their Enemies at Court. Many Persons of Honour, as the Earl of *Bedford*, and many *Puritan* Ministers, were brought in as concerned in the Plot. Among them was *Bonham*, *Brown*, and *Stonden*, Men of great Names among the Party. This *Stonden* had been one of the Preachers to the Queen's Army, when the Earl of *Warwick* was sent into the Northern Parts to subdue the Rebels there. And many Letters were forged by this *Undertree* in the Names of those Men: Very many in *Brown's*; all counterfeited with one Hand. *Undertree* himself had counterfeited that of *Bonham*; for which he, and *Stonden* with him, had been taken up, and put in Prison. The Archbishop thought it just, that that *Lewd Scrivener*, as he stiled him, should pay off *Bonham's* Charges in Prison, and that *Stonden* should be considered too, being apprehended by his Means only. For the Enlargement of these two, the Council writ their Letters to the Archbishop. This Wretch, *Undertree*, upon his Examination, took all upon himself, and would accuse no body else: which made the Archbishop's Fear somewhat more. "For he could not but imagine, that there were others, that set him on work. He advised therefore,

fore, that this subtil and principal Party might be well examined by the Council, and that he should write as his Pen would serve him, which was so ready, [he meant in respect of his Forgeries of other Mens Letters.] And he should think it well if that Varlet were hanged: For it was pity, he said, that such an one should remain in a Commonwealth to abuse so many honourable and honest Persons. And that those who were the diligent Searchers into this Business, and into these Men, to their great Cost, Charges, and Travail, might not be discouraged by the Council. That as for himself, and others with him, they meant honourably to God, carefully to her Majesty's Preservation, and dutifully to the Estates of the Nobles, and the State publick. And lastly, he was glad, and thanked God, that this Matter fell out thus at length; especially, because he trusted the Realm was not yet corrupted with such Spirits as were feared: which was his greatest Grief, and made him most aſtonied. And secondly, That his Honour and such other (meaning well) needed not to stand in such doubt: And that God will protect his. Thirdly, That innocent Men be purged by this Examination, and Friends be still the same.

In this Month of *June* he was much troubled with the Stone: insomuch that he then feared the Strangury. Which made him sorry, to be *Onus terra*. But with Prayer, and as Occasion should serve, he would still do his Duty, *Dum interim sumus in hoc tabernaculo, dissolvi cupientes*; as he said piously.

In the Month of *August* following, the Archbishop discovered a great Cheat, in a Maid, that pretended her self to be possessed with a Spirit: and that so artfully, that divers devout Ministers were deluded by her; and wrote Books giving Accounts of her; whereby the People became the more imposed upon by this Counterfeit. This was a Business therefore, which the Archbishop and Ecclesiastical Commissioners thought fit to have brought before them. But so well did our Prelate sift and try the Wench by himself, for want of other Commissioners, that he found out the Cheat. And after he had by divers Examinations tried out the Falshood, he required Sir *Rowland Hayward*, and Mr. Recorder of the City, to be assistant with him, who heard the Wench examined and confessed, and saw her play her Pranks before them. They had present her Father and Mother; by which Mother this Wench was counselled and supported: and yet she would not confess any thing. Whose Stubbornness they considering, sent her to close Prison at *Westminster Gate*; where she remained, until her Daughter, and another Maid of *Lothbury*, had openly done their Penance at *Paul's Cross*, as was ordered. The lying Relations of this Illusion had been very earnestly believed, and printed, and set forth: and by Print recorded and spread without Licence. The two Printers thereof, with others that sold those Pamphlets, were committed to Prison: And the Archbishop was disposed to commit some of the principal Witnesses to Prison too, to stop them hereafter from abusing the Queens Majesty's People so boldly, falsely, and impudently. And he intended moreover, to set out a Confutation of the same Imposture. All this he thought fit the Court should know; and therefore sent this Account thereof to the Lord Treasurer *Burghley*, desiring, as he said, that in those things wherein he was a Doer, his Lordship might understand a Truth by his own Report, rather than by the uncertain Speech of the Court. The Tragedy was so large, he told him, that he might spend much time to trouble him withal; but chose to send him a Copy of the vain Book printed, and a Copy also of the Confessions of these Cheats at length. That which made the Archbishop so diligent in the Discovery of this Delusion was, because in those Times there were not a few, that falsely pretended Possession: For so he told the Treasurer, that he was so grieved with such Dissemblers, that he could not be quiet with himself.

Both these Maids, the one about 20 Years old, named *Agnes Bridges*, and the other but 11 or twelve, named *Rachel Pindar*, did their Penances at *S. Paul's Cross*; where first their several Examinations and Confessions were openly read by the Preacher; and after, they did themselves acknowledge their Counterfeiting, and required Forgiveness of God and the World, and the People to pray for them. The whole Matter was afterwards thought fit to be published in Print.

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C H A P. XXXIX.

The Lord Chamberlain's Friendship to the Archbishop. His Care of his Church. Matters between the Archbishop of York and Sampson the Puritan. The Archbishop refuses Dering. One Bignon nominated for Hebrew Reader in Cambridge. The Archbishop sets forth King Alfred's Life by Asserius.

The Lord Chamberlain favourably represents the Archbishop to the Queen.

The Archbp. to the Lord Chamberlain.
Cott. Libr.
Tit. B. 2.

THE Queen was this Summer in Progress, and the Earl of *Suffex*, her Lord Chamberlain, with her. The Archbishop having occasion to request the Queen's Favour in some Matter, relating to his own Person, (his Credit and Reputation I suppose) and to know her Will therein; and having not long since writ some expostulatory Letter to her Majesty, (which she seemed not well to take) he had the said Earl to his Friend; who both obtained from the Queen a favourable Answer to his Request, and did moreover make such a Declaration of his Letters, as rendred the Queen tolerably pleased with the Archbishop. For this the grateful Archbishop gave him Thanks in this Letter wrote in *October*.

"I received your honourable Letters, answering my Request to know her Majesty's Pleasure. I have great Cause to acknowledge my bounden Duty of Thanks and Readiness of Service to her Highness, for her Majesty's special Favour so to consider of me her poor Chaplain. And furthermore, I have to give your good Lordship my hearty Thanks for your friendly Declaration to her Majesty of my Letters in such good sort as I perceive your Honour hath done. And if that I can do your Lordship any Pleasure or Service, I pray you be bold of me, as your assured Well-willer. And thus Almighty God preserve your Honour to his Pleasure. From my House at *Lambith* this 7. of *October*.

Your Lordships assured Friend,

Matthue Cantuar.

By which we may observe by the by, That as the Archbishop had one great Nobleman about the Queen his Enemy, I mean the Earl of *Leicester*; so he had another as great and noble about her Person his Friend and Intercessor.

Order for the Prebendaries of Canterbury about Preaching.

N. Bateley.

Archbishop Grindal defamed.

The Archbishop had his careful Eye still upon his own Church of *Canterbury* this Year, to which his last Years Visitation was adjourned. He laboured that the chief Members of his own Church, for a Pattern to all the rest of his Clergy in the Dioces, might discharge their Duties well: and particularly in one Respect, namely, that of Preaching. For, by the Statutes of the Church, the Dean and every of the Prebendaries were to preach in the Cathedral Church, every Quarter, an *English* Sermon upon Sundays; that no Sunday in the Year should pass without a Sermon. Wherein, it seems, they had not been so diligent as they should have been. Wherefore in the Month of *November*, the Dean, at a general Chapter then held, told them, That he had Order from the Archbishop to give him an Account, by a Certificate, how often each of them had Preached from *Michaelmas* the last Year to *Michaelmas* this: To the end that he, according to Commandment, might make the Certificate thereof. And this is the last Particular I find of this the Archbishop's last and valedictory Visitation.

Now let us see how Affairs stood among the *Puritan* Party this Year. *Sampson*, who was now Master of the Hospital at *Leicester*, held some Correspondence this Summer with *Grindal* Archbishop of *York*; the Occasion whereof was this. *Sampson* had writ unto him concerning some base Report that went about concerning the said Archbishop. For it was not unusual in those Days, as well as in ours, to bespatter with lying Defamations the Bishops and Clergy. *Sampson* had wrote the

the News of it to him, and to know what Truth there was in it: Whereupon that Archbishop, according to his mild Nature, wrote a Letter in *October* in Answer to the said Divine: Wherein he did most plainly and sincerely declare Matters relating to himself, and did solemnly protest unto him, how clear he was of that which was laid to his Charge; and related, how the Case in deed and truth stood, that had occasioned such a Slander. The Archbishop then also said, That however the Title of *Lord* was ascribed to him, and the rest of the Bishops, yet that he was not *Lordly*; and that for his part, he did not set by that *Lordly* Estate: but, that his great Care was so to discharge his Function committed to him, with all Faithfulness, until the great Day of the Lord, that he hoped to have Comfort in that Day. He spake of the Riot of *Puritanism*, and of some, who, he said, held a *Puritanism-Superstition*: and he prayed God to reform all Misleaders of Christ's Flock, and to reduce the misled People into the right way: And gently pitied *Sampson's* Poverty and Lameness, having lately been struck with the Palsy. He added, That he loved some godly Brethren, who wished that some things amiss might be Reformed.

To this kind Letter *Sampson* made a prolix Reply; and took occasion therein to make Reflexions upon Things wrote by the Archbishop, which one would have thought were void of Exception: As, where he had said, That he was not *Lordly*, and cared little for that *Lordly* State; *Sampson* said, "That if he whom Policy had made a Lord, kept the humble strait Course of a loving Brother and Minister of the Gospel, he was a Phoenix; but his Port, his Train of Waiting-men in the Streets, his Gentlemen-Ushers going before him with bare Heads, his Family full of idle Serving-men; all this was very *Lordly*: And that his and his Brethrens Revenues, which some called *Patrimonium Crucifixi*, should not be laid out in maintaining a parcel of lazy idle Servants, unprofitable and unmeet for a Minister of Christ, but rather upon those that were Ministers and Labourers in the Harvest of the Lord Jesus, and the poor needy Members of his Body. That whereas the Archbishop had named them *Puritans*, [which was the ordinary Term by which those that disliked the present Constitution of the Church were called] it was a Name, said *Sampson*, unjustly imposed on Brethren, with whose Doctrine and Life none could find fault: And so to call them, was to rend the seamless Coat of Christ, and to make a Schism incurable in the Church. And if by *Puritans* were meant such as followed *Novatus*, who were called *Kadabari*, *Pure*, who did dissemble themselves to be Teachers, and that wished the Ceremonies should be observed, but yet hated the Custom of the antient Church; then might a number of Church-men be called *Puritans*. And he prayed God to purge them, and make them more pure. Whereas the Archbishop had pitied his Poverty and Lameness, he said, "He complained to him of nothing: And if of the former, he should have complained before he had Need: And that if he had Need, he would have complained to them to whom he might complain. Concerning his Lameness, he was so far from complaining of that, that he humbly thanked God for it: And these Chains he would chuse to carry before the Clogs and Cares of a Bishoprick." With this Sourness did he repartee upon the Archbishop's well and friendly intended Expressions; yet in Conclusion he called the Archbishop's Letters *loving Letters*, and excused his writing with his old familiar Simplicity. But *Sampson's* whole Letter may be read in the *Appendix*.

This Lameness increased upon *Sampson*; so that in or before the Month of February he was utterly disabled on one Side by the Palsy: whereby was taken from him the Use of half his Body. Of one Arm he had no use: One Leg could not do Service to bear his Body, as the other did: In his Tongue he had great Impediment. Hitherto he had kept the Lecture in the Church at *Whittington* College, *London*, however disaffected he was, (such was the Favour shewn him) for which his Stipend was 10 *l.* a Year. But now finding himself disabled to hold it any longer, his Care was, to leave it to some body of his own Party. The Company of *Cloth-workers* had the Nomination of the Reader; and the Archbishop had the Allowance of him. He made no Doubt to procure the said Company to agree to him whom he should name; but doubted the Archbp. The Man he pitched upon was *Dering* the *Puritan*: But the Archbishop, having been moved by some to allow of him in case he were nominated by that Company, had utterly refused it. Therefore, to

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His Letter to
Sampson.

His Words up-
on his Title
of *Lord*.

Sampson's An-
swer to the
Archbishop.

The Name

Puritan. The
Name of the
Promoters of
the Reformation
for an English
Reader in
Concordance
named
Blyden.

N. XCIV.

Endeavours
that *Dering*
succeed him
in his Lecture.

* Qu. if not
the *Mercers*.

Whom the
Archbishop
refuses.

bring

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Sampson to
the Lord
Treasurer.
MSS. Burgh-
lian.

bring this Business to pass, *Sampson* made use of his Interest with the Lord Treasurer, that he would prevail with, or rather over, the Archbishop, to yield in this thing. He writes from *Leicester* to the said Lord Treasurer, and makes a good Man, *Mr. Bodleigh*, (whom he calls a *godly Merchant*) the Bringer of his Letter. Wherein he used these Expressions concerning the Archbishop; "That he dealt herein very straitly: And that though he liked not to take Pains in the Congregation himself, yet should he not hinder, or forbid others who were both able and willing. That of *Mr. Dering* he might say, that my Lord of *Canterbury* could neither find just Fault with his Doctrine, nor yet fault his Life. That he spake not of Spleen, the Lord, the Almighty God, knew; but of Truth, and as Truth was." And then he went on (as though he could not forbear shewing his Spleen, notwithstanding his last Words) varying from his present Purpose, "That if his Lordship would but look into the State of the Archbishop, as the Policy of the Nation had planted it, into his *Canterbury* Offices and Officers, he both could and would easily spy, by his Prudence, such great Faults as did crave a Reformation: And that it was time, if not more than high time, they should be reformed." But at length he bethought himself, that he was a Suitor now, and not an Accuser: and so returns to beseech the Treasurer, by his Authority to countervail the Authority of the Archbishop. "That it was no great Promotion for *Mr. Dering*. And that it was a Labour, in which he doubted not but God's People, the Queen's Subjects, should be much profited by him. His last Suit therefore was, That if the *Clothworkers* should be procured to nominate him Reader, that the Archbishop might allow of him, and not refuse it: knowing his Honour might command a greater thing at his Hand. And herein he should do God good Service, and have the Praise, and Thanks, and Prayers of the Godly." This was dated the 13th of *February*. What the Issue of this was, I know not: but I believe that wise and good Man would not stretch his Friendship with, or Authority over, the Archbishop, in a Matter of no more Concern.

The Archb.
promotes a
Contribution
for an Hebrew
Reader in
Cambridge,
named *Peter*
Bignon.

The Chancellor of *Cambridge*, in the Month of *November*, made Means by his Letter to the University, for one *Peter Bignon*, a *French* Man, to be admitted by them Professor of the *Hebrew* Language there; *Mr. Wakefield*, the present *Hebrew* Reader, being either Dead, or Resigning: for whom this *Bignon* had read very diligently and sufficiently. In order to which, the said Person had gotten a publick Testimonial, dated *Novemb. 10*, of his Ability, from *Dr. Peru* and *Dr. Norgate*, two Heads, and divers others of that University, to the Chancellor. The Chancellor hereupon, reckoning upon his succeeding to *Wakefield*, considered how small the Salary of that Lecture was. Which caused him to send to the Archbishop, that he and the rest of the Bishops would contribute towards augmenting the Stipend. Which the Archbishop promised readily he would do the best he could, to others of his *Cambridge* Brothers, to contribute some Increase of Living to him. And as soon as he had obtained, would inform his Honour, or else signify the same to the Vice-Chancellor. But, to relate the Success of this Matter as I find it in Original Papers concerning that University.

Lively chosen
Hebrew Pro-
fessor.

Upon the Chancellor's Recommendation of this Man unto the University, the Vice-Chancellor and other Heads returned him this Answer, That *Bignon* was not eligible. For the Statutes required the *Hebrew* Reader to be Master of Arts at least, and to prefer the Fellows of *Trinity College* *ceteris paribus*. And that by diligent Search they found one there, namely one *Lively*, very fit and meet for that Place. But *Bignon* was not Master of Arts, nor had taken any Degree of School. And their Statutes would not permit them to receive him into the Degree of Master of Arts, nor any other like Degree. So by an unanimous Consent *Lively* was chosen, being not only very toward in that Tongue, but also in all other Arts and Qualifications requisite for that Reader. Indeed the University seemed not to affect Foreigners to be placed in Preferments among them, especially having as able Men of their own. Thus they excuse themselves to their Chancellor, telling him, "That this preferring of one of their own, would tend to encourage others to travail in that Tongue; wherein, they said, they had divers of very excellent Towardness. And that it tended to the Honour and Commendation of their University; which had, they thanked God, as many as fit to occupy

“ occupy the Places of all the ordinary Lectures, as there was of any other Country. But withal they said, they would, for his Lordship’s sake, be very willing to help that *French-man*, wherein they might. Which he should perceive, if he used himself accordingly.” What they did for him, I find not. Probably they allowed him to be a private Reader and Instructor of Scholars in that kind of Learning, and might allow him an Honorary Stipend.

This *November* the Archbishop sent two Books to the Lord Treasurer. The one I know not what it was, more than as he called it, *A rude Pamphlet*, which he had before promised him. For there was a learned Intercourse kept between them. The other was King *Alfred’s Life*, written by *Asserius Menevensis*. With this Book he bound up together, in one Volume, certain ancient Stories, that had been formerly published by him; as, that of *Matthew of Westminster*, *Thomas of Walsingham*, and others. And to certain other Lords, Affecters of Learning and Antiquity, he purposed to send the like; especially to the Earl of *Arundel*, *Fitz-Allen*, a great Friend to the Archbishop’s Studies of Antiquity. He had Knowledge of these old Histories which the Archbishop had thus collected; which therefore he expressed to his Grace his Desire to have. Otherwise he thought them so homely (in his humble Judgment of his own Pains) that he would not have sent them to him. And being to wait upon the Queen at *Hampton Court*, to welcome her Majesty home from her Progress, he intended then to present her one, which he had procured to be well bound. Of this Edition of *Asserius* there had been great Expectation among the Learned: But his Correcting, and the Printing, and the Binding of some Numbers to be presented, (wherein he was very curious,) had stayed him so long, as he told his learned and noble Correspondent, the L. Treasurer.

ANNO
1574.

The Archbp.
publishes a
new Edition
of some anti-
ent Historians.

Earl of Arun-
del an Anti-
quarian.

C H A P. XL.

Religious Societies at Balsbam, &c. An unjust Charge against the Bishop of Ely at St. Paul’s. The Archbishop vindicates him. The Death of Matthew the Archbishop’s younger Son. His Will. His Widow. Her Descent. John Parker’s Issue.

THERE grew now a great Jealousy of a new Sect, resembling either the Family of Love, or the *Libertins*, or some such Company, newly sprung up in the Parts of *Cambridge* and *Essex*, and especially in and about *Balsbam* and *Strethal*. For there was a Parcel of People lately discovered, that had *Religious Assemblies* among themselves. But they were found to be indeed innocent well-disposed People, that met together on Holy Days, when they were at leisure from their ordinary Work, sometimes after Dinner, and sometimes after Supper, only to Read and Confer the Scriptures, and to Inform and Confirm one another in their Christian Duty, and to edify themselves in the Knowledge of God: thinking thereby to spend their Time better than others, or themselves before had done, when it was taken up in playing at Cards, Dice, and Tables, or sitting at Alehouses. Of this Company was the Minister of *Strethal*, and several Housekeepers in *Balsbam*. But Information was made of these Men, and their Meetings. And it was reported of *Sharp*, Parson of *Strethal*, that he married Persons in the Fields, and after a new Way of his own, different from that in the Book of Common Prayer; and of the rest of them, as if they disliked the Book of Common Prayer, and disowned the Queen’s Supremacy; and owned a State of Perfection in this Life; that they disbelieved the Resurrection; and that they were for Revelations besides the Scriptures: finally, that they held, that Differences of Persons, of Meats and Apparel, of Times and Days, were not to be made by the Magistrates.

The supposed
new Sect at
Balsbam.

Hold Religious
Assemblies.

Whereupon Dr. *Pern*, the Incumbent of *Balsbam*, probably commissioned by the Ecclesiastical Commission, administered divers Interrogatories to them concerning them.

Pern admini-
sters Interro-
gatories to
them.

ANN O ing these Things, requiring their plain Answer thereunto. The which Answers I
 1574. have here subjoined, as worthy some Observation, according as they were given
 in by the said Pern.

Their inno-
 cent Declara-
 tion.
 MSS. G. Tetyt
 Armig.

" *A Declaration and Confession made the 13. of December 1574, of certain Articles
 " of Religion hereafter following, before Andrew Pern, D. D. and Parson of the
 " Parish Church of Balsham in the County of Cambridge, by Rob. Sharp Parson of
 " Strethall in Essex, and Tho. Laurence, Will. Laurence, John Tayler, Tho. Dis,
 " Edmund Rule, and Barthol. Tassel of Balsham aforesaid, in the said County of
 " Cambridge.*

" *Imprimis,* We do know nothing in the Book of Common Service, either Do-
 " ctrine or Ceremonies, but we do take them both good and godly, and lawful:
 " And we do all very well allow of it according to our simple and small Under-
 " standing.

" *Item,* We acknowledge the Queens Majesty to be supreme Governour of all
 " Persons, and in all Causes, within these her Realms and Dominions.

" *Item,* We know no Man so perfect, either in Life or Doctrine, but that he
 " ought truly to confess his own Sin and Ignorance, and to pray to God daily for
 " the Forgiveness of his Sins, as he doth forgive others: And to pray and study
 " continually for the Increase of his Faith and Knowledge.

" *Item,* We do know none other Sect among us, but those that do profess to
 " study, and travail to learn God's Word with all Humility and Obedience: To this
 " only End and Purpose, to know God, and truly to know Virtue from Vice, to
 " love God above all things, and our Neighbour as our selves, and to pray God
 " daily to frame our Lives according to the same.

" *Item,* We do believe the Resurrection of the Body truly, in such sort as it is
 " set down by St. Paul to the Corinthians, Chap. XV. and in the Creeds of Nicene,
 " Athanasius, and the Apostles, as they be set forth in the Book of Common Prayer.

" *Item,* We do know and allow of no other Revelations in these our Days, ei-
 " ther of God, or of his Angels, for the setting forth a Declaration of any Matter
 " of Religion, Doctrine, or Truth of any Cause; but such as God hath set forth
 " and expressed in the written Word in the Old and New Testament: And all
 " other Revelations and Things contrary to it, to be vain, erroneous, and false.

" *Item,* The forenamed Robert Sharp offereth to be sworn on a Book, that he ne-
 " ver married any Persons in the Fields, but only in the Church, and that accor-
 " ding to the Laws of this Realm.

" *Item,* We do believe, that sithence the Coming of Christ there ought to be no
 " Difference between Jew and Gentile, but all that believeth and calleth upon the
 " Name of God truly, shall be saved by him equally; and that there is no Dif-
 " ference of Meats, Days, or Apparel, by the Word of God, by the which all
 " Creatures of God are sanctified alike: as God is the Lord of the whole Earth,
 " so hath he made all things pure to them that are pure. The Difference that is
 " between one Day and another, one Apparel and another, one kind of Meat
 " from another, is and may be by positive Laws and the Authority of Christian
 " Magistrates; to the which, we both are, and will be, and all good Subjects ought
 " to be, obedient, not only for fear of Punishment, but also for Conscience, ac-
 " cording to the Doctrine of the Apostle S. Paul. And we think it as lawful for
 " a Christian Man, with a good Conscience, as well to eat Swines Flesh as Beef
 " or Mutton, Butter or Cheese. And so we have done, and by Grace intend to do.

" *Item,* We have no private Conventicles, nor love any unlawful Assembly,
 " nor use any other Conference at our Meeting, but only for the Reading of
 Scripture

“ Scripture, sometimes after Dinner, or after Supper, upon the Holiday only, for
 “ our own Instruction, or our several Families, for the Reformation of Vice as
 “ well in our selves as in our said Families; and for the further Knowledge of
 “ God’s Word and true Godliness, as we are openly taught and exhorted in the
 “ Pulpit by our Parson.

A N N O
 1574.

“ And whereas we understand, that [by reason of] our Meetings upon the
 “ Holidays, after Supper, at sundry times, in our private Houses, only for these
 “ Purposes abovesaid, and none other, divers have been offended by sinister Re-
 “ ports made to divers Persons, as well private as also those that be in Authority;
 “ We intend therefore, for the avoiding of Offences, to forbear our common Con-
 “ ference hereafter, and to content our selves with our private Readings severally
 “ in our Families, except it shall be to ask a Question when we doubt; the which
 “ we will do of our Parson, [Dr. Pern] whom we know to be a learned Man,
 “ and hath Charge over us, in such Matters, where we our selves do doubt of any
 “ Place for the true understanding of the Scripture.

“ The Occasion of our Assemblies on the Holidays, after Supper, was this: For
 “ that heretofore we have, at divers times, spent and consumed the same vainly
 “ in drinking at the Alehouse, and playing at Cards, Tables, Dice, and other
 “ vain Pastimes, not meet for us and such of our Calling and Degree; for the
 “ which we have been often greatly blamed of our Parson: We thought it better
 “ to bestow the time in soberly and godly Reading the Scriptures, only for the
 “ Purposes abovesaid, and not other.

“ Item, We think it unlawful and ungodly to speak one thing with the Mouth,
 “ and think the contrary with the Heart, as the *Libertins* do.

“ Item, We do judge it lawful and godly to give Alms to the Poor, according
 “ to the Laws of the Realm.

“ Finally, We do not favour or maintain any of the Opinions of the *Anabaptists*,
 “ *Puritans*, *Papists*, or *Libertines*, but would be glad to learn our Duty towards
 “ God, our Prince and Magistrates, towards our Neighbours and our Families,
 “ in such sort as it becometh good, faithful, and obedient Subjects: Which is our
 “ greatest and only Desire, to live, follow, and perform the same, according as
 “ God shall give us Grace. In Witness whereof, we have put our Hands to these
 “ Presents, the Day and Year above mentioned.

By me *Tho. Laurence*.

By me *Will. Laurence*.

The Mark of *Edm. Rule*.

Thomas Disse.

Bartholomew Tassel.

Per me *Andream Perne*.

The Mark of *Rob. Sharp* Parson of *Stretbal*.

Thus well-disposed were many of the Country Folk by this time grown, as to
 affect these Meetings together, only for the Increase of their godly Knowledge.
 And yet such were the Times now, that even these commendable Courses were
 strictly and jealously looked into by special Order from the Archbishop: And
 this chiefly by occasion of a Sermon preached at *Paul’s Cross* not long before by
 Dr. *Chaterton*, the same that was, as it seems, Master of *Queens College* in *Cam-*
bridge. Who had openly there declared, that a mighty Deformity was in *Cam-*
bridgehire: Pretending therein to shew his Zeal to Conformity; but indeed it
 was to expose the Bishop of *Ely*, who now lay under a Cloud at Court, because
 he would not part with some Revenues of the Bishoprick to certain of the Cour-
 tiers. For *Chaterton* hoped, as was thought, that for this Neglect he should be
 deprived of his Bishoprick, and himself should succeed him. Which, if it were so,
 remains as a Blot upon *Chaterton’s* Memory. And yet so did the Archbishop write
 to his Brother of *Tork*, viz. “ That he had searched out this Report so confident-
 “ ly told in the Pulpit concerning the Sectaries in that Dioces; and had found
 “ these News to be enviously uttered: And that *Chaterton* talked his Pleasure of
 “ the Bishoprick of *Ely*, which he looked to enjoy, and had laid Wagers of the
 “ present Bishop’s Deposition, as the Archbishop was informed; and that he would
 “ give *Somerſham House* [a Seat of that Bishops] to him who sued for it, [i. e. the

Dr. *Chaterton*
 at *Paul’s Cross*
 charges *Cam-*
bridgehire
 with Want of
 Conformity.

MSS. G. Petty
 Armig.

A N N O 1574. " Lord North, if I mistake not] which this Man, the present Bishop, would not do. And therefore it had brought him such displeasing Report.

The Archbp. defamed by Chaterton. Chap. 38. This Chaterton defamed also the Archbishop himself, whom, alluding to his Name, he called *Chatterer*, in his foresaid Letter to the Archbishop of York: To whom he wrote, that he had been credibly informed by Letters, that he should report very ill Words of him, uttered to the said Chaterton, as he pretended, by Sands the Bp. of London. The Matter seems to be concerning the Plot before mentioned: But the Archbishop vindicated himself by saying, " That he cared not for it three Chips, for ought that could be proved; in his Allegiance, doing it so secretly, faithfully, and prudently as he did: And would do the same again, if he knew no more than he did at that time. These were *December Transactions*.

The Archbp.'s Son Matthew dies. MSS. Johan. Parker. In this Month of *December* died the Archbishop's second Son, named *Matthew*, aged twenty three Years, and about three Months; young, but married to *Frances* a Daughter of *Barlow* late Bishop of *Chichester*, his said Wife *Frances* being with Child at his Death. This Gentlewoman he seemed to have chosen more for her Virtues than her Fortune; all that he had with her from the beginning to his Death being but an 100 l. value: that is to say, a Gelding, for her Apparel 10 l. of her own Stock 12 l. of Damask Linnen a Table-cloth, and a Towel, two Pillow-bears, two long Cushions, a Silver Salt and standing Cup, and 10 l. in Mony, when they rode to see her Mother being a Widow, her Father the Bishop deceasing in the Year 1570. By this may be seen what Riches the Bishops in those times used to leave behind them. This second Loss of a near Relation, was another Stroke that went very near the good Archbishop, and was an Exercise for his Christian Patience. He died at the Duke's House at *Lambeth*, which of late was given him by his Father the Archbishop, after his Mothers Decease, and upon his Match. Somewhat of his Estate and Circumstances may be collected from his Will, dated Nov. 1. 1574, at *Lambeth*. Wherein, for the decent Interrment of his Body, he left it to his Honorable Lord and Father, the Lord Archbishop of *Canterbury*: And accordingly, he was buried in the Dukes Chapel in *Lambeth Church*. The Words of his Will were these, after the Preamble.

His last Will. MSS. Johan. Parker.

" The Mannor of *Dausington*, lying in *Bexley* in the County of *Kent*, I will and
 " devise to *Frances* my Wife for the Term of one and twenty Years, to maintain
 " her self, and to the bringing up of my Child, if she lives so long. The Re-
 " mainder thereof to the Issue whereof my Wife is supposed to go *priviment enfant*
 " by me, whether it be He or She. And if it fortune that my said Wife be not
 " delivered of any such Child by me begotten of her Body, or being thus deliver-
 " ed, the same Child fortune to depart out of this Life before the said term of 21
 " Years be fully expired, then I will that the said Mannor of *Dausington*, before
 " for term of Years devised, shall be and remain to the said *Frances* my Wife du-
 " ring her natural Life. And after her Decease, my most Reverend and my Ho-
 " norable Father, the Lord Archbishop of *Cant.* shall and may in his Life-time,
 " by virtue of this my Will, dispose of the said Mannor, with the said Appur-
 " tenances, to the Master and Fellows of *Corpus Christi* College in *Cambridge*, and
 " to their Successors, or to such other Persons and Uses as he the said Archbishop,
 " by sufficient Conveyance, shall dispose and appoint the same.

" As touching my House and Land, lying and being in *Lambeth*, known by
 " the Name of the Duke of *Norfolk's* House, and the Bell on the East, and the
 " other House on the West of the said Mansion House, with all the Appurtenan-
 " ces, &c. I give and bequeath to the Issue Male or Female wherewith my Wife
 " is now supposed to go *priviment* with Child by me, and to his or her Heirs for
 " ever. And for default of such Issue, to *Matthew Parker*, the Son of my Brother
 " *John Parker*, and his Heirs. And for default of such Heirs, to *Margaret*, the el-
 " dest Daughter of my Brother *John Parker*, and her Heirs. And for Default of
 " such Heirs, to *Jane* the youngest Daughter of my Brother *John Parker*, and her
 " Heirs. And for default of such Heirs, to that Issue, whether Male or Female,
 " wherewith *Joan Parker*, Wife of my Brother *John Parker*, now goeth *priviment*
 " *enfant*, and to his or her Heirs. Nevertheless, the middle part of that capital
 " House, called the *Dukes House*, I devise to my Wife for term of her Life, if she
 " will dwell there, pay the Lords Rents, and keep the same in Reparations, &c.

" I make *John Parker*, my Brother, and *Tho. Allen*, my Lord's Comptroller, my
 " Executors; desiring my Lord's Grace to supervise this my Will: To whose Will
 " and Determination I refer all my worldly Things at his Pleasure.

A N N O
 1574.

Signed and Sealed in the Presence of

John Coldwel, Geo. Denham,
Matth. Allen, Notar. Public.

Per me *Matth. Parkerum*.

His Will was proved in the Prerogative Court *March 3. 1574.* This *Matthew* His Debrs.
 appears to have been no forehanded Man in the World: For he died in Debt to his MSS. *Joh.*
 Father and his Brother 444 *l.* And still more in Debt to his Brother 184 : 13 : 4. *Parker.*
 And yet more 152 : 1 : 2. Disburfed also by his said Brother for him 115 : 3 : 10
 out of his own Purse. Item, 10 *l.* more paid for him by his Brother. The In-
 ventory of his Goods and Chattels amounted to 744 : 11 : 2. *John Parker* wholly
 renounced the Executorship, and left it to *Tho. Allen.* *July 29. 1575,* by the Pay-
 ments that his Brother made for him out of his own Purse, after all other Charges
 allowed, there remained then in the Executors Hands clear 64 : 16 : 8.

Dausington Manor, with the Appurtenances, was purchased by the said *Matthew* *Dausington*
Parker *Aug. 14. An. Eliz. 13.* for 500 *l.* and another Parcel of the same Estate was *Manor.*
 purchased for 80 *l.* *Octob. 4.* The Purchase whereof (he being forced to take up
 Mony) might occasion those Debts aforesaid. The Archbishop his Father, ha-
 ving Authority by his Son's last Will and Testament, did, *March 20. 1574,* give
 and grant the said Manor of *Dausington* to *John Parker*, Brother of the said *Mat-*
thew deceased, and his Heirs; provided the Child which *Frances* his Relict was sup-
 posed to go with, died before the Age of One and twenty, and after the Death
 of the said *Frances.* *John Parker,* *July 23. 1576,* agreed with the said *Frances*
 his Brother's Widow, to give her 44 *l.* per Annum for all her Lands in *Dausington*
 and *Bexley*, during her Life. And *July 20. John Parker* and *Frances Parker* made
 to each other a general Release of all Suits, Demands, Quarrels, &c. *March 26.*
1579, *John Parker* lett all his Lands in *Bexley*, and the Manor of *Dausington*, for
 44 *l.* a Year, being no more than what he paid his Sister *Frances.* This Estate of
Dausington, *John Parker* sold to Sir *Tho. Low,* *May 17, An. Eliz. 33, An. Dom. 1590,*
 but paid the Annuity of 44 *l.* to his Sister many Years after.

John Parker shewed himself a loving Brother to his Sister the Widow: For (ac- *John Parker's*
 cording as he set it down in his own Memorial) he gave her 20 *l.* in Mony *July 29.* Kindness to
1575, purchased of the Executor her Husband's Jewels for her, and gave her a his deceased
 Chain of Gold, and certain Pieces of Plate, which was testified under her Hand. Brother's
 And other things she had of her Husband's unknown; besides the Annuity of 44 *l.* Wife.
 A large Recompence, as he added in his said Memorial, for that my Brother was
 advanced unto by her. By reason of this her Fortune, as well as her excellent
 Endowments, she was afterwards married to Dr. *Toby Matthew*, Dean of *Christ Church,* She Maries
Oxon, Dean of *Durham,* Bishop of *Durham,* and after that of *Tork.* And there is Dr. *Matthew.*
 an Acquittance remaining in the said *John Parker's* Memorial, under the Hands of
 the Archbishop of *Tork* and his Wife *Frances*, for the Payment of the Annuity for
 the Half-year ending at *Michaelmas An. Dom. 1613,* for so long time she lived, and
 many Years after, in *Tork*, in great Reputation for her Charity and Virtues; as
 we shall hear by and by.

But to look back to the Child she went with by her first Husband *Matthew* de- *Matthew*
 ceased. About the Month of *May*, next after his Decease, she was brought to Bed *posthumous*
 of a Son, whom they called *Matthew.* For at a Court holden in *Lambeth Oct. 18.* Son of *Mat-*
1575, the Jury presented *Matthew Parker*, Son and Heir of *Matthew Parker* lately *thew.*
 deceased, who held certain Lands within that Manor, as the Inquisition ran; and
 that he was of the Age of six Months, and in the Custody and Guardianship of
 his Mother. But this *Matthew* died within the Year.

This Woman was Wise, Prudent, and Pious, as well as Beautiful, and all this Commendati-
 in no mean Degree. She was a great Benefactor to the Church of *Tork*, by giving on of the
 to that Church her deceased Husband, the Archbishop of *Tork*, his Library; con- Widow.
 sisting of a vast Number of Books. A Woman memorable not only for her own
 personal Virtues, but for other things. Her Descent was honorable, being the
 Daughter of Bp. *Barlow* of the ancient Family of the *Barlows* of *Wales*, tho he was Her Descent
 born in *Essex*, and was once a Canon of the Religious House of *S. Osith's* there. from Bishop
 Whom *Barlow.*

ANNO
1574.

Whom King Henry VIII. took notice of, and sent him Anno 1528 with Letters from him and Cardinal *Wolfey* to Dr. *Stephen Gardiner*, then Ambassador with the Pope; once afterwards he was the King's Ambassador to *Scotland*: And he made much use of him otherwise. He was one of the first Reformers of Religion, and Contemporary with Archbishop *Cranmer*, and his Friend. This Man was by Queen *Anne* made Prior of *Haverford-West* in *Wales*; then he became Prior of *Buflisham* or *Bisham* in *Berks*: afterwards Bishop of *St. Asaph*, *St. David's*, *Bath and Wells*, and (some Years of Banishment interposing) of *Chichester*, successively. He valued the married Life, and had five Daughters; all which married to Bishops. This our *Frances* had to her second Husband Archbishop *Matthew*, as was said before; She lived to be eighty Years of Age, save two, and died 1629, and was buried in the Cathedral of *York*.

John Parker's
Issue.

But though the Archbishop had lost one of his Sons, and the Issue from him extinct; yet his other Son *John* had this Year three Children living, namely, *Matthew*, *Margaret*, and *Jane*, and his Wife going with a fourth.

An Advow-
son granted
him.

To his said Son, and Dr. *Drury*, the Archbishop, Nov. 25. granted the Advowson of *Bucksted*.

CHAP. XLI.

The Archbishop's Dealing with Cartwright's Brother, frantick. Order from the Council to him, about Papists. Popish Books brought in, and seized. His Behaviour with respect to the Earl of Leicester, his Enemy. Discountenanced at Court. An Earthquake. Visits Norwich by Dr. Styward in this Vacancy. Gets a Puritan Book De Disciplina answered. Lowth, a Puritan in the North, informed against to the Archbishop, by the Archbishop of York. Wrongful Payment of Pensions discovered.

How he dealt
with one that
said, he was
Heir to the
Lands of the
Kingdom.

IT was a prudent Act of our Archbishop, which he now did as a Commissioner. The Dean of *Westminster* had brought to him a young Stripling, and one that was a Brother of *Thomas Cartwright*. He had said in a Frenzy, that he was rightful Heir of the Lands in this Realm, and that the Queen kept them in his Right; with more such kind of Words spoken to the Dean. Some thought it convenient to dismiss him from their Ecclesiastical Court unto the Privy Council: But the Archbishop thought it very needless to trouble that Honorable Board with such a Matter; the Person being so fond and simple. But for his vain Talk he committed him to the Gatehouse at *Westminster* for the present: and purposed to take Order with one *Martin* and other his Friends, by their Bonds, to have him kept at their Charges, either at *Bridewel* or *Bedlam*, or else in some other Prison, or at Home in their own Houses, till his Wits came again to him, and also for his forth-coming. "And he thought this, as he said, a good way; the rather, because his Brother, "and such Precisians, should not think, that they dealt hardly with this Young- "man, being in this foolish Frenzy, for his Brother's sake, whose Opinion had "so troubled the State of the Realm. This happened about the Month of *January*.

The Council
directs the
Commission-
ers for the
Examination
of Papists.

The Privy Council wrote Letters to the Archbishop and Ecclesiastical Commissioners, directing them after what manner to examine certain Papists. The Archbishop said, They would do as Opportunity served them. This Order from above was occasioned, as I conjecture, from the Papists Diligence at this time, to pervert the Queen's Subjects; as appeared by abundance of Popish Books, that were clandestinely imported: Many whereof were intercepted this *January*. A Catalogue whereof, under *Sandys* the Bishop of *London* his own Hand, take as followeth.

In

ANNO

1574.

In Number

Names of the Books.

Popish Books
taken.

- 20 A Treatise of Treasons against Queen *Elizabeth* and the Crown of *England*. Imprinted in *January* 1572.
- 367 Motives to the Catholick Faith. By *Richard Bristowe*, Priest, Licentiate in Divinity. Imprinted at *Antwerp* 1574.
- 9 A Treatise of the Holy Sacrifice of the Mass. Translated into *English* by *Dr. Butler*. Dedicated to the Bishop of *St. Asaph* from *Rome*. Printed at *Antwerp* 1570.
- 5 *Officium Beatæ Mariæ Virginis, nuper reformatum, & Pii V. Pontificis Max. jussu editum*. Printed at *Antwerp* 1572.
- 1 The History of the Church of *England*, Written by *Beda*, and Translated by *Tho. Stapleton*. Printed at *Antwerp* 1565.
- A Fortrefs of the Faith, first planted among us *Englishmen*. Made by *Tho. Stapleton*. Printed at *Antwerp*, 1565.
- 28 A Dialogue of Comfort against Tribulation. Made by *Sir Tho. More*. Printed at *Antwerp* 1573.
- 700 A great Number of Sheets printed, containing a Miracle wrought upon an *English* Woman at *Bruxelles* 1573.

This good Archbishop, as his Integrity and Learning deservedly reconciled him a high Respect and Veneration generally; so he was not without his Enemies, that bore him as great Ill will. And they were the *Puritan* Party, and a great Earl particularly; who, I make little or no doubt, was *Leicester*. He had born him an Ill will a great while, and now in the latter end of this Year resolved to exert all his Strength and Interest, to create Trouble and Vexation to him; taking his rise so to do from the Archbishop's Diligence in discovering the late pretended Plot, and for executing some Act of Justice upon a particular Person, which, as it seems, he had a Letter from the Court, not to do. Imprisonment, and I know not what beside, was threatned him. And for the compassing of this, the Earl made use of the Counsel and Aid of the *Precisians*. This the Archbishop signified, as he did all his Affairs, to his old Friend the Lord Treasurer; telling him, "That he was credibly informed, that the Earl was unquiet, and conferred to use the Counsel of certain *Precisians*, he feared; and purposed to undo him. But, he said, he cared not for him: Yet he would reverence him, because her Majesty had so placed him; as, he said, he did all others towards her:" Warning the Lord Treasurer, "That if he did not provide in time to dull this Attempt, there would be few in Authority, that would care greatly for your Danger, said he, and for such others," [meaning the Nobility and Gentry, which he always had a Conceit these *Puritan* Principles tended to bring down, and equal with the Commonalty.] He further told the Treasurer, "That those of his Order would hereafter provide for themselves; and would learn by him, in his Case, how to do. He was informed by a wise Man, that there was a Conspiracy against the Church-men, purposed, if the Parliament had gone forward. For at them, he said, they shot.

Leicester labours the Trouble of the Archbishop.

"As for himself, he added, he cared not three Points: For, if he should lie in Prison for doing a Point of Justice with charitable Discretion, he would rejoyce in it. Whatsoever Wealth or Commodity might stand in his Office, he desired it not for himself. Yet he wrote to this Earl, and to another Courtier, who was one of the greatest of that Party of *Puritans*, [probably *Sir Frances Knollys*.] But it was not, he said, in a Submission, as some of the Crew reported and took it. For he had not offended him, nor them, except it were in being careful for the Lord Treasurer's Safeguard. And that the Earl peaceably wrote again to him, [dissembling his Malice, like a right Courtier,] But he notwithstanding understood what was purposed against him. For Religion sake he took it." And taking

His Behaviour under his Enemies Threatnings!

ANNO
1574.

Their Malice
against him.

Apologizes
for himself.

The Bishops
shrink away
from him.

N. XCV.

His Enemies
strive to make
him odious to
the Court.

Minds the
Treasurer of
the Dioces of
Norwich.

taking this Occasion again, he rounds the Treasurer in the Ear, that he himself had cause to stir in this matter. "And do you think, faith he, they know not, what Religion you be of, and what ye do therein?" And indeed in their ordinary Talk they called the Treasurer the Dean of *Westminster*, because they observed that Dean so much with him, and acted, as they thought, so much by his Instructions. They took Occasion to vent their Malice towards the Archbishop by being very rigorous towards those that belonged to him. So they kept in the *Kings Bench* an honest Old man, a very good and modest Preacher, and sometime his Almoner, whom the Archbishop had sent home to his Benefice to do good; and yet in extremity of Law, against all Conscience, in the Court of Requests condemned, and persecuted for Love of him. It was a Matter, proceeding partly from Covetousness, but more from mere Malice: And upon that Account favoured. There he had laid three or four Months in a nasty Prison chargeably, and rotting among the worst. But said the Archbishop to the L. Treasurer, to whom he made all this Narration, he should be there still, before he would serve their Turns. I may not work against *Precisians* and *Puritans*, faith he, though the Laws be against them.

He said moreover, in his own Vindication, If he had been led with the vehement Words of the first Statute, before he was in place, how Archbishops and Bishops be charged, *As they would answer before God*; which Words he had put to the Earls Consideration advisedly; if he set forth that Religion, which he knew in Conscience was good, and confirmed by publick Authority; if he did the Queens Commandment; (for which, he said, the *Precisians* hated him) what was meant, but to go over the Stile, where it was lowest? By which Proverb he meant, That when they had so little Regard of all these his commendable Qualities, or, at least, innocent and justifiable Actions, as to take an Advantage against him for some little Matters, to bring him into Trouble, this shewed, how watchful they were to wreak their Spleen upon him.

Divers of his Brethren, the Bishops, seeing the Strength of the contrary Party, were now slunk away from him, and divers others wrought secretly against him, for the satisfying of some of their partial Friends. Of which he complained to his old Friend, that he saw and felt this by Experience. So that it irked him sorely to see, that he could not do that good Service for God and the Church that his high Place required of him; using these Words: "I toy out my time," said he, partly with copying of Books, partly in devising Ordinances for Scholars, to help the Ministry, partly in Genealogies, &c." A very slender Account of the Business of a Metropolitan, and chief Overseer of the Church. Meaning hereby not to reflect upon himself, who was thus obstructed from doing more, but upon some others, that should have assisted him in his more weighty Endeavours about the Church. For so he proceeded: "I have very little Help, if ye knew all, where I thought to have had most: And thus, said he, till Almighty God comes, I repose my self in Patience." His Letter, as having great Remark in it, I have cast into the *Appendix*.

He came now but very seldom to Court, and seldomer wrote to the Court or Council, as knowing to how little Purpose it would be. Nor did he much like the Books now in vogue at the Court, some in *French*, and some wrote Dialogue-wise: such as probably humoured the Air of the present Court, and the *French* Mariage. This also his Enemies made use of to render him odious at Court. For this was the common Talk thrown out by them; That it must be of some *Policy*, [meaning that Word in the worst Sense] that he neither writ, nor oft came to the Court: And that he should say, That he liked not these Dialogues, these Treatises, these *French* Books. They had moreover, set his own People and Dependents against him; so that the chief of those, that clapt up his poor antient Almoner, before spoken of, and kept him in the *Kings Bench*, and got the Rigour of Law to pass against him, were such as the Archbishop had especially made, and who at that Day had the most part of their Living from him.

These Matters happened in *February*.

But yet, in the midst of all these Discouragements from the Court, he would not cease to intercede for the Dioceses vacant, *Landaff* and *Norwich*. He trusted, as he wrote to the Lord Treasurer, her Highness, with the Advice of him, the Treasurer,

Treasurer, would take good Heed, and especially for providing of such as should govern those Dioceses: And as for that of *Norwich*, his native City, he liked well his Neighbour at *Westminster*, the Dean there; whose sad and sure Governance in Conformity he knew. He added, that he set not one Halfpeny by the Profit of the Dioces, for any Procurations, or Jurisdictions. And at his last Metropolitall Visitation there, he had never a Penny of them. And this out of a Commiseration of the poor Estate of the Clergy there. But notwithstanding certain Persons who were the Visitors (nominated and put upon him, as it seems, by some of the Court) were as ravenous and oppressive in the Dioces, as he was tender and sparing. He spent then twenty Pounds out of his own Purse to have the Dioces well Visited. But the Visitors Business was to get what they could, and to skrew out Mony from the Poor; upon Pretence probably of Concealments, which they threatened to return into the Exchequer, right or wrong. And so, for the preventing of that, the poor Ministers were glad to give large Bribes to stop any such, however unjust, Informations. This extremely grieved the good Archbishop. He was informed that some Varlets purchased twenty Pounds a Year *per Annum* by their Bribing, whom some of his Visitors used. But he knew not of it till all was done, and the Visitation over: Otherwise he would certainly have discharged such dishonest Persons of the Office, and have stopped such Abuses. So that in the end, notwithstanding his own Expences and Care to have the Dioces duly visited, no Good was done, and the Country exclaimed upon them. These Visitors seem to have been appointed to examine, among other things, into Lands concealed from the Crown, upon Pretence that the Queen might have no Damage, but indeed to wrack and impoverish the Church, and to disgrace and grieve the Archbishop. Which made him say, with respect to this Affair, "That though he had a dull Head, yet he saw partly by himself, and partly by others, how the Game went." This Discomfort and Disappointment as the Archbishop met with in his Visitation of the Dioces of *Norwich*, so we shall see by and by, what Opposition he met with a Month or two after, when he came to visit the Church.

A N N O
1574.

His Trouble
and Disap-
pointment in
the Visitation
thereof.

There was, *February* 26, about Five at Night, an Earthquake in the North Parts: Which passed through *Yorkshire*, *Nottinghamshire*, *Durham*, and *Lancashire*; as the Archbishop of *York* wrote to our Archbishop, and supposed it was felt in the South Parts. It was not great, nor lasted a Minute of an Hour. In *York* it shook not down so much as a Tile; yet it put them in great Fear of some greater Matter to follow. He added, that there was the like in *Croydon* in Archbishop *Cranmer's* time in King *Edward's* Days, not long before his Death, as he supposed: the certain time he thought worthy the learning; fearing, as it seems, this present Earthquake to portend the Queen's Death. To all this the Archbishop of *Canterbury* made this reply, That for this Earthquake he had not heard of it, nor was it felt in the South Parts. And as for the Prognostication of it, *Deus est, faciat quod bonum est in oculis suis*. That Earthquake in *Edward* the Sixth's time abovementioned was felt in several Places in *Surry*, lasting a quarter of an Hour, *May* 25, 1551.

An Earth-
quake in the
North.

Stow.

In *March* the Archbishop began his Visitation of the Church of *Norwich*, according to the Custom upon Vacancies of the Sees: but the Dean and Chapter withstood him; and that upon Pretence of a rotten Composition, as he called it. By that old Composition, all they might claim was, to have one of three *De Gremio suo* only in time of Visitation, and examining of the *Comperts* found in the same. And yet their Predecessor himself had confessed, that *sedibus vacantibus* the Archbishop had all the Jurisdiction the Bishop had *sede plena*. But they now denied it him. They appealed into the Chancery very fondly, saith the Archbishop, and went about to deface his Jurisdiction, whereof Dr. *Styward* was the *Custos*. This brought the Archbishop to the Court, to answer the Dean of *Norwich* and his Chapter, being about to take out a Commission themselves; which he proposed to answer, if it should come so far.

The Dean and
Chapter of
Norwich with-
stand the
Archbishop's
Visitation.

These his Concerns the Archbishop communicated to his Brother of *York*, being now sick in his Bed, *March* 17. On which very Day, Dr. *Pern* recommended to him the foresaid Dr. *Styward*, then the Archbishop's Keeper of the Spiritualities in the Dioces of *Norwich*, to be preferred to the Chancellorship there, now as it seems void: and that upon account of his Fitness and Abilities for the Place, and Disposition to maintain good Order. And this was *Pern's* Letter.

Dr. *Styward*
to be Chan-
cellor of *Nor-*
wich.

" My

ANNO
1574.

Dr. Perne to
the Arch-
bishop.
MSS. G. Petyt
Arm.

“ My Duty in most humble wise unto your Grace remembred. Whereas Mr.
“ Dr. *Styward*, now *Custos Spiritualitatis* at *Norwich*, purposeth by his Friends (for
“ that he may be the better known to your Grace) to be an humble Suitor to
“ your Grace for the Chancellorship there; these may be therefore most humbly
“ to pray your Grace to further his Suit, in preferring of him to the said Office:
“ for that I am fully perswaded of him to be such an one, both for his honest Be-
“ haviour, sufficient Learning, good Discretion, Soundness in Religion, and also
“ for the setting forth and maintaining of good Order, and repressing the contrary,
“ as in my Judgment is fit for that Place, and may do as much Good in that
“ Country, as any that I do know can be placed in that Room. And in this
“ your Grace’s furthering of his Desire, you shall not only pleasure Mr. Dr. *Sty-*
“ *ward*, but also greatly profit him that shall be Bishop there, and all the whole
“ Country: Which, in my Opinion, will uprightly and stoutly Reform great Dis-
“ orders, as well in Religion as also in Manners, in that great disordered Dioces:
“ And thus I pray Almighty God long to preserve your Grace in his blessed Tur-
“ tion. From *Cambridge*, the 17 of this *March*, 1574.

Your Grace’s most humble daily Orator,

Andrew Perne.

Parkhurst, the last Bishop of *Norwich*, was no Urger of Conformity to the Laws establish’d for Religion, and had exercised a very lax Government in his Church, so that his Dioces ran into great Disorders in Religion and in Manners too; which as it was a great Trouble to the Archbishop, out of his Love to his native Country, so he laboured all he could for an able Successor to reform that Dioces: And Dr. *Perne* particularly recommended *Styward* for Chancellor, because he was one that would uprightly and stoutly reform these Disorders.

The Archbp.
takes Care to
have a Book
of Discipline
answered.

Towards the latter end of this Year came forth a Latin Book *De Disciplina*, in behalf of the *Puritans* Way of Discipline. It was now the Care of the Archbishop to get it well answered, as he had done other Books of that nature. Several were recommended to him by the Archbishop of *Tork* for the doing it: as, *Aylmer*, Archdeacon of *Lincoln*. But he, how fit soever, would not take the Pains. The Reason of which possibly might be some Discontent conceived, that he had been so long laid aside, and little Notice taken of him, notwithstanding his good Learning and former Merits. Besides *Aylmer*, Mr. *Stil*, Mr. Dean of *Paul’s*, and Mr. *Watts*, were nominated. To the first of these Bishop *Parker* had sent the Book; but, according to the Archbishop of *Tork*’s Conjecture, he sent the Archbishop of *Canterbury* Word, that he could not deal therein, after he had kept the Book a great while; and the Archbishop had much ado to get it again. But at length the Archbishop had it done by some other Hand; who handled it, as he said, indifferently well. But he intended to keep it some time by him, and would have more Judgments before he put it out. But by whom this Answer was made, appeareth not: I suppose, by one of his Chaplains.

Lowth disor-
dered in the
North.

There was now one *Lowth* of the North, a pretended Minister, detected, by Virtue of the Commission, as it seems, sent lately by the Queen’s special Order to the Archbishop of *Tork*, (as the like was to the rest of the Bishops) to have exercised the Ministerial Function and some spiritual Jurisdiction for 15 or 16 Years, and yet altogether unqualified for it. For of him the Archbishop of *Tork* wrote to his Brother of *Canterbury*; that after Examination he was like to be found never to have taken Orders, and to be neither Priest nor Minister. He was one of those that varied from the Orders of the Church, and neglected the Rules of it. Of his disordered Dealings the said Archbishop of *Tork* complained to Archbishop *Parker*; and shewed him, how he had writ Letters full of Slander; terming the Archbishops Doings and the other Commissioners in the South Parts, to be like the *Spanish* Inquisition. This Man was now coming or come up, to make Suit to the Queen and the Archbishop for some Faculty or Dispensation, to enable him to execute that Office which he was found so unqualified for: Which the Archbishop of *Tork* said was intolerable, and prayed his Grace to stay it, if he could. To whom the Archbishop promised, That since he had sent to him to stay any Faculties, and sent

sent him Warning in time; he intended not to gratify his [*Puritan*] Friends therby, nor yet to favour his Suit that might be made unto him out of *Carlile*. A N N O
1574.

By this time many or most of the Pensions allowed, and paid out of the Exchequer to the Religious Men belonging to the dissolved Monasteries, ceased by their Deaths or Promotions. But those that were concerned in the Payment of them made their Advantages to the great Injury of the Queen. For the Tellers of the Exchequer, and the Receivers, made this Benefit, that when any of these died or were promoted, they brought in their Accounts to the Queen, as tho' they had paid some a Year after, some a Year and half after, some two, some three, some four or five Years, one seven Years after. Which Payments indeed they never made, but put that Mony up into their own Pockets. This one *Litchfield* knowing of and informing, got a Commission from the Queen, for searching out all these untrue Payments and Allowances, and of all other false Payments of Annuities, Fees, Pensions and Corrodies, since the 32d Year of K. *Henry VIII.* to the Year of his coming into Office, which was in or near this Year. He had, by Vertue of this Commission, a power of taking out Commissions, from the Court of Exchequer, to divers and sundry Bishops of *England* and *Wales*; and also to sundry other Persons in several Shires of *England*, who were the Queens general Receivers, some for some Counties, and some for others, or Tellers in the Exchequer. But as this *Litchfield*, by these his sharp Inquisitions, found out the Deceits of these Receivers and Tellers; so he scraped from them and kept good Shares of their unjust Gains to himself, and gave no true Account thereof to the Exchequer. But after divers Years his Frauds also were discovered by others that informed against him, as he had done against others. The Deceits found out by *Litchfield* were as follows.

The Queen
deceived in
wrongful
Payments of
Pensions.

The total Summ of the wrongful Payments in the general Receivers Accounts, with the Payments of Priests Pensions after they were promoted, amounted to 4561:19:00

In several Receivers Accounts for Pensions allowed to divers Spiritual Persons, preferred and promoted to sundry Benefices, by the Queen's Majesty and her Progenitors; as appeared by Conference of the Copies of the Records, and the Copies of Presentations taken out of the Rolls, the Summ of 2706:19:11

C H A P. XLII.

Corranus the Spanish Preacher, reads a Divinity Lecture in the Temple: Complained of to the Archbishop for Pelagianism. Marlorat's Thesaurus recommended by the Archbishop. Grants a Licence for his Sons Chapel. Makes a new Way to the Schools in Cambridge. Gives Books to the University Library. Dr. Perne's and the Universities Letters to him hereupon. More Benefactions to Benet College. A Book, called The Life of the Seventieth Archbishop; Abusive of him, and the British Antiquities. Commission for Concealments stopped.

TO draw to a Conclusion of this Year, I shall take up a few Matters still remaining. One is concerning *Anthonus Corranus*, a *Spaniard* by Birth, born in *Sevil*, but a learned Professor of the Gospel, for which he was an Exile from his own Country. He had been Preacher to a Congregation of Protestant *Spaniards* in *London*; but now was a Reader of Divinity in the *Temple London*. This Man

Corranus the Spanish Preacher suspected of false Doctrine.

ANNO
1574.

man did somewhat vary from *Calvin* and *Beza* in the Doctrine of *Predestination* and *Freewil.* Which created him trouble from the Ministers and Elders of the Strangers Church in *London*, whereof he was a Member: And so it did now from Mr. *Alvey*, the Master of the *Temple*, as though the Doctrine he read was not Sound. And he was so much the more suspected, because he used very earnestly to press good Works. *Alvey* came to the Archbishop of *Canterbury* to have his Counsel, how to deal with *Corranus*, Reader in the *Temple*, because as he said, some of his Auditory did dislike him, for affirming *Freewil*, and speaking not wisely of *Predestination*, and suspiciously uttering his Judgment concerning *Arianism.* For the which, some of the wiser sort of the Auditory had forsaken him. But several took *Corranus* his part. And it seems to have been the *Disciplinarians* that were chiefly his Adversaries, and who gave him much trouble. But let us hear what he can say for himself.

Reads a Divi-
nity Lecture in
the Temple,
Anno 1571.

Prints his Le-
ctures upon
the Romans.

In the Year 1571. he was by both *Temples* chose to read a Divinity Lecture in their Company, with the Allowance and Confirmation of *Edwin* Bishop of *London*: And he received much Courtesy and Respect from the *Templars.* In 1573. he read upon the Epistle to the *Romans.* And in 1574. he contracted his Lectures into a Theological Dialogue, wherein that Epistle was explained, and then printed them. And that for two Causes, I. "That the Reading of the Book might bring the things again to their Remembrance, which he had handled more at large in his Readings. And, II. That there might remain some publick Writing among them as a Record, both to them that were absent, and to such as should come after, of the pureness of the Doctrine which he taught in their Company; and how much he abhorred the Opinion of *Sectaries*, which troubled the Churches now a days with their Errors. And he called them for his Witnesses after what manner he confuted the froward Opinions of the *Pelagians*, and Self-justifiers in the Discourse of Justification. They knew also with how great diligence he had in the Discourse of *Predestination*, or of the Calling of the Gentiles, unfolded and confuted both the Madness of the *Stoicks*, and chiefly the horrible Blaphemies of the *Marichees.* And that by his shewing of these Breaknecks they might keep their Pass in the King's high-way without Stumbling, and embrace the Apostles Doctrine as the only Rule of Truth: As he wrote to them in his Epistle before his Book.

Vindicates
himself from
Pelagianism.

The poor man had undergone great Troubles, not only from *Papists* in *Spain*, in *France* and *Flanders*, but by the Officers of the *French* Church in *London*; complaining of him both to Bishop *Grindal* and *Beza*, before the time he was chosen Reader at the *Temple*; having been cast out of other Places, upon suspicion of his Doctrine. But under these Afflictions he seemed to carry himself very Christianly. "He prayed Christ to help him in bearing of his Cross, and so to hold and bear up with his Mighty Hand the Burden of it, that he might patiently and willingly bear it with him. That God would not suffer his Heart to be tickled with Revenge against such as stained him, defamed him, persecuted him, and troubled him. He prayed that the Minds of his Persecutors might one day be bowed and turned. For to speak, as he said, with a good Conscience, what he thought in his Heart, he had rather contend with those Men in Duties of Charity, than in slanderous Epistles, or biting Books, and spiteful Writings; as most unseemly Weapons, which Christian Soldiers ought to abhor, and much less could in any wise become the Preachers of the Gospel. Wherefore, as long as he could, he would ward their Injuries with Prayer, and use modest Defences, lest he took harm in the mean while, by holding his Peace. And for his better Vindication of himself, he put forth this Year with his Dialogue, Articles of his Faith: Which he did, as he said, to disprove such as slandered him with *Pelagianism* without any just Cause, only because he exhorted his Hearers to good Works: which he denied not, but owned that did so very diligently. Howbeit, not for that he thought the Children of *Adam* to be able to attain Salvation by their own Strength without the Grace of God. "For I impute, said he, the Beginning, the Encrease, and the Accomplishment of our Salvation and Happiness to the only free Favour and Grace of God. But forasmuch as I see Man's Nature forward enough of it self to embrace vain carelessness and fleshly Liberty, I minded, that my saying should rather hold them in awe, and lead them away from the Pleasures and Delights of this World,

Prints Arti-
cles of his
Faith.

“ World, as it were by casting a Bridle upon them, than putting Spurs to them, *A N N O*
 “ running already of their own accord to do evil. ” This Man afterwards lived *1574.*
 at Oxford many Years ; and bringing Letters Commendatory from the Chancellor of
 that University, read a Catechetical Lecture there, was *Censor Theologicus* in Christ's
 Church ; and had a Prebend in S. Pauls London. *Athen. Oxon. Vol. I. p. 221.*

This year Marlorat's *Thesaurus* was printed, intituled *Prophecia & Apostoli-* *Marlorat's The-*
ca, i. e. Totius divinae ac Canonicae Scripturae Thesaurus. It was digested into *saurus comes*
 Common Places, and taken out of the *Adversaria* of Augustin Marlorat by Guillaum *forth with the*
Feuguereius. The *Vidam* of Chartres, a Protestant Learned Noble Man of France, *Archbp's Re-*
 now in London, who had fled over hither, having escaped the Paris Massacre, de- *commendati-*
 fired the Archbishop's Judgment and Recommendation of the Book. Whereat he *on.*
 approving it as very useful for Preachers and Ministers, wrote thus to the said *Vi-*
dam : Voluntatem ac Consilium istius Optimi ac industrij viri Dni. Feuguerij in hoc suo
Thesauro conflando, Nos ac nobiscum ex nostris nonnulli diligenter admodum consideravi-
mus. Atque hoc quidem statuimus, illius viri industriam summis laudibus dignam esse, &
ab omnibus amplectendam : Ipsumque Opus cunctis Pastoribus & Ecclesiae Ministris appri-
mè utile ac pernecessarium videri. Deus O. M. Dominationem T. quam diutissime ser-
vet incolumem. Lambethi, Idibus Januarijs.

Dominationis T. bonus Amicus,

Matthæus Cantuar.

This Recommendation was inserted into the Book with this Preface, *Reverendiss.*
Domini Archiep. Cantuariensis de hoc Opere ad Clarissimum Heroa Vidamium Carnuten-
fem, Judicium.

John Parker, the Archbishops only surviving Son, now intituled *Esquire*, was at *A Licence for*
 this time possessor of Nunney Castle in *Somersetshire*, and the Dukes House in *Lam-* *John Parker*
beth, which lately was his Brother's deceased: As appears by this ample and re- *Esquire.*
 markable Licence dated this *March*, granted to him by his Father. Which was, *N. Battely.*
 “ To have Common Prayer said, and the Communion and other Holy Offices Cele-
 “ brated within the Oratory, or any other Place in his House at *Lambeth*, called *The*
 “ *Dukes House*, or *Nunney Castle* in *Somersetshire*, and in any other House where he
 “ should be and dwell, throughout the Kingdom of *England*. And his Wife, Chil-
 “ dren, Friends and Family, might also be present with him at the same Divine
 “ Offices there performed: So it were performed by some fit Minister, and in a fit
 “ Place: And that none might force or compel them to resort to the Parish Church:
 “ provided hereby no prejudice were done to the Parochial Church, or the respective
 “ Rectors or Vicars in their Profits: And that twice in the Year, he, his Wife and
 “ Family repair to the Parish Church, to be present at the Service there. This Li-
 cence may be found in the *Appendix*. It served both for the Security of his Chap- *N. XCVI.*
 lain performing the publick Offices of the Church privately, and for his and his
 Families Convenience, that they might not be obliged to resort to the Parish
 Church, which sometimes might happen to be a Mile, two or three distant from his
 House. Such a Licence *Mutatis mutandis*, the Archbishop granted to his Wife in
 the Year 1570, when he had granted her the House mentioned before, called *The*
Dukes House, out of his care for her Convenience, if she had survived him.

Such Licences were usual in these times, when Absenters from their Parish *The reason of*
 Churches used to be more strictly looked after by the Parish Officers, and presented *Licences.*
 at the Spiritual Courts. Thus such a Licence was granted by the Archbishop to a
 Gentleman for absence from his Parish Church in Winter time, because the Ways
 were extream dirty, and the Man infirm and sickly, and so not able to get to
 Church: And as it seemed no Minister dared to use publick Prayers in a private
 Family without such Licence.

The Archbishop made a new Street this Year in *Cambridge*, named, *University* *University*
Street, the Soil of which had formerly belonged to several Colleges: that so a more *Street in Cam-*
 handsome sight might be of the publick Schools, obstructed before by the Town Hou- *bridge made*
 ses. This way to the Schools he also paved, and built a Brick Wall on each side *by the Arch-*
 against the Schools, and half way of the Street, and topped the Walls with square *bishop.*

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Gives Books
to the Libra-
ry there.

Stone: and then gave this Way and these Walls unto the University. His Donation is extant in an Instrument of his own Hand, which may be seen in the *Appendix*. Which benefit that it might not die and be lost by time, he bound the Master and Fellows of *Corpus Christi* College in that University, and their Successors for ever, to repair the Way and the Walls, as often as need should require.

The Archbishop shewed himself a Benefactor this Year also to the said University in another respect, namely by enriching the publick Library there with many of his Books; which Dr. *Perne*, now Vice-chancellor, did thankfully acknowledge by his Letter in the Name of the University, together with the many other Tokens of his Generosity and Favour to it. The said *Perne* being also of a publick Spirit towards the good Estate of this University, backed and countenanced by the Archbishop, set himself to furnish this Library, to make it of Use and Reputation. For which purpose he was come up this Year to *London*, the better to solicit Eminent Men to be Benefactors to it; having in the mean time his Harbour and Board at *Lambeth*, with the Archbishop. And he found Success in these his commendable Pains; For he got Books from the Lord Keeper, the Bishop of *Winchester*, and divers other Honourable Persons, as well as from the Archbp. When *Perne* returned to *Cambridge*, he was employed in making convenient Places and Receptacles for the Books of each Benefactor, that their Books might have Standings distinct by themselves; that so each Giver might be the better remembred to Posterity. The Account of this, and the sensible Acknowledgment of all the Archbps Kindnesses shewn to *Cambridge*, did the said Doctor thus express in his said Letter, writ in *November*.

Dr. *Perne's*
Letter to the
Archbp. MSS.
D. *Joh. Ep.*
Elien. N^o. 757.

" As your Grace's great Charges divers ways bestowed upon the University, shall redound to a singular and perpetual Commodity to the same; so your Grace's careful and prudent Disposing of the same, hath brought no less Beauty and Ornament, in the setting forth of all those Places; where your Grace hath bestowed any Cost. The which doth appear in your Grace's College, in *St. Mary's* Church, in the Houses and Street, between *St. Mary's* Church and the Schools, in the School Gates: and now last of all, in the singular Beauty, that the comely Order of your Grace's Books doth bring to the University Library, to the great Delectation of the Eye of every Man, that shall enter into the said Library. I do judge the Mind of other that loveth Learning, and the University, by my own great Delectation, that I do conceive of that comely Placing of the said Books; The which shall be a perpetual Testimony of your Grace's singular Goodness, and great Kindness to the University; The which shall be always bound thereby, to pray unto Almighty God for your Grace. For the which your Grace's Benefits generally bestowed on the whole University, I my self am not only greatly bound to be thankful unto your Grace, but also for your particular Benefits, and special Fatherly Goodness that you have shewed unto me, from time to time, in receiving me into your House at Meat, Drink and Lodging, while I did follow the Suit, and procure Books and other things for the Benefit of the University, of divers Honourable Persons, as your Grace knoweth; but also for divers Books, the which your Grace hath given freely, some, and other some you have lent unto me; for the borrowing whereof I send unto your Grace a Note of my Hand here included.

" I do send to your Grace also a Paper containing the Form of the Length and Bigness of those three Places; wherein my Lord Keeper mindeth to grave the Names of all his Books. The which I send unto your Grace, for that there might be the like drawn of all my Lord of *Winchester* his Books: The which shall be at your Grace's Pleasure.

" I do send also a Note of such as have died of the Plague, since the beginning of this Year, in *Cambridge* hitherto; the which I pray God cease, when it shall be his pleasure, that the Scholars of the University may return after *Christmas*, to the accustomed Exercises in Learning. And thus I humbly take my leave of your Grace. From *Cambridge* the 22d of *November* 1574.

Your Grace's most bounden daily Orator,

Andrew Perne.

It may not be amiss to give some Account of the Books themselves, which the Archbishop gave to the University Library. They were an Hundred in Number, divided into four Parcels, containing Twenty five Volumes each; according to the Catalogue extant among the Additions, at the End of the Latin Life of MATTHÆUS.

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The First Parcel consisted of these 25 Volumes following. 1. *Registrum Chronicon cum Imaginibus pictis, in Folio maximo, incipiens ab Adamo, & finiens in Anno 4. Henrici VII. Viz. 12 Julij, 1493.* 2. *Biblia Plantini in 8 Voluminibus.* 10. *Biblia Latina ex Versione Sebast. Castalionis.* 11. *Novum Testamentum Hebraicè & Syriacè, per Immanuel. Tremellium, cum Grammaticâ Syriacâ. Impress. per Henricum Stephanum.* 12. *Concordantia majores Librorum utriusq; Testamenti.* 13, 14. *Evangelia quatuor Saxonice: Bis in Quarto.* 15. *Scholia Græca in Epistolas, Acta Apostolorum, & Apocalypsin.* 16. *Euseb. cum Vita Constantini Imperatoris. Socratis Scholastici, Theodoretî Episcopi Cirenensis. Collectaneorum ex Theodoro, Hieron. Sozomen. Evagrii Scholastici.* Omnes Græcè impressi Lutetiæ-Parisiorum ex Officina R. Stephani, Regiis Typis Anno 1544. 17. *Gesneri Historia de Animalibus depictis. fol. 6. in fine de Additionibus & Castigationibus.* 18. *Gesneri Historia de Piscibus depictis.* 19. *Gesneri Historia de Avibus depictis. fol. pag. 27. de Appendice Historiæ.* 20. *Gesneri Bibliotheca, cum Joanne Bale De scriptoribus Anglicis.* 21. *Historia Matthæi Paris, incipiens ab Guilielmo Conquest. & finiens in Anno 56. Hen. III. scil. 1271.* 22. *Historia Matthæi Westmonast. incipiens ab Adamo ad 15. Annum Edwardi I. Viz. Ann. Dom. 1307, cum quibusdam rebus de Academia Cantabrigien.* 23. *Elfredi Regis Res gestæ, cum Historia brevi Tho. de Walsingham, & Ipodigmate Neustriæ.* 24, 25. *De Antiquitate & Historia Cantabr. in Quarto, bis.*

What the
Archbishop's
Books given
were.

The second Parcel of 25 Books consists of Writers upon the Old Testament. 1. *J. Calvini in 5 Libros Moyfis.* 2. *Munsteri 1. Lib. Bibliorum.* 3. *Munsteri 2. Lib. Bibliorum, &c. 25. Gualter. in 12 Prophetas minores.*

The third Parcel of the same Number of Volumes bears this Title, *Scriptores in Novum Testamentum.* Some of the First under this Title are, 1. *Calvini Institutio. Musculi Loci Communes.* 2. *Theodor. Beza in Novum Testamentum Græcè & Latine, bis.* 3. *Erasmi Annotationes in Novum Testamentum.* 4. *Erasmi Paraphrasis in Novum Testamentum.* 5. *Calvini Harmonia in 4 Evangelistis.* Bucerî in 4 *Evangelia.* 6. *R. Stephani in 3 Evangelia.* Zuinglii in 4 *Evangelia, &c. 25. De Martyribus J. Foxe, & Pantaleon.* I observe concerning these Commentators, that they are all Luther and Calvin and other Protestant, German or Helvetian, Writers.

The fourth Parcel of the 25 Volumes (which makes the Hundred complete) is intituled *Libri Scripti* (whicy are in Vellum.) And because they are MSS. I will specify them at length, for the Knowledge and Benefit of any that be minded to consult such Writings.

1. *Coletus de duobus Evangelistis, fol. maximo.* 2. *Evangelia quatuor Saxonice.* 3. *Manuscripts. Bedæ Historia Britannica Saxon. Versa per Aluredum.* 4. *Psalterium cum expositione, in Charta, Græcè.* 5. *Libri Paralipomenon. 1 & 2. Hypomnesticon Josephi, Testamentum duodecim Patriarcharum, Græcè.* 6. *Pastoralia Gregorii Saxonice.* 7. *Photius in Epistolas, Græcè.* 8. *Homiliæ quædam Chrysostomi, Græcè.* 9. *Homiliæ diversæ 34. Saxonice.* 10. *Genesis cum Homiliis 51 Saxonice.* 11. *Eusebius cum Histor. Hieron. Prosperi, Sigisberti, R. Abbatis, H. Huntingdon ad Warinum.* 12. *Doctrinale Antiquitatum Ecclesiæ per Tho. Walden.* 13. *De Sacramentis ejusdem Tho. Walden.* 14. *Epistolarum Pontificum & Canonum Pars prima.* 15. *Epistolarum similium Pars secunda.* 16. *Polychronicon, sive Ranulph. Cestren.* 17. *Memoriale Historiarum, incipiens à Julio Cæsare, & finiens Ann. Dom. 1321. 14^o Edm. II.* 18. *Speculum Historiale de gestis rerum Angliæ.* 19. *Chronica Abindoniæ per R. Gisburn.* 20. *Gervasii Dorobernen. Historia.* 21. *Gildas, Beda, Nennius, Simon Dunelmen. de Sto Cutberto, de Hagulfstadien. Ecclesiæ, Girald. Cambren. Galfrid. de Fontibus, &c.* 22. *Gulielm. Malmsburien. de Pontificibus, cum novella Historia. Itinerarium Regis Richardi I. Et Historia Galfrid. Monumetensis.* 23. *Grammatica & Historia Angliæ, Saxonice.* 24. *Gul. Malmsbury de Regibus, cum Historia H. Huntingdon.* 25. *Martianus Minæus. de 7 artibus liberalibus.* At the End of each Volume is set down what Number of Pages each contain, for the better preserving of the Books intire.

A N N O

1574.

Moves the L.
Treasurer for
Books.

The Universi-
ty sensible of
the Archbi-
shop's Bene-
factions.

E Registro
Liter. Orator,
publ.

Their Letter
to him.

I find the Archbishop in this Month of November stirring up the L. Treasurer, the Chancellor of that University, to send the Books he intended to the Library; and as he had solicited his Lordship before to this good Intention, so upon some Delays, he entreated him to be as good as his Purposes were; urging moreover what good it would do them of the University, and would be an honest Testimony of his Love to Learning.

And now our Archbishop, having been thus many ways a Benefactor to the University, (as, in laying open a convenient way to the publick Schools, by a decent Approach to them; their Buildings there splendidly finished at his Charges; their Library augmented and adorned; Encouragements and Rewards by him given to their Studies and Merits) the University as it were conquered with these repeated Instances of his Bounty and good Will, sent him a well penned Letter, full of a Sense of their Obligation and Affection to him: Mentioning also therein, how Dr. Perne, a great Lover of them and studier of their Welfare, had declared all the Archbishop's Benefits towards them, and especially the choice Collections of Books that he had bestowed on them.

This Letter was as follows (for I will do it no Injury by translating it into English.)

“ Si de Literis bene mereri, egregium imprimis & honorificum semper fuit, sique ille de Literis optime meretur, non modo qui summo studio easdem ipse colit, sed alios etiam ad illarum cognitionem assequendam, & cohortatione incitat, & premio impellit; Ne tu quidem (Illustrissime Præsul) optimus bonarum Literarum Patronus censeri debes; Qui non ipse modo, cum magna semper laude in Literis versatus es, sed in aliis etiam easdem admiraris, ope atque auxilio juvas, premio & mercede liberaliter exornas, haud vulgari honore afficis, & magnificas.

“ Ut enim summo splendore surgentia, & sumptibus tuis perfecta ædificia, ut stratas magnifice plateas, & ad omnium conspectum patefactas, & splendide exornatas publicas Scholas, ut alia tua omittamus opera, quibus Academiam nostram mirum in modum auctam & locupletatam, omnibus pæne ornamentis fulgentem aspicimus; Bibliothecam, certe nostram silentio præterire nullo modo possumus. In quâ tu nobis augendâ, amplificandâ, adornandâ quàm sollicitus fueris, quantas curas susceperis, quam nullis impensis, nulli sumptui peperceris, & tui & Academiæ amantissimus Pærenus nobis patefecit, & Literæ tuæ à nonnullis nostrâ perlectæ testantur, & Libri etiam tanta cura & diligentia undique conquisiti, tam artificiosè ad perpetuitatem usque compacti, tam liberaliter nobis donati, tam propter Antiquitatem rari, propter dignitatem & excellentiam conspicui, propter utilitatem necessarij, clarissimam jampridem unicuique nostrâ fidem fecerunt. Qui neque de eisdem aptè quidem suoque ordine collocandis, curam omisisse videri velis, ne quod amantissimam in matrem Academiam, alumni munus & officium prætermisisse videreris.

“ Pro quo in nos animo verè paterno, pro quâ divinâ Liberalitate, quibus te laudibus efferemus? Quibus prosequemur studiis? Quâ amplectemur benevolentia? Nullius tantum est flumen ingenii, nulla dicendi vis tam efficax, nulla scribendi tam abundans copia, quæ non modo non exornare, sed quæ tua in nos beneficia enarrare possit. Vicit, vicit ingenia nostra Humanitas tua; quæ hoc ipso tamen est illustrior, quod in eos beneficia conferas, qui in eisdem satisfacere, non modo ipsâ re, sed ne verbis quidem & oratione, unquam possint. Quod tametsi nos, ut nihil magis, sollicitos reddat, hoc unum tamen solatii cepimus, quod non unâ cum facultate, voluntatem etiam ac bene merendi desiderium fortuna eripuerit; quibus tuam (Ornatissime) benignitatem, in Academiam amorem, in homines Academicos munificentiam, in bonas Literas pietatem omni officio prosequemur, benevolentia colemus sempiternâ, summisque & ipsi laudibus efferemus, posterisque nostris ad perpetuam Liberalitatis memoriam commendabimus. Atque à Divino Numine, omnium Custode & Governatore, summis quotidie votis humiliter contendemus, ut Paternitatem & Ecclesiam suam, cui tam sollicitè præses, & Reipub. nostræ, cui tam bene consulis, & matri tuæ Academiæ, quam tantopere diligis, & bonis Literis, quas tanto studio tanquam in sinu foves, & hominibus Literatis, qui tanto sumptu alis, tam magno amore prosequeris, quàm diutissime incolumem servare velit. Vale, dat Cantabr. tertio nonas Novembr. 1574.

Reverendis. in Christo Patri ac Domino

D. Cantuariensi Archiepiscopo, &c.

At

At this very time, Letters of Thanks were sent also to the Bishops of *Winchester* and *Durham*, and the L. Keeper, for the Books which they likewise had given to the University Library, by the Archbishops Means and Solicitation.

And as he was thus beneficial to the University this Year, so he was again to his beloved College, adding yet a further Benefit to it: By the paying of 500 l. of clear Money to the Master and Fellows, for the Encrease of the Commons of the Fellows and Scholars. To the finding whereof the said 500 l. were employed to 18 l. 16 s. 8 d. yearly. And furthermore, there was granted to a Registry of his founding his whole Commons, with one Chamber among the *Norwich* Scholars. An Indenture whereof the Archbishop caused to be made, (according to his Custom, for the better and surer preservation of the Memory of it,) dated the 27th. of *August* 1574. Which witnessed, that the Archbishop had given to *Benet* College all the Ground lying within the new Brick wall enclosing *University Street*, South and West, and upon the Ground of the said Master and Fellows, East and North. And that they had received of him already the Summ of 500 l. For which they covenanted to repair all the Books from time to time, given by the Archbishop, contained in certain Registers or Indexes tripartite thereof made: And to augment the three Messes of Meat of the Master and Fellows, 2d. the Mess at Dinner, on Munday, Tuesday and Wednesday, Thursday and Saturday; amounting weekly to 2 s. 6 d. and by the Year 6 l. 10 s. And to augment the five Messes of Scholars every day in the Week, both at Dinner and Supper, that is, 5 s. 10 d. in the Week, and 16 l. 3 s. 4 d. in the Year.

The Registrar abovesaid for *Corpus Christi* College the Archbishop ordered to be chosen from the City of *Norwich*, after the same manner and form, as the other three *Norwich* Scholars were to be chosen, specified in an Indenture dated the 24th of June, *Anno Regni*. 9. And that this Register should be skilfull and dextrous in Writing, and to be called *Senior Bibliotista*, i. e. Elder Bible Clark of the College. For this end, that if any thing were to be transcribed from antient Books, he be preferred to do it: And among other things to wait upon the Master and Fellows at Table, as the other Bible Clarks: And at Dinners and Suppers, to sit with the rest at the Lower Table. Whose Commons was to be provided at the Cost of the College. And this Registry to be always joyned with the Five *Norwich* Scholars in the Chamber under the old Library.

But notwithstanding all the Archbishop's good Deeds and good Deserts, he must go through evil Report as well as good Report, the Lot of the Servants of Christ. There was a little Latin Book belonging to the College aforesaid, and compiled for their use, called *Historiola*, being a MS. declaring briefly the History of the Foundation and successive Masters of that College. This Book was writ by the Archbishop's own Direction about the Year 1569, and still is preserved with great Esteem in the College. The Original, by the Favour of Dr. *Spenser* sometime Master, was shewn and lent me, to peruse. It had here and there the Archbishop's own Corrections. And when in the Course of the History the Writer came to speak of Dr. *Parker*, in his turn Master, he treated more at large of him, both of the Preferments that happened to him, and of the good Works he did. But some of the Archbishop's Enemies, that is, certain of the *Puritan* Faction (and 'tis probable *Aldrich* the Master was privy to it) getting the Copy of the Book, procured the Translation of it into *English*; and this year printed it beyond Seas (as it seems by the Letter) with foolish, scurrilous and malicious Notes in the Margin; and intituled it with equal Spight, *The Life of the LXXth Archbishop of Canterbury presently sitting, Englished: And to be added to the sixty nine lately set forth in Latin*. And then adding this rude jest, (shewing his good Will to the Archbishop and all that high and venerable Order in the See of *Canterbury*,) Viz. *This number of Seventy is so compleat a Number, as it is great pity there should be one more, but that as Augustin was the First, so Matthew should be the last*.

But to give a few Instances of this Writers contumelious and uncharitable marginal Annotations and Reflections. Where mention is made in the History, of *Parker's* receiving Holy Orders, the marginal Note is *Poope* [Pope] *Holy*. Where it is said, that he applied his Mind to the Study of Divinity, and that so earnestly, that in short space of time he bestowed his Labour not unprofitably [meaning, in the Spiritual Edification of others] the Note is, *As the Course of his Life declared;*

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1574.

Encreases the
Commons of
Benet College;
And founds
a Registry.

The Registry
to be from
Norwich.

Historiola
translated;
with Reflecti-
ons on the
Archbishop.

The Transla-
tors marginal
Annotations.

for

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1574.

for he got thereby a Benefice or two. Again, where it is further related of him, that he preached every where unto the People with great Commendation; the Criticism in the Margin is, *He that preacheth everywhere, preacheth nowhere.* Where his Preferments, on the account of his great Deserts, are declared, as that he was Chaplain to Q. Anne, K. Henry, and K. Edward, that he was made Dean of Stoke, had a Prebend in the Church of Ely, &c. The envious Note is, *Charges and Livings enough for one Man: But he shewed betime what Game he loved.* Paul saith, *they seek their own, not the things of Jesus Christ.* Shall I relate a few more of these admirable Remarks, whereby may be seen how uncharitable, and censorious this Spirit of Innovation was; and how mortally he was hated by a sort of Men for doing his Duty, in preserving the Church according to the established Reformation of it? Where it was shewn, how Q. Elizabeth preferred him to the Archbishoprick of Canterbury, the Note is, *You shoot at a good Mark.* Where it is mentioned, how unwillingly he took upon him this Burthen; the homely Note is, *The Bear that cometh unwillingly to the Stake is willingly carried from it.* Where it is said, how often his Voice was heard to sound out of the Pulpits; the Note is, *Men may easily tell how often, when the number is but small.* Where it is told, how in the Archbishop's Visitation of his Dioces, he freely remitted to all the Clergy the Summs of their Procurations, which they should have paid for Visiting, in the Margin is this Annotation, *Anthony thought he had greatly pleased Tully, because he killed him not unjustly.* Where the Writer related the Archbishop's rebuilding, restoring and beautifying the Palace at Canterbury, that had been burnt down, and now quite decayed; this good Wook is disparaged by a Sentence of Aggee, set in the Margin, *Is it time to build your Cieleed Houses, and not time to build the House of God?* Whereas it was said that of all the Sentences of Scripture, he especially chose that for his Motto out of the Epistle of S. John, *Mundus transit & Concupiscentia ejus:* And that he caused it to be written on the Walls of his House, and the Glass of his Windows, and other places; whereby he was wont to call into his mind the Brittleness of Man's Life, and the Vanity thereof; *The Pharisees, saith the Margin, did the like in the Hem of their Garments.* *The World laughs at it.* When the Writer speaks of the three Keys in the Archbishop's Coat of Arms, and how it might respect the Word FEED thrice repeated to S. Peter; *Nay rather, saith our Annotator, because he locked up the Kingdom of Heaven so fast, by holding out of Ministers that might preach the Word, and keeping in of idle and ignorant that can do nothing; That hardly doth any Man enter therein.* The last Marginal Note is occasioned by the Mention of his appointing a Tomb of black Marble to be set up for himself in his Life time, for a remembrance to him of his Death; *And to signify (saith the Margin) that he was a Black Bishop to the Church of England.* A Censure that could proceed from nothing but a black Mind. I make no more Reflections upon these Reflections, the Relation thereof is enough.

He inveighs against the British Antiquities.

The second Part of this little angry Book is a libellous Invective against the Archbishops Excellent Book, *De Antiquitate Britannica Ecclesia, & Privilegiis Ecclesia Cantuariensis cum Archiepiscopis ejusdem Septuaginta.* And that you may judge of the Strain of the whole Tract, the Libeller calleth that Admirable Collection of English Antiquities, "Rhapsodies and Shreds of old forworn Stories, almost forgotten, had he [the Archbishop] now lately awakened them out of a dead Sleep, and newly sowed them together in one Book. And as though it were some worthy Monument and rich Hoard, wherein had been honourably buried great Heaps of the Knowledge and Acts of the first Christian Infancy of this Church of England; yet having rolled away the Glorious Gravestone of that counterfeit Title, and seeking further into it, appears a very painted Sepulchre, gorgeously decked with that outward only Name, and within full of broken Shankbones and Relicks of dead Carcasses; yea, nothing but a very charnel House of brainless, unlearned Skulls of such Men as were wicked in their Lives, and not worthy any Memory being dead." And this is all the Esteem this ignorant Scribbler had for a Book which all truly learned Men, from that time to this present, set an extraordinary value upon, as retrieving out of the Rubish of antient Records and hidden MSS. abundance of things remarkable concerning the State of the British Church, with Civil Matters intermixed from many hundred Years past, unto the times of that wise and learned Archbishop, the Publisher, and, in great part, the Author of it.

The same Author runs on in vilifying the Archbishop of Canterbury, and that Church, which he calls *The Worm-eaten Church of Canterbury*. He descants maliciously against the peculiar Rights and Jurisdictions of the Archbishops, that are spoken of in the foresaid Excellent Book. The Lives of the Archbishops recorded there, he calls *A Solemn Legend of Idolatrous Arch-Flamines*. At last after a general Reproach cast upon all the Archbishops of Canterbury, except *Cranmer* [and it is much he spares him] he hath another Farewel Fling at the seventieth Archbishop, discovering him to be the Author of the foresaid little *Latin History* * of himself, though it were couched in such Order by a *Platina* of his own, and *Domestick Chronicler*. Whence he would charge him with Vain-glory.

ANNO
1574.

And against
the Church
of Canterbury,
and its Arch-
bishops.
* *Historiola*.

He adds in the last Place the Reason why he translated into *English* the said History, and put it in Print, being, as he said, so fond a thing; namely, "That perhaps this might be a good means to hinder the publishing of that idle Labour after the present Archbishop's Decease, by adding, as a substantial Tale, his Life to the Rest of the Sixty nine: Or else, to blaze the Credit of that History [of Archbishop *Parker*] as it deserved, before it entred into the World. And that, if it were not possible, to deliver that Time from the Blemish of suffering such a Legend of *Canterbury Tales* to be printed, with the gracious Countenance of the greatest Churchmen, yet at least this might be done to wipe away this Blot: That the Memory of those great Prelates might not go undisgraced, and untaxed by one of the Meanest of the Laity.

His Reason
for publishing
his Libel.

He gives this further Account of himself, "That he was void of all [Dis]affection towards the Archbishop's Person, who privately never had offended him, and that it was only the publick Offence that grieved him. And that if need were, he did solemnly before the Reader with his Pen, take God to witness, that the said Archbishop never harmed him in Word nor Deed (that he wot of) privately. And that his Lot was so low, that he dared to say the Archbishop knew him not." If he were a Layman, (as he gives out himself here to be) I am apt to think it might be *John Stubbs* of *Lincolns Inn*, whose Righthand not many Years after was chopt off for bold and seditious Writing. Who as he had a bitter, scoffing Stile, so he was a Man of some Parts, and Learning; and being allied to *Thomas Cartwright* (a Man exceedingly disaffected to the Archbishop, and the Hierarchy) having married *Stubb's* Sister, was very probably encouraged and assisted by him. But enough of this Book, and the unworthy Reflexions in it upon our innocent, best deserving Archbishop.

Anno 1581.

The poor Clergy at last obtained some Favour against those that had, for some Years, cruelly exercised their Power, by Virtue of a Commission for Concealments, as hath been mentioned before. For Sir *Rauf Bagnal*, Knight, *George Delves* and *Lancelot Bostock*, Esquires, who had gotten Grants from the Queen to compound for Offences of the Clergy, and to take the whole Commodity to themselves; made such fearful Work among the Preachers and Curates, that the Bishops, and especially the Archbishop of Canterbury, as before, still complained to their Friends at Court, and chiefly the Lord Treasurer: So that at last the Queen sent to the said Treasurer, by Secretary *Walsingham*, that his Lordship should give Order for the Stay of Process, that was put in Force against the Offenders; and that he and the Lords should devise some convenient Plea against the Execution of the same.

Executions of
Concealments
stopped.

Walsingham's
Letter.

R r r

CHAP.

A N N O

1575.

C H A P. XLIII.

A pretended Conspiracy of Strangers and Puritans. The Archbishop Consecrates Blethyn Bishop of Landaff. His Care for Norwich Dioces. Visits Winchester Dioces. His Apprehensions of the Puritans. Many Anabaptists taken. His thoughts occasioned thereby. His two last Letters.

Information from Antwerp of a Conspiracy of the Dutch Congregation, and the Puritans.

Emanuel Demetre.

A Fugitive the Informer.

N. XCVIII.

AND now we are arrived to the last year of our Archbishop, wherein he left off his toilsome Work to receive his Wages, and was called by his Heavenly Master, to give account of his Feeding of the Flock unto the chief Shepherd and Bishop: But to see somewhat of his Employment in his Office in these last Sands of his Life, thus waiting for his Lords coming. Which we shall shew, after we have first related a pretended Conspiracy of the Strangers of the Dutch Church London, together with the Puritans, in the beginning of this Year. And if it were true, it was a very dangerous one. But the Relation came from an unknown Hand, writ to the Earl of Leicester from Antwerp, and by some English Fugitive there, as it appears, nestling in that Town, where there were many false English Men, Pensioners of the King of Spain. The Discovery he made was this; That there were Confederacies entred into by the Dutch Congregation aforesaid, both against the State of England and that of Flanders. That against England, to be undertaken by the help of the Puritans was, to alter the State of this Country, and to destroy all the Papists about the Queen. That the City of London they were sure of before, but not of the Tower; which was the Reason the putting their Designs in Execution was detained hitherto. But now they were sure of the Tower, when they should begin, and the Treasure and Munition thereof. That they were sure of the L. Treasurer, the Earl of Huntington, the Earl of Hertford. That the Earl of Arundel, the Earl of Leicester, Sir James a Crofts, and Mr. Hatton were appointed to be killed, and the Queen too, who did them, as they said, more hurt than good, and that if She were out of the Way, they did not doubt of the most places of Strength in the Realm. That they talked of making a Conquest upon the Normans, as their Ancestors did upon the Britons. That these Conspirators were assured by some of the English Nobility, and some of the Council. That all this was confessed by one Emanuel Demetre, one that had long lived in London, but a Native of Antwerp, and a Member of the Dutch Church London: who was sent to the Consistory of Antwerp upon these Matters; and being taken by the Magistrates of that Place, had made all this Confession.

This nameless Fugitive that gave this Intelligence to the Earl of Leicester, writ all this, as he said, with grief to see the natural born of the Country driven to fly and forsake it, without Offence either to God or the Prince, only because they desired to serve God, as their Forefathers did, and to see Strangers, Rebels and Traitors to God and their King, and Enemies to all Policy and Civil Government, to be received, succoured and encouraged by their like in Disposition; and the Ruin of their Country so near at hand. And that the Cause of the Country in general was far more to them, than either Life or any other Particular. And so ended, referring the further Search and Prevention of these Miseries to the said Lord of Leicester and others. This Letter I have put into the Appendix. The Credit of this Letter is very dubious, because our Historian Camden speaks not one word of it, and because Leicester is said to be one designed for the Destruction by the Conspirators, who was the Puritans great Patron and Favourite. The Fugitive who writ it undoubtedly endeavoured hereby to curry Favour for himself and his Brethren, and to cast a Vizard over their own Rebellions and false Practices, and to make a shew as though they were extraordinary Loyal and well Affected, and lastly to render suspicious and odious to the Queen and Government, the L. Treasurer and some other good serviceable Persons about Her Majesty, as well as this innocent Congregation of Dutch Strangers.

The

The Church of *Landaff* remaining void of a Bishop since the Death of *Hugh Jones*, the Queen required the Archbishop's Judgment for some fit Person to succeed; and *William Blethyn* being well qualified, and a *Welsh* Man, was by him recommended to the Queen. And accordingly he was Confirmed *April 16.* in *Bow Church* before *Dr. Yale*, and Consecrated the next day at *Lambeth* by the Archbishop, being the last Bishop he laid his Hands on. *Consecrationis munus impendebat, ac eum Episcopali Insigni decoravit*, as the Instrument of the Consecration always ran; *Edwin* Bishop of *London*, and *Edmund* Bishop of *Rocheſter* assisting thereat. And *Apr. 20.* the Bishop gave the said Archbishop *Blethyn* a Commission to Visit the Church, City and Dioces of *Landaff*. And let me add to the rest a large Dispensation granted him by the Archbishop, to enable him to bear the part of a Bishop, which that small Bishoprick of it self would not do: Which was to be Archdeacon of *Brecon*, Rector of *Rogyet*, Prebendary of *S. Dubritius* in the Church of *Landaff*, Rector of *Sunningwell*; and to hold *Alia quascunque, quocunque, qualiacunque* not exceeding an 100 l. per Annum.

ANNO
1575.

A Bishop of
Landaff Con-
secrated.
Regist. Par-
ker.

Regist. Eccles.
Christ. Cant.

Norwich Dioces yet remained vacant; and as the Archbishop about the middle of *March* last had at the Queens commandment named three to her; *Dr. Goodman*, Dean of *Westminster*, *Dr. Piers*, Dean of *Christ-church*, *Oxon*, and *Dr. Whitgift*, Master of *Trinity College*, *Cambridge*, so now in *April* he laboured again for the filling of that See. He suggested to the Treasurer, "That among them all he preferred the first for Learning, Life and Government: Not because this Man whom he nominated was toward the L. Treasurer, as though he did it out of partial Kindness to his Lordship, nor for any Displeasure he bore to *Leicester's* Chaplains, [whereof *Dr. Will. Fulk* was one] or to Her Majesties Almoner, of any envy to his Person (for these *Leicester* and others had named,) but he spake it before God, for that he saw Her Majesty was affected princely to govern, and for that he saw her in Constancy almost alone, to be offended with the *Puritans*; whose governance, he said, in conclusion would undoe her, and all others that depended upon her. And because he saw him [*Goodman*] and very few else, which meant to dull that leud Governance of theirs; therefore he was affected to him." Whereof yet he made not the said *Goodman* Privy. But neither had the Archbishop his desire now, any more than formerly he used to have. For *Goodman* succeeded not, hindered, I suppose, by *Leicester's* means, because this Man was so much employed, and so well esteemed both by the Archbishop, and the L. Treasurer. And the See fell upon *Freak*, Bishop of *Rocheſter*: But the Archbishop lived not to see it: It being *July 13.* when he was elected by the Dean and Chapter; and *Piers* succeeded to *Rocheſter*.

Names three
to the Queen
for *Norwich*.

He had very lately Visited *Wincheſter* Dioces, where were many Papists and other Dissenters from the established Religion. And particularly in the Isle of *Wight*. And this he did by the motion of the Bishop of the Dioces. And here he used such methods [it may be of some Severity, as occasion required,] that he was talked against for what he had done. But however much good was done by him, for the reducing that People to obedience. But clamours against him arrived to the Ears of his old Back-friend, the Earl of *Leicester*. Who presently glad of any opportunity laboured to blacken him before the Queen for this Visitation. In so much, that when, upon Her Commandment, he came to wait upon Her at *Hamp-ton Court*, in the Month of *April*, She suddenly charged him for his Visitation. He knew from whence this came, and who had enformed one Noble Man to open it unto Her Majesty. To the L. Treasurer he thought convenient to take notice of this, that his Lordship might upon occasion vindicate him to the Queen. He told him, "That that Visitation wrought such an Obedience, that he did not yet Repent him of it; though they did what they could to stir up the Bishop of *Wincheſter* too against him; somebody telling that Bishop [and I suppose that was *Leicester*] that his Clergy were sisted, and that the Thorn was put in his [the Bishops] Foot, but that he [*Leicester*] would pluck it out, that it should be so in other Mens Feet [meaning the Archbishop and his Friends] that they should stamp again." And some there were soon after, who, by superseding and mitigating what the Archbishop in that Visitation had done, caused every thing to run in its old Channel of Irregularity and Disobedience again. For the Isle of *Wight*, and other places of that Dioces were gone again from their Obedience.

Visits the Dio-
ces of *Win-
cheſter*.

ANNO

1575.

Likes not the
Policy of con-
niving at Pu-
ritans.

Why he urg-
ed Conformi-
ty.

His discourse
upon occasion
of the Ana-
baptists.

An old Pro-
phesy menti-
oned by him.

The pretence for this, among the Courtiers, and Ill-willers of the Archbishop and his Method, was Policy. But, said the Archbishop, after his blunt way, "If this be a good Policy, well then, let it be so. If this be a good Policy, secretly to work overthwartly against the Queens Religion, established by Law and Injunction, as long as they so stand, I will not be partaker of it. Her Majesty told him once, he said, that he had supreme Government Ecclesiastical: But what is it, said he, to govern, cumbered with such Subtilty? He added, that he feared Her Highnesses Authority was not regarded. So that if they could, for fear of further Inconvenience, they would change Her Government: Yea, said he to the L. Treasurer, and Yours and Mine, how cunningly soever they deal in it.

The great reason that made our Archbishop so earnest in urging Conformity was, to keep up a Veneration to Law established, and to maintain the Authority of the Prince. Both which when neglected by the Subject, he knew nothing but Tumult and Confusion would follow. And therefore he went on laying this charge on the L. Treasurer; and admonished him, "That whatsoever came of it, he would look unto it [and watch these Men and their Endeavours] in such Sincerity, as God might be pleased; or else he would rise one day and revenge his Enemies. Doth your Lordship think, as he went on, that I care either for Cap, Tippet, Surplice or Wafer-bread, or any such? But for the Law so established esteem them. For he saw, he said, contempt of Law and Authority would follow, and be the end of it, unless Discipline were used. If I, you, or any other, named *Great Papists*, [for so it seems the Innovators then called the urgers of Ecclesiastical Orders] should favour the Pope, or his Religion, that we should pinch *Christs* true Gospel, Wo! be unto us all." Then he descended to speak touching the Earl of *Leicester's* soliciting the Queen to frown upon Her Archbishop, using these Words: "Her Majesty pretended in the giving Her small Benefices, that for Her conscience sake she would have some of us, the Bishops, to commend them; and shall Her Majesty be induced to gratify some mortal Mans Request, *qui res suas agit*, [who had some private, and it may be, malicious ends to drive on] and be negligent in the principal Pastor of so great a Diocese; wherein peradventure Her Authority is utterly contemned?

There were great numbers of *Anabaptists* taken on *Easter-day*. Which, he said, might move to some Contemplation. Meaning, that these Sectaries probably grew and encreased as they did, by neglecting so much the Reins of Discipline; one of whose great Principles was, That Temporal Government belonged unto the Saints, that is, unto themselves. "Then he charged the L. Treasurer, to whom he was discoursing of those *Anabaptists*, to use still such things, as might make to the Solidity of good Judgment, and help Her Majesty's good Government in princely Constancy, whatsoever the Policy of the World, yea, the mere World, would induce. To dance in a Net in this World is but mere Vanity. To make the governance only Policy is mere Vanity. Her princely Prerogative, he said, in temporal matters was called into question of base Subjects. And it was known, she had taken order to cease, in some of them. [That is, not to stand upon Her Prerogative in some temporal Affairs.] Whatsoever the Ecclesiastical Prerogative was, he feared it was not so great, as his Pen [meaning the Pen of the L. Treasurer, when Secretary] had given it Her in the *Injunction*. And yet he said, Her Governance was of more Prerogative, than the head Papists would grant unto Her. All this he dictated to another, lying in his Bed in great Weakness: and so the last thoughts, Counsel and Judgment of this grave, Spiritual Man. He thought it would be the last Letter he ever should write to him, and so I think it was. (For he dyed the next Month, that is, in *May*, this being writ *April* the 11th) Concluding all with an old Prophetick Verse, that often, as he said, recurred to his Head, though he was not much led (he said) by worldly Prophecies: Namely this,

Famina morte cadet, postquam terram mala tangent.

Hereby hinting his fears of the Queens Life, occasioned by those that now so neglected Her Authority; and his apprehensions of formidable Evils that might fall upon the Nation afterward.

This

This old Prophecy, (whereof the Archbishop repeated only the first Verse, *A N N O* and had it seems some Weight with it in those Times, among the better sort, *1575.* that dreaded the Issue of the Queen's Death) I have met with in the Cotton Library, as pretending some Disaster to befall the Queen, and the Invasion and Conquest of the Kingdom by the King of Spain, or some other King. They are an Hexastick of old rhiming Verses, with an old Translation of them into English; As follow.

*Fœmina morte cadet, postquam terram mala tangent.
Trans vada Rex veniet; postquam populi cito plangent:
Trans freta tendentes, nil proficiendo laborant
Gentes, deplorent Illustres morte cadentes.
Ecce! repentina validos Mers atque ruina
Tollet, prosternet, nec Gens tua talia cernet.*

Cott. Librar.
Vespasian,
D. 18.

The Translation followeth.

The common Stroke of Death shall stop a Woman's Breath.
Great Grief shall then ensue, And Battell 'gin to brew,
A King shall o're the Stream. The People of the Reame
shall then complayne and mourne, And all in Queer sojourn.
The saylers o're the Flood shall do themselves no good,
He profit nor yet abayl, when Death doth them assayl,
The sore Stroke repentine, Of Death and great Ruine.
The stalworthy Men of Strength shall lye down at the length
In field, and eke in Strete. Thy Folk yet shall not see't.

These Matters last rehearsed are the Summ of his two last Letters. Which being his last and maturest Thoughts of the Affairs of the Church, and his Judgment of Matters as then managed, as have I exemplified the former before, so I have thought the other as well worthy preserving, in the Appendix.

His last
thoughts of
the State of
this Church.
N. XCIX.

C H A P. XLIV.

The Archbishop's Commission for Proctors. Makes his Will. Writes to the Lord Treasurer, on his Death-Bed; And to the Queen. Dies. His Meditations of Death. His Funerals. His Tomb violated. His Body taken up, and buried elsewhere. Re-entombed. A new Inscription upon his Monument. Epitaphs made on him.

ON the first Day of May, (in which Month the Archbishop died) there came forth a Commission from him to Dr. Bar. Clerk, Official of the Court of Arches, for admitting of Proctors in that Court. It ran, *To him, or any other President of the said Court.* And this was the last Commission, as far as appears by the Register, that ever he gave out.

A Commission
on for Dr.
Clerk.

For, foreseeing his approaching Dissolution, he made his last Will and Testament, April the 5th. And May the 17th following, in the Morning, he concluded his holy and painful Life in his Palace at Lambeth. His Mortal Disease was the Stone and Strangury. For which in March last he kept his Bed. In which the 17th of the said Month, he indited a Letter at good length to the Archbishop of York. In April his Fit returned with more Violence, being stricken more sharply with it than he had been before. Yet April 11. being in his Bed; and in great Pain, he dictated a large Letter to the Lord Treasurer, with his own Subscription of his Name, concerning the Affairs of the Church, containing his last Counsils for

The Archbp's
Disease.

ANNO
1575.

for the Good thereof. He wrote, also after this, other Letters to the Queen, with his last Advices to her for the Church's Welfare, as we shall see by and by. He foresaw this Fit would be his Death, though he might linger out some Time. For so he wrote in his Letter to the Treasurer, "That he trusted, that should be one of the last Letters which he should write to him. And it may be, said he, whereas I have a great while provided for Death, yet God will peradventure, have me continue a while to exercise my self in these Contemplations of Grief. And so indeed it happened as he said; for he continued wasting under the Acuteness of his Pains for near five Weeks after, with much Christian Patience, breathing out these and such like holy and fervent Ejaculations, *Domine, Vim patior, Responde pro me. Domini Voluntas fiat.* Yet he had an Interval of some Ease. For April 17. (and that very day Month after he died) he was able to Consecrate the Welsh Bishop above spoken of.

And Death.

Thus did his *Old Disease*, as he called it, wear him out, and carry him at last off the Stage of this World, and deprive the See of *Canterbury* of an Excellent Bishop, and the *English* Church of a very useful, wise and publick-spirited Metropolitan. Of what Age he was at his Death, may be surely known from a new Seal, with which I find a Letter of his to the Lord Treasurer sealed. Upon which is engraven the Year of our Lord 1573. and round about his Coat of Arms, empaled with that of the See, his Motto, *Mundus transit & concupiscentia ejus.* And then follows *Ætat. sue 70.* So that living two Years after this Date, he must die at the Age of 72, and that was the Number of the poor Men that attended his Funeral. But notwithstanding his Age, he was of a vigorous and perfect Mind and Memory, when he died. *Integris sensibus, Ætate optimâ, & Vitâ, tanquam à Scenâ bene peractâ Fabulâ, discessit,* i. e. Perfect in his Senses, and arrived to the best Age; he went off this Life, as from the Stage of a well acted Play; saith one, who was able to judge of it, being in the Family at the Archbishop's Death, and one of those that were Witnesses to his last Will.

Alex. Nevil.

His Death no
surprize.

His Death was no surprize to him, for it employed very often his serious Meditations. In his Sermons he used frequently to exhort his Auditory, that Death should not find them unprovided. And for the Preparation of himself for Death, he first aptly and conveniently made a Disposition of his Worldly things, as was said before, though by the scrawling Writing of his Name thereto (which I have seen in the *Bennet Library*) it may be concluded, he was then under great Extremity of Pain and Sicknes. And being a Man much loving Order and Decency, he prescribed and set down in Writing, after what Method and Order things should be carried at his Death and Funeral. He appointed his Tombstone to be of black Marble, and to be fitted up before his Death, that he might look upon it while he lived, and that it might be ready to be laid upon his Corps when he should be buried. His Tomb also he procured to be made and erected while he was alive; the Workmanship whereof was not exquisite, but plain. It sufficed him, that it should be as a Monument to Posterity, of the Honour he had obtained in a Christian Commonwealth, by his Princes Favour. And Dr. *Walter Haddon*, Master of the Requests, and his old learned Friend, had the Honour to make the Epitaph ingraven on it. It was his Mindfulness of his Mortality, and of the dreadful Judgment that followed it, that made him choose that Sentence of Scripture spoken by St. *John*, *Mundus transit & concupiscentia ejus;* i. e. *The World passeth away and the Lust thereof.* Which he had very often occasionally in his Mouth, and wrote in his Letters, had it engraven round his Coat of Arms, and described in the Walls of his House, and in the Glass of his Windows. Whereby in the Midst of his Worldly Greatness, he called to mind his own brittle, frail Condition, and the Vanity of the most Pompous State: and that he might be reminded to direct his Thoughts upon a more stable and lasting Inheritance to be possessed in another World. And to put him in mind of Judgment as well as Death, he had engraven in the Seal of his See the Manner of the last Judgment; where Christ sat gloriously and with Majesty to judge the Quick and the Dead, uttering these Words to his Elect, *Venite Benedicti,* and to the Reprobate, *Ite Maledicti.* Here also the Dead were represented rising out of their Graves to receive their Sentence. That by these Remembrances he might quicken himself to do God's Will, and to discharge his high Function; that he might have good hope against the time, when God should call him to give account of his Stewardship. The

His Tomb.

His Motto.

His Seal.

The Substance of all which we read in his Life, written in Latin; inserted therein, very probably, by his own Pen. Which Life, though another (perhaps *Joscelyn* his Secretary) was the Writer of, yet was overlooked by himself, and here and there interspersed with his own Corrections and Insertions. And among these I place also the last Period concluding that Book: Viz. *Hæc Sibi penitus meditatione, &c. i. e.* "This Meditation [of Death and the Day of Judgment] being deeply infixed in him, he hath nothing else, either in his Purposes or Wishes, but whether this troublesome Race of humane Life be lengthened or shortned to him, contented therewith, as it shall please God, he doth wholly repose and commit himself to the Protection of God the Father, God the Son, and God the Holy Ghost: Whose Honour and Glory hath no End, and is extended to all Eternity. Amen.

ANNO
1575.
MATTHÆUS.

Upon his Death-bed the thoughts of the Church ran much in his Mind: And for the sake thereof, he then wrote some Letters to the Queen: And being the last Advices he should ever give Her, he hoped they might make the greater Impressions upon Her Mind. And among other things he then reminded Her of, one was concerning the Spoils that were made of the Churches Revenue, and the Alienating them from the Church by Exchange, or otherwise: Which She was moved to do upon some politick Considerations suggested to Her by some of Her Great Men. The Lord Bacon, and the Lord Burghley, he expressly mentioned in his said Letter; and that with some Vehemency. Though being writ with so much sharpness of Stile, a Person that was then about him in that his Sickness, and present when it was writ, dissuaded him from sending it. This very Person (whom I conjecture to have been Dr. Pern) soon after privately told this to Dr. Whitgift. And he, upon the pretence of his Obligations to the L. Burghley, acquainted him in a private Letter therewith: Which possibly had been better concealed, Whitgift having been so much beholden to the Archbishop in his Life; and it looking as somewhat an ingrateful Act towards both those Lords on the Archbishop's part: But the good of the Church he reckoned was to be regarded above all private Respects. What Credit may be given to the Report, I leave to the indifferent Reader. But Whitgift's Letter was as follows.

Writes to the
Queen upon
his Deathbed.

"Talking with one of late, that was with the Archbishop of Canterbury the most part of his last Sickness, I understood that among other Letters written by him to Her Majesty upon his Death-bed, there was one that did specially touch your Lordship and my L. Keeper, inveying, as he said, earnestly against you as chief Procurers of the Spoil of the Church, with such other like Matters. The Party saith, that the Letters were written with Bitterness. This was told me in great Secresie by one that was present at the Writing of the Letters, and a great Dissuader, as he saith, from the Writing of them: But yet prevailed not. I am so bound unto your Lordship, that I cannot of Duty hear any such thing and keep it from you: beseeching your Lordship, notwithstanding, that you will so use the Matter, as it be not known that your Lordship had any such Information from me. The whole Doings, and the Truth thereof, I think your Lordship shall best learn of him that did write the Letters for the Archbishop in the time of his Sickness. He is unknown to me, but your Lordship can best tell how to know him, and to deal with him. Thus remaining wholly your Lordships, I commit you and all yours to the Tuition of Almighty God. From Trinity College in Cambridge, 30 of May, 1575.

Dr. Whitgift
to the L. Treasurer.

To your Lordship most bound,

To the Right Honourable, and
my singular good Lord, the
L. Burghley, L. Treasurer of
England.

Jhon Whitgyste.

To conclude as Archbishop Parker had made a great Figure in this Church for Fifteen or Sixteen Years, and was a Person of great Integrity, Worth and Learning, a very Solemn Funeral was Celebrated for him the 6th of June. Whereat his Officers and Menial Servants made the greatest Number; whereby we may

The Order of
his Funeral.

ANNO may judge of the great House which he kept. I Transcribe it out of an Authentick Paper; superscribed thus by the L. Treasurers own Hand, *The Burial of Archbishop Parker.*

The Order of the Funeral.

Two Pursuevants { *Blewmantle.*
Rougedragon.

Two Conductors Yeomen, with Black Staves.

John Pory.

Shalford.

Poor Men LXXII. Three in a Rank.

Gentlemen Mourners in Gowns.

Mr. Morrante.

Mr. Aldriche.

Mr. Withers.

Mr. Harrison.

Mr. Leighe.

Mr. Borough.

Mr. Reynolds.

Mr. Wheler.

Mr. Charl. Doyly.

Mr. Rogers.

Mr. Alcocke.

Mr. Cotilino.

Mr. Peterson.

Mr. Kirkby.

Mr. Binneman.

Mr. Parker, Solicitor.

Mr. Fenton.

Mr. Maynard.

Mr. Whitney.

Mr. Counsel.

Mr. Incent.

Mr. Heigham.

Mr. Larke.

Mr. Argal.

Mr. Wiseman.

Mr. Hearle.

Mr. Nowel Sutherton.

Mr. Neeton.

Mr. John Sutherton.

Mr. Gadbery.

Mr. Morraut.

Mr. Lane.

Mr. Blythe.

Mr. Morgan.

Mr. Hill.

Mr. Clarke.

Mr. Wetherld.

Mr. Lawes.

D. Candewel.

D. Coldwel.

Mr. Moore.

D. Siminges.

D. Forth.

Mr. Creswel.

D. Drury.

D. Acworthe.

D. Lewes.

D. Tale Dean

Dean of Westminster.

of the Arches.

D. of Ely.

Chapleyns.

Mr. Harlestone.

Mr. Allen.

Mr. Blague.

Mr. Stallard.

Mr. Simpson.

Mr. Norgate.

Mr. Bungey.

Mr. Cook, Almoner.

Two

ANNO
1575

Two Secretaries.

Mr. Nevill.

Mr. Cobham.

Executors.

Mr. Pierſon.

Mr. Baker.

Mr. Osborne.

Bishop of *Lincoln*, Preacher, alone.

Mr. Steward.

Mr. Treasurer.

Mr. Controller.

With White Staves.

An Herald, with the great Banner.

Mr. *Clarencieux*, alone.Gentleman Huiſher,
Mr. *Warden* with a
White Rod.Mr. *Gar*ter.Gentleman Huiſher,
Mr. *Bisley*, with a
White Rod.1. An Herald with a
Banner Roll.2. An Herald with a
Banner Roll.1. Aſſiſtant, Mr. *Recorder*.2. Aſſiſtant, Mr. *Wotton*.Mr. *Harvy*.Mr. *Bedell*.Mr. *Whiting*.Mr. *Sackford*.

Corps.

Mr. *Whithorne*.Mr. *Marſhe*.Mr. *Bloome*.Mr. *Wilson*.An Herald, with a
Banner Roll.An Herald, with a
Banner Roll.

Principal Mourner.

Gentleman Huiſher,
Mr. *Keyes*.Bishop of *London*.Gentleman Huiſher,
Mr. *Cotton*.D. *Styward*, to bear the Train.Bishop of *Ely*.Bishop of *Lincoln*.

L. Chief Juſtice.

L. Chief Juſtice of the com. pleas.

Juſtice *Manwood*.Bishop of *Bathe*.Bishop of *Rochester*.Maſter of the *Rolles*.Juſtice *Harper*.Serjeant *Lovelace*.

ANNO

1575.

The Company of the Arches.

Two Yeomen Ushers in Coats, with White Rods.

John Appryce.

Thomas Note.

Yeomen of the Household.

Lyne.	Parkins.	Jenkinson.	Denham.
Miles.	May.	Allen.	Hoskins.
Plumley.	Perrin.	Marthe.	Sarrat.
Tonge.	Whitbeare.	Fowler.	Harvie.
Remigius.	Alcocke.	Oswel.	Frennel.
Norton.	Hunt.	Webbe.	Wm. Note.
Wade.	Eusebius.	Smith.	Sterne.
Simons.	Laurence.	Dunne.	Stele.
Charles.	Barwick.	Ja. Parkins.	Cooper.
Aphowel.	Godfrey.	Porter.	Goade.
Saunders.	Farnabie.	Watson.	Jenkinson minor.
Andrews.	Elinden.	Borough.	Adam.

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Mourners Servants, four in a Rank.

Bishop of London	§ —	—viii Men.
Bishop of Ely	§ —	—vi Men.
Bishop of Bath	§ —	—vi Men.
Bishop of Lincoln	§ —	—vi Men.
Bishop of Rochester	§ —	—vi Men.
Bishop of Dover	§ —	—iii Men.
L. Chief Justice	§ —	—vi Men.
Master of the Rolls	§ —	—viii Men.
L. Ch. Justice of the C. Pleas	§ —	—vi Men.
Justice Harper	§ —	—iv Men.
Justice Manwood	§ —	—iv Men.
Masters of the Requests	§ —	—iv Men.
Executors Men	§ —	—x.
Gentlemen Mourners Men	§ —	—xl.

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His Sepulchre.

His Bowels by his own Order were put into an Urne, and interred in the Dukes Chapel in Lambeth Church, where his Wife and his Son Matthew lay. But his Body was buried in his own private Chapel within his Palace, at the Upper end against the Communion Table on the South side, under a Monument of his own Erecting, placed by his Direction opposite against that part of the Chapel where he used to pray, with this Inscription, devised by Dr. Walter Haddon, his old Friend, esteemed in those times an excellent both Poet and Orator.

ANNO

1575.

*Sobrius & prudens, studiis excultus & usu,
Integer, & veræ religionis amans;
Matthæus vixit Parkerus. Foverat illum
Aula virum juvenem, fovit & aula senem.
Ordine res gessit, Reclī defensor & Æqui:
Vixerat ille Deo, mortuus ille Deo est.*

The Commendations of him contained in the foresaid Hexastick, when the Archbishop read, he modestly refused to assume to himself: But he said, he would make that Use of his Friends favourable Character of him, to be an Incitement to him to attain, as much as possible, to those good Qualities and Vertues he had attributed to him, for the short Remainder of his Life.

But neither this Stone, or Epitaph or Monument is now to be seen there, being taken away in the Year 1648. For when, upon the Dissolution of Monarchy in the barbarous violence used upon the sacred Person of K. Charles I. Lambeth House fell to the lot of Colonel Scot, one of the Regicides, he thought to turn the Chapel into a Hall, or Dancing-room; this venerable Monument standing in the way, it was totally Demolished. And out of hatred to Episcopacy, and it may be to Archbishop Parker himself (who indeed was no Friend to Puritans, and foretold that which was then come to pass by their means) they caused his Body to be digged up; the Lead that enclosed it they plucked off and sold, and the Bones they buried, not in the Church, nor Church-yard, (that was too great a Favour) but in a stinking Dunghil*. Where they remained, till some years after the Happy Restoration of K. Charles II. When Sir William Dugdale, the Antiquary, hearing by chance of this Transaction, repaired to Archbishop Sancroft, and acquainted him with it. By whose diligence, together with an Order from the Lords to search for these Bones, they were at last found, and decently repositied again, though not exactly in the Place where the Monument stood. Over which are these words Engraven,

His Body taken up, and his Monument demolisht.

* As the Papists once had served the Wife of Peter Martyr, in Oxford.

Corpus MATTHÆI Archiepiscopi hic tandem quiescit.

The said Archbishop caused also the same Monument to be erected again to his Memory. Which now stands in the *Vestibulum* of the Chapel, at the Right hand against the Wall, with an Inscription of the said most Reverend Father's own Composing, as I have been told, fastened in a Brass-plate, as follows.

His Epitaph.

MATTHÆI Archiepiscopi Canotaphium.

Corpus enim (ne nescias, Lector)

In adyto hujus sacelli olim rite conditum,

A Sæctariis perduellibus Anno MDCXLVIII.

Effraeto sacrilegè hoc ipso tumulo,

Elogio sepulchrali impiè refixo,

Direptis nefariè exuviis plumbeis,

Spoliatum, violatum, eliminatum;

Etiam sub sterquilinio (Proh! scelus) abstrusum:

Rege demum (plaudente cælo & terra) redeunte,

Ex decreto Baronum Angliæ sedulo requisitum,

Et sacello postliminio redditum,

In ejus quasi medio tandem quiescit.

Et QUIESCAT utinam,

Non nisi tuba ultima sollicitandum.

QUI DENUO DESECRAVERIT, SACER ESTO.

I shall add Alexander Nevyl's elegant Heroick Verses upon the Death of this Archbishop, his great Patron.

Sic constat mortale nihil, sic Luminis oras

Quæ subeunt, abeunt. Rapit (heu!) rapit omnia tellus

Quæ peperit; refugusque vigor mortalibus ævum

Decurtat miserum; dociles non parcere Parcæ

A N N O

1575.

*Sic occant nimium. Sic, sic abrupta beati
Stamina PARKERI; tantum dant flere misello
Orbatq; gregi, quantum bona commoda Vita
Volverat aureolus cursus, plebesq; regendi
Gnarus amor, sollersq; animus, fluidosq; premendo
Mite Supercilium, mens & lentando modesta.*

*Et mea quæ tanto viduata camæna Patrono est
Luget in abruptum; rursus decidua fatis:
Rursus in horrendas mundi censura procellas.
O! benè cælicolæ, tanto quod functus honore,
Evicit linguasq; hominum nigrasq; loquelas:
Quas spargit numerus, quas sacra insania ructat.
Ergo jace, venerande Heros, & murmure stulto
Invidia majorq; omni, fælixq; peracto
Obdormi stadio; Nos hic tua facta sonamus,
Te pleniq; & amore tui, te flemus ademptum
Te, te, magne Pater, nos hic veneramur, amamus,
Et tanti æternum mirabimur acta Magistri.*

C H A P. XLV.

*The Archbishop's last Will. His Family. The Order of it. His
Servants and Chaplains. His Table. His Custom at Home.
His Habit. His Studies and Writings. His Book in Defence
of Priest's Mariage. His Study of Antiquities.*

HAVING brought our most Venerable Prelate to his Grave, my next Work shall be to give some Account of his last Will, of his Family, and Domestick Concerns, and of two other things, proper to bear his Name to Posterity, *Viz.* his Writings and his Relations.

His Will.

In his last Will and Testament (which is yet reserved in Benet College Library) it is expressed that he was in good State of bodily Health, as well as of sound Mind and Memory. But that is to be understood, that he was so, when he wrote and framed his Will, rather than when he Signed it, his Subscription being then so much worse than he used at other Times to write, that we may thereby conclude him to be at that Time under great bodily Pains. Herein he gave this pious Account of his Faith. "I Profess that I do certainly believe, and hold, whatsoever the Holy Catholick Church believeth, and receiveth in any Articles whatsoever, pertaining to Faith, Hope, and Charity, in the whole Sacred Scripture. And where in these I have offended my Lord God any ways, either by Imprudence, or Will, or Weakness, I repent from my Heart of my Fault and Error, and I ask Forgiveness with a contrite Heart. Which Remission and Indulgence I do most firmly hold, I shall obtain by the precious Death and Merits of my most indulgent Lord and Saviour Jesus Christ. By whose singular Grace I hope also to be made partaker of Eternal Joy of Body and Soul in that Day, wherein all shall Rise again with their Bodies to the last Judgment. Therefore to this Jesus Christ, together with the Father and the Holy Ghost, be all Honour and Thanksgiving, both now and to all Eternity, Amen.

His Faith.

His Soul he bequeathed and commended into the Hands of God the Father, Son, and Holy Ghost, and his Body to the Earth to be buried, or any other way to be handled, as Almighty God had determined the Hour, Manner and Place of Dying, according to his good Pleasure. Which I suppose was a Clause that he devised in some of his former Wills under Queen Mary, when he was not sure of Burial in the Earth, but might be consumed by Fire, (as many other holy Mens Bodies

Bodies were in those Times) if he fell into the Hands of the Persecutors. He desired his Burial to be performed without Pomp and worldly Noise, and Cost, as much as might be, and that all things should be done in that Order as he had appointed in a certain Paper subscribed with his Name. A N N O
1575.

His Bequests were very noble and very large, to the Queen, to the Cathedral of *Canterbury*, to his Successors *Archbishops of Canterbury*, to the *Archbishop of York*, to the *Bishops of London, Winton, Ely, Wigorn*, to the *Lord Keeper Bacon*, to the *Lord Treasurer Burghley*, to the *Bishop Suffragan of Dover*, to *Sir Will. Cordell* Master of the Rolls, to *Judge Manhood*, to *Andrew Peerson*, a Canon of *Christ's Church Cant.* to *Dr. Forth*, the *Civilian*. He gave Legacies also to his Son, to his Grandchildren, Godchildren, Cousins, Relations and Servants. Large Legacies also to the University of *Cambridge*, and several Colleges there; namely, an Hundred Books to the publick Library, to the College of *Corpus Christi*, where he was bred, and of which he was Master, all his Books Printed or Writ, and unbequeathed; upon Condition that they laid them up, and kept them in their new Library, and in Presses in the lesser Library, and in Chests there prepared, together with other Books, peculiarly as yet reserved in his Study and Vestiary at *Lambeth*, and elsewhere, according to a certain Ordinance, which for that purpose was prescribed in a certain Indenture.

A short Account whereof let me here insert: These Books were such as treated of several Sciences and Subjects, and were disposed under these several Ranks: *Viz. I. Theologica*: And these were subdivided into three Sorts: *Theologica prima etatis: Theologica media etatis; & Theologica postrema etatis*. Under which last Rank are sorted *Sacramentalia; Concionatoria; Formula Ceremoniarum; Germanica*. Under which are contained the *Lutheran Books*. To which are also joined the *Calvinistical Writers*. Then follow *II. Historica. III. Juridica. IV. Medica. V. Chirurgica. VI. Philosophica. VII. Ethica. VIII. Physica. IX. Metaphysica. X. Alchymistica. XI. Mathematica. XII. Rhetorica. XIII. Grammatica. XIV. Poetica*. Then follows another Rank, under the Title of *Miscellanea*. And then follow more of his Books, under the Title of *Libri in minori Bibliotheca*. His large Legacies.
The Archbp's Books given to Benet College.

That which further is to be observed of these his printed Books, and which made them greatly valuable, was that they were of the very ancientest Editions; and divers of them Printed in the Thirteenth Century, that is *Anno 1400* and odd. The rest in the beginning of *1500*, and onward in that Century. Of this Sort are the Editions of the Fathers of the Church, and the Ancient Ecclesiastical Writers, and several of the *Concionatoria*. And among the Rest of his Books, there is *Rhetorica nova impressa Cantabrigiæ 1478*. Whence by the Way we may be informed, how ancient Printing was in *Cambridge*. It renders this Library also valuable, that it contains a great many Old Bibles; and among the Rest, the *Great English Bible*, Printed in the Year *1568*, which was the first *Great Bible* printed under *Q. Elizabeth*, that was carefully reviewed and set forth, by our Archbishop's Order, and Application. The Valuable-ness of them.

Also, he gave Legacies to *Cains College* and *Trinity Hall*. Of which Benefactions to the Colleges we have writ, and shall write more hereafter in due place. His Bequests in all came to about *4000 l.*

The Overseers of his Will were, *Richard*, Bishop of *Dover*, *Sir Will. Cordell*, before mentioned, *Tho. Wotton* of *Kent*, Esq; *Tho. Tale*, his Vicar general, and *John Bungey*, his Nephew, who married *Margaret* his Brother's Daughter. His Executors were *Peter Osborn*, Remembrancer of the Exchequer, and his Son *John Parker*, Esq; *Richard Wendesley*, Esq; his Steward, *Andrew Peerson*, Clark, Commissary of his Faculties, and *John Baker* his half Brother, of *Cambridge*, Gentleman. This Will of the Archbishop, with the Marginal Notes set thereto by his Son, together with the Order for his Funeral, and a Brief of his Goods and Chattels, and his Bequests, Legacies, and Debts, drawn up in short, being transcribed out of *John Parker's* own Memorial Books, by the great Pains of my late Reverend Friend, *N. Battely* deceased, I have presented to the Reader in the Appendix. This Will was proved *Octob. 1. 1575*. I cannot but observe, that two of these Bishops to whom he gave Legacies, he stiled his Brothers, namely, *Ely* and *Winton*; the Rest only *Reverend Fathers*. How the former was his Brother is plain enough, his Son having married that Bishops Daughter: but the Relation between *Horn Bishop* of His Overseers and Executors.
N. C. Cf.
CII. CIII.
Horn Bp. of Winchester.

A N N O
1575.

His Family.
Alex. Nevyl.

Learning en-
couraged in
his House.

N. CIV.
Henkey his
Servant.

The Order of
his Family.

of *winton* and him is not so easie to determine. I should have been ready to suppose, that he had married the Archbishop's Sister *Margaret*, had not the Scheme of the Pedegree made her to have dyed a Virgin. Which perhaps might be a Mistake. Certain it is, that this Bishop was married, and had divers Daughters. Four whereof married into Families in *Kent*: *Rebecca* married to *Hayman*, *Anne* married to *Darel of Calebil*, *Mary* married *Hales of Tenderden*, *Elizabeth* to *Anthony Dering*, Son of *John Dering of Surrenden*, all of *Kent*. And one Daughter more he had, namely, *Margery*, who married *Dayrel of Lillingston* in *Bucks*.

The Archbishop's Family (the chief Officers thereof being Men of great Gravity and Virtue) was excellently Regulated, being made up of Sobriety, Learning and Diligence. One that lived in the Family gave this account of it: "Nothing was to be seen in his Household, but what favoured of Modesty, of Piety, Civility and Sobriety. The sight whereof, he said, when he came into the Family, did more inflame him to the Imitation of those Virtues. He was a good Master to his Servants, and gave them his Countenance, Favour, Counsel, Authority, and Beneficence, even to the supplying some of them with Estates and Fortunes. And for Learning, his House was a kind of flourishing University of Learned Men: And his Domesticks, being provoked by the Archbishop's Exhortations and Precepts, often published to the World the Fruits of their Studies. For when he took any into his Family, he would always exhort him to pursue Learning and Piety with an ardent Desire. And his own Example went before them for both. And though he was busied in the Weighty Offices and Affairs of Christ's Common-wealth, yet he was always of that mind towards Learning, that no thoughts could ever wholly take him off from his Studies, and from the embracement of the best sorts of Learning. He read over all good Books, especially the Monuments of the Antients. Out of his House came forth a correct *English* Translation of the Bible, the Antiquities of *Britain*, and divers Antient Authors, never before published: In which, though he had the greatest hand, yet his household Servants assisted. And *Alexander Nevyl* here wrote his two Books in elegant Latin; *Viz.* That of *Kets* Rebellion, called *Kettus*, and the Description of the Antiquities of *Normich*, intituled *Normicus*: Which the Archbishop appointed to be printed. And as he well perused these Pieces before they were sent to the Press, so he supplied the Author with many Instructions and Remarks, while he was writing, being himself so well acquainted with the Subject of both. It is worth the reading, and preserving *Nevyl's* elegant Latin Epistle to the Archbishop, relating these things. See the *Appendix*.

Judge of the Piety and Sobriety of the rest of his Servants by the Character Mr. *John Fox* gave of one of them, named *Witham Henkey*, whom he recommended to *Grindal* Archbishop of *York*, after Archbishop *Parker's* Decease: "That if he knew him, he could not but like him. And if he knew him not, he marvelled, a Man so Sage, Grave and Aged; chief Servant to my Lord of *Canterbury*; Chief he meant, though not in Office, yet in Vertue principal, and almost equal with my Lord himself, that only Lantern of *Lambeth*. And that as other serving Men were made of four Elements, so he seemed to be composed of the four Cardinal Vertues: A Man for his Diligence, Service, and Fidelity so necessary, &c.

And as his Family was copious, so it was elegant, and well composed in decent Order. It consisted of the Youth of both Qualities, that of Gentlemen, and that of the Plebeian Degree. But both sorts well chosen. For he would admit none to live under him, but such as truly and sincerely feared God, and, beside their daily Attendance, employed themselves at their leisure Hours, in some kind of laudable Exercise; as in Reading, making Collections, Transcribing, Composing, Painting, Drawing, or some other Application in Learning or Art. He required his whole Family twice a day, Morning and Evening, to resort to the Chapel to serve God, and to invoke him by Common Prayer; he himself seldom or never being absent, unless in case of Sicknes, or some weighty Affairs of the State, that he might give a good Example to those that belonged unto him. If any were absent they were sure to be taken notice of, and Reproved and Mulcted. He took care also for the Instruction of his Domesticks, by having Sermons frequently Preached to them, sometimes in his own Chapel, and sometimes in the Parish Church adjoining,

ing, by his Chaplains, and others, that required Licences from him to Preach; whom he used to hear first, in order to his Approbation and Allowance of them. As for the Officers of his Family, they were grave and worthy Men, and well Qualified. ANNO
1575.

Though he could not do so much for his Servants as he would, yet he was a careful and grateful Master. And some Preferments or other he bestowed upon them, as Opportunity served. And there were few among them but had received some Testimonies of his Favour. He enlarged the Stipends of his Servants beyond what was ever given before by former Archbishops: And to such as were Needy he afforded more than their Wages. To such of them he was especially Liberal, in whom he perceived Honesty, Diligence and Trustiness in his Business. He bequeathed by his last Will to several of his Servants as much as in all amounted to 140 l. And to all of them their Wages for the Quarter wherein he dyed, and for the Quarter following his Death: Which came to 112 l. besides their Board-wages, which was 95 -- 14 -- 6. more.

Rewards his
Servants.

As for his Chaplains, he thought fit to sequester them from all secular Offices in the Household, which had been customary before for other Archbishops to employ their Chaplains in; that they might more diligently and intently follow their Studies of Divinity, and give themselves to frequent Preaching of God's Word.

His Chaplains
not employed
in secular Of-
fices.

In their daily Eating, this was the Custom. The Steward, with the Servants that were Gentlemen of the better Rank, sat down at the Tables in the Hall on the Righthand; and the Almoner with the Clergy and the other Servants sat on the other side. Where there was plenty of all sorts of wholesome Provision, both for Eating and Drinking. The daily Fragments thereof did suffice to fill the Bellies of a great number of Poor hungry People, that waited at the Gate. And so constant and unfailing was this large Provision at my Lords Table, that whosoever came in either at Dinner or Supper, being not above the Degree of a Knight, might here be entertained worthy of his Quality, either at the Stewards or at the Almoners Table. And moreover it was the Archbishop's Command to his Servants, that all Strangers should be received and treated with all manner of Civility and Respect, and that Places at the Table should be assigned them according to their Dignity and Quality: Which redounded much to the Praise and Commendation of the Archbishop. The Discourse and Conversation at Meals was void of all Brawling and lowd Talking: and for the most part consisted in framing Mens Maners to Religion, or in some other honest and befitting Subject. There was a Monitor of the Hall. And if it happened that any spoke too lowd, or concerning things less decent, it was presently husht by one that cryed *Silence*. The Archbishop loved Hospitality, and no Man shewed it so much, and with better Order. Though he himself was very abstemious.

His Table;

And Hospita-
lity.

He was indeed a mortified Man to the World, and the things of it; yet his Disposition led him to do things agreeable to his Quality and Condition, wherein God had placed him. And therefore though he was above the Affection of Magnificence, yet he used Magnificent Hospitality, and great Housekeeping, befitting his Rank; and upon occasion, sometimes he was very sumptuous both in Feasts and Buildings. And yet he was a good Husband too, and thrifty, and minded, as we say, the main Chance. So good a Husband he was, that he made the Revenues of the See to serve all the great Expences of the First Fruits, and Subsidies payable to the Queen, and the other necessary Charges, upon his first coming into the Archbishoprick; as the providing of Household-Stuff, Ornaments and Utensils: And nevertheless sufficient there was to keep Hospitality also. And yet for all this, he usually had Payment tendred for what he bought every Week, or at most every three Months. So that no Man ever sued him for a Debt. And through his whole Life he seemed to labour after this, That in every State of Life, wherein God set him, he might live with a good Testimony of Conscience before him, and without being in Debt to any Man. From which he was very averse; prudently considering the Brevity of humane Life, and the Benefit of Creditors, whom he would not have to suffer loss upon his account, that had so friendly at any time supplied him with every needful Household Provision.

Hospitable,
yet a good
Husband.

Histori-
cal.

He eat sparingly. Drunk but little Wine. Was addicted much to Study, Meditation, Prayer, Religious Exercises, and other excellent Actions. Was never idle

His Custom
at home.

(nor

ANNO
1575.

His Habit.

His Study and
Writings.

The Book of
the Defence
of Priests Ma-
riage.

In the Arch-
bishop's Pre-
face to the
Defence.

p. 80.

Dr. Ponet.

p. 12.

p. 16.

p. 254.

p. 36.

(nor would he suffer any of his Family to be so) but so constantly busied himself in one virtuous Employment or other, that with very Weariness he fell often into Feverish Distempers.

He was Habited gravely, and went in the Garb of a Clergyman. He did indeed wear Silk sometimes, not willingly, but because it was grown then so common. He would oftentimes complain of Cardinal *Wolsey*, for bringing in among the Clergy first the wearing of Silk, as that which brought in the *Asiatick* Luxury: and that it could not now be laid down again. He never delighted in Plays and Jest, nor in Hunting and Hawking; no, not when he was a young Man. This for his Family and his Behaviour therein.

Let us retire to his Study and Writings. In the time of his Recess under Q. *Mary*, he writ in *English* (or rather enlarged with his own Additions) a Learned Book of the Mariage of Priests, shewing the Lawfulness thereof, both by the Divine Law, and the Laws of the Kingdom. Which he caused to be printed (concealing his Name) soon after the Synod, Anno 1562. A Book, that of all others was most futable and useful for the *English* Clergy, of any that had been writ on that Argument. For there was nothing omitted of what could be desired to clear that Matter, out of the most antient Histories of the Kingdom, wherein none was more conversant, and better acquainted. This Book was intituled, *A Defence of Priests Mariages, Established by the Imperial Laws of the Realm of England: Against a Civilian naming himself Thomas Martin, Dr. of the Civil Laws, going about to disprove the said Mariages, lawful by the eternal Word of God, and by the High Court of Parliament: only forbid by foreign Laws, and Canons of the Pope, coloured with a Visour of the Church. Which Laws and Canons were extinguished by the Parliament, and so abrogated by the Convocation in their Synod by their Subscriptions, &c.* This Book came forth with the Archbishop's Preface. But to give some more particular account of this Book. *Thomas Martin* LL. D. a Creature of Bishop *Gardiners*, in the beginning of Q. *Mary's* Reign wrote a Book, endeavouring to prove the unlawfulness of Priests Mariage. This Book was much applauded by the Papists. And a Treatise wrote beyond Sea, wherein the said Book was mightily magnified, fell by chance into *Parker's* hands, wherein also much Labour was bestowed to disprove the Lawful Matrimony of Ecclesiastical Ministers. Which brought to the Archbishop's Remembrance, a certain Discourse then in his Custody gathered together, and written in the Reign of K. *Philip*, and Q. *Mary*. Wherein much of the Treatise of Dr. *Martin* was reprov- ed and confuted. Which Discourse he shewed was writ by a Learned Man of that time in Adversity; who shortly after dyed; meaning, if God had lent him longer Life, to have confuted more of the Sandy Grounds and Principles of the said Ci- vilian. This Person, if he were of the Laity, (as Mr. *Hen. Wharton* supposed in his *Specimen*) I suspect him to have been the Learned Knight, Sir *Richard Mory- son*, who dyed an Exile in *Strasburgh*; if he were of the Clergy, to have been *Ponet* late Bishop of *Winchester*, an Exile in the same City, who also dyed there. And a Clergyman I suppose him to be, because in the Authors Preface, speaking of the deprived Clergy, he calls them, *These my Mourning Brethren*. And afterwards speaking to the Popish Clergy, he gives them this Compellation, *Oh! Fathers and Brethren*. And as these Expressions import the Author a Clergyman, so other Ex- pressions in the same Book give a fair Conjecture that this Clergyman was some- time Bishop of *Winchester*. For in one Place, speaking of the Church of *Winche- ster*, he writes more particularly and affectionately of it; *Viz.* Where speaking of *Constantius*, Son of *Constantine* the Second, that he about the Year 444, forsook his Vow, shewed that he had been a Monk of S. *Amphibolus* at *Winchester*: Which of late was called S. *Swithun*: But had now the H. *Trinity* for Patron: Adding, *Which I trust shall keep still his Possession: doubting nothing that either Amphibolus or Swithun, will take upon them to intrude themselves again.* Words that shew he had some special Relation to that Church. And elsewhere the Publisher (who no ques- tion knew the Author) refers in the Margin unto a Book formerly writ; which is noted there to be Dr. *Ponet's* *Apology*, and *First Answer to Martin's Book*, and the rest of his Complices. Which I suppose was the *Apology against T. Martin's Blasphemies*, mentioend by *J. Bale*; beginning, *Where shall I first begin, &c.* That being his first *Apology*, this may be reckoned his second. And this is the best Light I can let into the Author of this Learned Book. The Archbishop thinking this said MS. not

not unprofitable to be read for the full clearing of this Controversy, committed it to the Printer. The Stile was in some Places Fascetious, and more merrily penned than some graver Writer would peradventure allow of. But for this Authors Excuse, the Archbishop said, "That he followed somewhat the Example of Sir Thomas Moore in his Dialogue for Purgatory, but yet that he abstained from unchast Tales, such as were in his Adversaries Book, and partly being in Adversity [in Exile from his Country] gave himself to some Solace to refresh his mind with. The Archbishop said moreover, that he would neither add to another Man's Writing, nor diminish the same. Therefore he presented to the Reader the whole Book as it was; and affirmed that his Allegations were truly avouched: assuring the Reader, being persuaded of the Nature of the Author whom he had heard well reported, that no Malice or corrupt Indignation moved him to write as he did, but pure zeal to the Truth of God's most Holy Word, to their Instruction, who would be taught in the Truth, to the Amendment of the Adversary in his manifest untruth, to the Comfort of them who loved God and his Verity, and to admonish all such as were either willfully Ignorant or Malicious, to expend this Cause which was of God and of his Gospel, and deeply to consider with what Plagues Almighty God, revenged the Contempt of his Holy Institution in the former Reign, too much apparent, and in too fresh Remembrance to be denied.

ANNO
1575.

After this Preface of the Archbp follows the Author's Preface with particular Addresses to King Philip and Q. Mary; To the Council; To the Prelates of the Church; To the lower House of Parliament and Students in Law; and an Admonition to the Natural and Loving Subjects of the Realm: And then an Expostulation with certain of the Clergy.

Of this Book the Archbishop was not only the Publisher, but joint Author also. Of which in his MS. Roll he spake, that he finished a Book defending Priests Mariage, during Queen Mary's Reign. And his Son in his Memorial Book, speaks in some Places of his Fathers Book, *Of the Lawfulness of Priests Mariage*. It may be worthy noting, that in some of these Books, towards the Conclusion are Inlargements consisting of ten whole Sheets, and about 76 Pages: For this Amplification is but in some few of the Books, and left out in the Rest; that the Book, I suppose, might be easier for Sale; and those few that were enlarged might be for the Archbishop's own Use, to present to his Friends. As it happened with his *British Antiquities*, some very few Books whereof had his Life, which all the Rest wanted. But for the Excellency of the Matters contained in those Additions, the Book is most valuable. They give an Historical Account of the Mariage of Priests from before the Conquest, in the Saxon Times, and bring it down to the Reign of K. Edward VI. out of the Ancient Writers of our own Nation, and the Saxon Chronologies; and some of the Allegations are set down in the Saxon Tongue. To all is added an Index, which is also wanting in the common Books. There be other Insertions in other Places of the Book, put in by Parker, as at Page 253. of *brabbling against the Queens Majesty's Title of Supreme Governour*; which could not be Ponets, that died some Years before she came to Reign.

The Archbishops Inlargements of the said Book.

At Alphabet
P P P;

Now because this is a Book, out of common Hands, I will preserve a few *Excerpta* taken out of it; which will serve to discover somewhat of the Learning, Parts and Spirit of this Venerable Man. The Ground of this Book was, a little Tract written by Dr. Ponet, a flourishing Scholar, and Bishop under K. Edward VI. for the Mariage of Priests. Which Book Dr. Martin, a Civilian, undertook, by the Persuasion and Help of others to answer; the Answer consisting of six Sheets in *Octavo*, and in a very large Letter. Wherein disparaging Ponet's Book, he had these Words; "That if he should but make a Collection of the Untruths of his Book only, it might grow to a just Volume, of no small Quantity." To which thus, ingeniously, did our Divine reply, "That he durst undertake to print in six Leaves out of his own Book, all the whole Book of Dr. Ponet, from top to Tail, both Truths and those he called Untruths. But this is the Rhetoric, said he, whereof he is full up to the Chin." Our Divine goes on here, with a Vivacity of Wit, (as well as in other Places, he shewed his great Reading and Judgment.) "In Logick he is so well seen, (especially in *Aristotle's Ethics*) that no Man may go beyond him in Paralogisms and Fallacies."

Some Passages of this Book mentioned.

Defence of Priests Mariage, P. 119, 120.

ANNO
1575.

Page 125.

A Saying of
K. Henry VIII.

A Passage be-
tween the
French Am-
bassador and
the Earl of
Shrewsbury.

" See how aptly he brings in an Argument, *à fortiori* — It is wonderful, if ye
" resolve it by it self, it is so unreasonably strong. And as for Arithmetick, his Wit
" passeth; if ye will see a Trial of it, how cunningly by Addition and Subtra-
" ction, by Division and Multiplication, he sheweth a Proof.

In another Place, he gave a just *Reprimand* to Q. Mary, that then Reigned (as
well as to her great Bishops and Dignitaries) in suffering her Royal Father de-
ceased, to be so openly evil spoken of in Pulpits by them, Where having occa-
sion to make an honourable Relation of a worthy saying of that King (*Hen. VIII.*)
which was, that he wont to say, That *he would not loose a Man, if he might be sa-
ved, for winning of any Summ of Mony*; He had well considered, said Dr. Parker,
that saying of Solomon, *In multitudine populi dignitas Regis, & in paucitate plebis ig-
nominia Regis*: " Of this Noble King, now [meaning under Q. Mary,] Men,
" said he, preach abroad most dishonourable Reports openly in Pulpits, and yet
" be reputed Catholick Favourers of the Queen's Highness Proceedings.

When Dr. Martin had, in Favour of the single Life of Priests, very Politickly
shewn, that, by allowing the Mariage of Priests, the Nation would have such
a vast Encrease of Souls, that there would not be Food sufficient to feed them,
but create Famine; our Writer thereupon replied pleasantly by telling
him a Tale, which he said he had heard of a wise Man, and as natural a
Man to his Countrey of *England*; who stood not full twenty Foot off, when the
Matter was first spoken and uttered.

" It chanced, said he, there came a *French* Ambassador to the King's Highness (I
" trust God hath his Soul) with Letters, I trow, from the *French* King, not long be-
" fore that, sent to him from the Holy Father of *Rome*. This Ambassador, sitting
" at the Table with the Council, began to set up a stout Countenance with a weak
" Brain, and carped *French* exceedingly fast, which he thought to have been his only
" sufficient Commendation of them all that were at the Table, that he could speak
" so readily. The Matter of his Talk was Universal every where. But the Sub-
" stance was partly, much noting the Gluttony of *English* Men, who devoured so
" much Victuals in the Land; partly, magnifying the great Utility and Necessity
" of the *French* Tongue; which he noted to be almost throughout the World fre-
" quented. And in his Conference he marvelled at divers Noblemen that were
" present, for that they could not keep him Talk, or yet could not so much as
" understand him, to perceive his gay Wit. Among the Number of the Lords
" there, sat the Honourable Captain, the Lord Earl of *Shrewsbury*, looking at his
" Meat, and gave neither Ear, nor Countenance to this jolly Man, but gave o-
" thers leave to talk, and sat, as he might, shaking Head and Hands in his Pal-
" sey. Which was Testimony enough, whether he were not in his Days a War-
" rior, lying abroad in the Field, to take Air of the Ground. This *French* Am-
" bassador was offended with him; and said, What an Honour were it for yonder
" old Nobleman, if he could speak the *French* Tongue. Surely, it is a great
" Lack to his Nobility. One of the Lords that kept him Talk, asking first
" Leave of this *Monsieur*, to report part of their Communication, to the Lord
" *Shrewsbury*; made report thereof, yet in most courteous manner, to the Lord
" *Shrewsbury*, with as easie and favourable a Rehearsal, as might touch a Truth.

" When he heard it, where before his Head by great Age, was almost groveling
" on the Table; he roused himself up in such wise, that he appeared in length
" of Body, as much as he was thought ever in all his Life before. And knit-
" ting his Brows, he laid his Hand on his Dagger; and set his Countenance in
" such sort, that the *French* hardy Ambassador turned Colour, wonderfully. Saith
" that *French* — [giving him an hard Name] so? Mary, tell him, by sweet
" *S. Cuthbert*, if I knew that I had but one pestilent *French* Word in all my Bo-
" dy, I would take my Dagger, and digg it out, before I rose from the Table.
" And tell him again, Howsoever, he hath been hunger starved himself at home
" in *France*, that if we should not eat our Beasts, and make Victual of them as fast as
" we do, they would so increase beyond measure, that they would make Victual of us,
" and eat us up. When these words were reported again to this *French* Guest,
" he spoiled no more Victual at the Dinner after that, but drank wondrous oft:
" Which whether it was his Countenance because he had left talking, or whether
" for that he was inwardly dry; the Reporter of this Tale could tell me no fur-
" ther;

“ther; but said, that his Eye was never off him all that Dinner while after.

And then Dr. Parker applied this Story to his Purpose. “Now, Master Student of Paris, [meaning Dr. Martin] this very Nobleman indeed, and worthy to be had in long Remembrance, was of better Experience in the Fertility of this Realm than you would seem to know. And had another Manner of Faith to God for the Continuance of it, than ye have to fear such a Lack and Scarcity.

And because this Dread of Scarcity, if the Nation should be over-peopled, was made use of now, as a deadly politick Argument, to disallow Mariage to Priests; our Divine shewed a little of his skill in the Ancient Histories of this Land, by letting his Adversary see, how much more populous England was in former Times than at present. Which he demonstrated from the vast Numbers that were swept away, by some Plagues in former Times. That he once being at a Merchant's Table in London, when some Discourse happened concerning the Jubilees, appointed by certain Popes, an honest plain Man in the Company shewed, how he had read in our English Chronicles, of two Plagues, both happening in two of these Jubilee Years, (notwithstanding the Pope's Indulgences, and Pardons of clean Remission then granted.) The one about the 13th Year of Henry VII. when there died in London about thirty Thousand Souls. And the other about the 24th of Edward III. [Anno 1350. almost an hundred and fifty Years before.] In which there was an Universal Pestilence in Italy, and other Countries. And in England, (as he shewed out of Fabian) after they had buried in every Churchyard within London, and among the Religious Houses too, [which supposed the Death of Multitudes of People] they were fain to use the great Churchyard of the Charterhouse. In which Place only were buried 50000 Corpses. There was present then at the Table another, which seemed to be a credible Man, of the City of Norwich, [undoubtedly meaning himself,] who declared, that they had in their City a Record [and he was a great Record-searcher] of those that died at that time in Norwich; which he said, amounted (as he was well remembered thereof) unto 57374, besides Ecclesiastical People, and poor wayfaring Folks; and besides 39, who died, of the Monks. Which he supposed, as he added, to be a greater Number than was in his Days in the whole City, and five Miles about. And we may conclude, he that was so good an Antiquarian, was not less seen in the Antiquities of his own Native City.

Let me make a Collection or two more, out of this notable Tract of Dr. Parker's. When he had made an Observation, how in the beginning of Q. Mary's Government, Commissaries were every where appointed, who without further Advise-ment took upon them wondrous stoutly (saith he) to separate Men from their Wives; not only Regulars but Seculars too, against their Wills and Consents; upon which their Doings, he desired to ask them a close Question. Which was, “How they could glose the Words of K. Henry's Statute, in his 27th Year; wherein it was plainly decreed in Law, that all Manner of Licenses, Dispensations and Faculties, obtained of the Archbishop of Canterbury, in Matters not repugnant, or contrary to the Holy Scriptures and Laws of God, should stand in full Authority and Strength, without any Revocation or Repeal hereafter, to be had of any such Licence. And he knew (as he said) divers married Priests, which had such Dispensations, corroborated by the King's Broad Seal; some by the said Archbp's Seal. Upon this he urged them in this manner: I would fain learn, how they understand these weighty Laws of the Realm? Belike, as they have proceeded in Deprivations of many Men, never called, or cited, never convicted nor confessed; and some called on the one Day, and flat deprived on the next Day, not examining whether he were Secular or Regular; Married before Orders or after, without all Manner of Inquisition, so belike they desire to proceed in Separations, both against God's Laws and their own. And as for the Laws of the Realm, they make but Wash-way of them, &c.

And when Dr. Martin, to vindicate this Method of Proceeding, had said, that it was but a poor shift for an English Man to stand to the Statute Law of the Realm, if the Church Laws be against him; our Writer briskly puts the Reader in mind of K. Henry, in these Words; “Oh, if K. Henry were alive again, think you this Man would so write, to teach his Subjects? And hath K. Henry, of all such as he hath promoted with Livings and Lordships, no Friends? Or rather the Truth

A N N O

1575.

Fear of
Dearth, no
Argument
against Priests
Mariage.

Q. Mary's
Commissaries;
broke the Sta-
tures of the
Land.

The Book of
the R. James
I. of the
Ecclesiastical
Laws.

to which of
Audiences

ANNO
1575.

Recommends
two Books,
viz. *De Po-
testate Regiâ &
Ecclesiast.*
And,

The Institution
of a Christen
Man.

The Psalms in
English mee-
tre.

The Book of
the Reforma-
tion of the
Ecclesiastical
Laws.

His Study of
Antiquities.

“ it self, yea, the Honour of the Realm, no Patrons, to monish this Civilian, &c.
“ Let Gloses be Gloses, and Will Will; but let Law be Law, against captious Civil-
“ ans. Words of Strength, and Weight, and proceeding from a true *English* Heart.
To conclude, when he had noted, how in *Q. Mary's* Articles, given to her Com-
missaries abovesaid, she charged the Ecclesiastical Ordinaries, to put in Execution
the Canon and Ecclesiastical Laws; and yet none other, but such as were used in the
time of *K. Henry VIII.* and commanded also moreover, that those should no fur-
ther be put in Execution, but as they might stand with the Laws and Statutes of
the Realm; our Divine took occasion hence to speak of a famous State-Book, set
forth in that Kings Reign, intituled *De Potestate Regiâ & Ecclesiasticâ*; declaring,
“ That there was a Point of Learning in that Book, written here in *England*,
“ that not all the Canonists in *England* should ever be able to answer: And that it
“ had hitherto lain unanswered this twenty Years of all the *Romanists* in Christen-
“ dom. The Point was, That the *Romish* Canons should be By-Rules and Canons,
“ taken and refused upon Consent, and as should be Meet for the Policy of
“ the Realm. And he advised this Civilian to read it, and expend it o-
ver. And if he doubted further of any thing contained therein, that he should
consult with certain of the [then] Bishops, that were in most Authority that
day; by whose Learning and Collections the Book was written: And they could
further resolve him. [He meant *Gardiner, Tonsil, Sampson, Thirleby, Heath, &c.* who
had now, contrary to their Judgment given in that Book, submitted again to the
Popes Laws to their Shame.] And together with that, he exhorted him to
apply himself to another, wrote in the same Kings Reign, and by Consultation
and Consent of all the Bishops; namely, *The Institution [or Erudition] of a Chri-
sten Man.* Which, he told him, was presented to that King by all the Bishops of
the Realm, for stable Doctrine, to be universally preached; and so assured by
the Subscription of all their Names. And particularly directed him to the Exposition
there, of the 9th and 10th Articles of the Creed; and their Doctrine written there,
in the Sacrament of Orders. And so bad him consider their Judgments. This was
the Opinion of *Dr. Parker* of those two Books: And such generally was the great E-
steem the learnedest Men in those days had of them; as they well deserved.

The Archbishop published also the Psalms of *David* in very elegant *English* Mee-
tre, dividing them into three parts: Each part containing fifty Psalms, which I
have not yet come to the sight of. These also were his Employment in his solitary
Retyrement in the *Marian* days for his own Comfort, and for the Comfort of his
Friends in those Melancholy Times. Besides these, he wrote other Tracts, which
were not published: Some whereof remain among his MSS. in *Benet College*; as
has been shewed before.

And he was the Setter-forth, I make little doubt, of the *Reformatio Legum Ecclesi-
asticarum*, compiled by Archbishop *Cranmer* with infinite pains, for the Spiritual
Government, and the Rules of the Civil Courts of the Kingdom. *Cranmer's* own
Copy, wherein are his Corrections and Additions in several Places, as also
much Writing of *Peter Martyr*, who assisted in the Work, this authentick Copy
I say, fell into Archbishop *Parker's* Hands; and he reduced the Titles into order,
and had it fair Written for the Press, as we have it now printed: Having there-
in the Assistance of *John Fox*; the Preface that stands before, it being of his
Writing; as I have also in another place of this Book mentioned.

The spare Hours of his old Age, (which was pleasant and chearful) he spent
in searching into antient Authors, then not come to light, and in comparing
the Opinions of the modern Doctors with the Opinions of the Antients. And e-
specially he enquired into our *British* and *Saxon* Monuments, which treated of this
Church of *Britain*. Whereby he saw evidently, how much this our Church, by
the Encroachments of the Papacy, had deviated from its antient Doctrines and
Practices. And such a lover of Antiquities he was, that he designed certain Per-
sons to go over all *England* with his Authority, to seek for antient MSS. And
for this purpose, that his Authority might be the more regarded, he obtained,
not without much Entreaty, a Licence and Authority from the Queen and Her
Council, to search into all the antient Writings and Monuments in the Kingdom,
and to take Copies thereof, and to appoint fit Persons for that end, as hath been
related before. And all the antique Pieces that he got, for the better and surer Pre-
serva-

servation of them, he bound up together in Volumes, and covered with Vellum. Many of which he procured to be printed, for the illuminating the Story of the antient English Church and Kingdom; as we shall shew hereafter.

But beside the Books he writ or published, and the Antiquities he collected, he commonly made Improvements to MSS. by Additions of his own, and so particularly he did in the *Black Book*, belonging to the Archdeacon of Canterbury. Which however gave offence to one of the succeeding Archdeacons, as we shall hear by and by. That which our Archbishop added in this said Book were two Charters: One whereof was a Charter of Archbishop *Richard*, to Archdeacon *Herbert*; whereby the Archidiaconal Jurisdictions were said to be enlarged. And in the Margin was writ by our Archbishop's own Hand this Note, *Concessio Personalis circa annum Domini 1230.* (which Date the Reverend, late deceased Mr. *Nic. Battely*, the Setter forth of *Cantuaria Sacra*, shewed to have been a Mistake.) This Charter was transcribed by *Somner* in his *Antiquities of Canterbury*. But upon our Archbishop's Note on this before said Grant, there were some Angry Annotations subjoyned by a later Hand; namely, Archdeacon *Redman*, (as the said Mr. *Battely* guessed) who was Archdeacon the Year after Archbishop *Parker* died. They are in Summ these, (let the Reader judge of the Validity of them) "That Archbishop *Matthew* did unjustly retain the *Black Book* in his Hand for some Time. And in that Time caused this Concession of Grant to be inserted into it, in prejudice of the Archdeaconry, But that all the things in this Concession were not to be understood as then first personally granted to the Archdeacon of Canterbury: For some belonged to him by the very Archidiaconal Right, as the Induction of Clerks. Some were formerly granted to the Archdeacon and his Successors, as the Creation of Rural Deans, as appeared by the Writing of the Prior and Chapter of Canterbury, to William Archbishop of Canterbury. Which the said Lord *MATTHEW*, in the following Folio, inserted out of the Register of *Richard* the Prior. That it appeared also by the Preface of this Grant, that *Herbert* the Archdeacon claimed many of those things as pertaining *de jure* to the Archdeaconry. That yet there were some Things that belonged to him only on account of this personal Concession, as the Cognizance of Causes Matrimonial, and the Institution of Parsons, or Rectors. Which neither at this day the Archdeacon of Canterbury or his Official claimed to himself by his Right. This may be read at large in the *Appendix to Cantuaria Sacra*. No. 32.

ANNO
1579.

A Charter inserted by him into the *Black Book* of the Archdeacons of Cant.

Cantuaria Sacra.

CHAP. XLVI.

His Chaplains. His Relations: Wife, Children and Posterity.

His eldest Son Sir John Parker Kt. His Estate and Family.

WHILE we are thus surveying within the Walls of his House, we may cast an Eye upon his Lordships Chaplains. Of some of them I know little more but that they were his Relations, as *Harleston*, *Bungey*, and *Norgate*, but divers others of them were afterwards preferred to great Dignities and Trusts in the Church.

The Archbishop's Chaplains.

Nic. Robinson D. D. was one of these, a Welsh Man by Birth; who was made Bishop of *Bangor*, Anno 1566, succeeding Dr. *Merick*. Which *Robinson* was a prudent Man, and well furnished, as well with humane Learning, as Divine, Eloquent in the *Latine* and *English* Tongues, and an excellent Preacher.

Robinson.

Richard Curtis, or *Coortis* was another; who became Bishop of *Chichester*, Anno 1570, after the Death of *Barlow*. He was a *Lincolnshire* Man, bred at *S. John's* College in *Cambridge*. A great Court Preacher. And certain of his Sermons are Printed, Preached at *S. Paul's Cross*, at *Westminster*, at *Greenwich*, and *Richmond*, being Court Sermons.

Curtis.

Edmund

ANNO 1575. Edmund Scambler was one of his first Chaplains. He was in the Year 1560, made Bishop of *Peterburgh*, and afterwards translated to *Norwich*: Being a *Lancashire man*, bred at *Cambridge*, in Degree, Dr. of Divinity; Preacher for some time to the Protestant Congregation in *London*, while *Q. Mary* governed; and was then in great Danger.

Dr. Bickley was another, bred in *Magdalen College, Oxon*, and an Exile in *Q. Mary's* Reign. This his Chaplain the Archbishop procured to be preferred to the Wardenship of *Merton College*. He was one, of whose Abilities in Preaching the Archbishop had a great Opinion. And therefore appointed him to Preach often before the Queen in the times of *Lent*, and at *London*, at *Paul's Cross*, and at other Parish Churches there, when divers Incumbents about the Year 1565, were suspended as a Punishment for their Non-compliance with the Ecclesiastical Orders. He was a bold Man, and feared no body in the discharge of his Duty. For which, together with other laudable Qualities observed in him, he was valued both by the L. Treasurer *Burghley*, and Archbishop *Whitgift*, long after his own Lords Death. This Dr. Bickley, in the Year 1584, had exercised some just Censure upon one who was near of Kin to the said Archbishop, and whom he had brought up, and was also favoured by the Earl of *Leicester*, and preferred by him, I suppose, to be Fellow of *Merton College*. This Man, to curry favour with *Leicester*, and being a Person of Popularity and vain Glory, had done, or spoke, or disputed somewhat, verging, as it seems, towards Puritanism. For which Bickley, not regarding what his Dependences were, laid due Punishment upon him. Whereupon the L. Treasurer wrote a private Letter to Archbishop *Whitgift*, signifying his Fears, that it would exceedingly provoke the said Noble Man to do some mischief to the Churchmen. But that Archbishop wrote back again, "That Dr. Bickley had dealt with his Kinsman, even as he would wish; and that it was a good Schooling for him, seeming to be infected with the Disease of Popularity and vain Glory. And as to his Fears of *Leicester's* Doing some ill turns, the Archbishop said, "That Bickley had done both wisely and lawfully, and wished to God that he and such as he might be called in the new Rooms then vacant. And so he was the next Year, *Viz.* 1585, and was made Bishop of *Chichester*.

Dr. Still, when young, became also Domestick to Archbishop *Parker*. But a Man of such Staidness and Gravity, that at the Age of Thirty, being Bachelor of Divinity, the Archbishop thought him fit for the Deanry of *Norwich*, his well beloved Native Place; as he had recommended him but a little before for a Prebend of *Westminster*. And though so young, yet he said, he took him to be more Mortified than others of Forty or Fifty. And when he solicited the L. Treasurer in his behalf, he told him, "That were he not his Chaplain, he would say, he were a Man in all Respects as fit as any he knew in *England*. And that had he not wished well to his Country, he would have been very loth to bestow him, or spoil him in that Place. But though he missed this Preferment, and that his good Lord and Patron never saw him preferred, yet upon the Remove of *Whitgift* from *Trinity College* in the Year 1577. Still was constituted Master there. Where he proved a very diligent and good Governour for many Years; struggling often with Puritan Members; such Principles having got great Footing in that College for a long time, by reason of the Sway and Influence of *Tho. Cartwright* formerly Fellow there: Till the Year 1592, when he was advanced to the See of *Bath and Wells*.

Guest also, if I mistake not, was his Chaplain; a *Yorkshireman*; of whom great use was made in settling the Affairs of the Reformation in the beginning of *Q. Elizabeth's* Reign. To whom he was Almoner. He was also Archdeacon of *Canterbury*, and Bishop of *Rocheſter*: Afterwards he was removed to *Sarum*. Of this Man we have had occasion to speak before in this History, and elsewhere.

Another in this Quality and Relation to the Archbishop was *Andrew Peerson*, who in the Year 1563, resided in his Family, and was his Almoner; and in the Year 1548 or 49, had been Proctor of the University of *Cambridge*. He had three Parsonages, all situate in the Deanry of *Sboram*, the Archbishop's Peculiar, namely, *Wrotham*, *Brastede*, and *Chedingſton*. And was Prebendary also of *Canterbury*, succeeding *John Bale*, the Antiquary, about the Year 1563. And having a very fair and convenient House belonging to his Prebend, he earnestly invited the L. Treasurer

furor by the Archbishop to be his Guest in the Year 1573, when the Queen and Her Court came thither in Progress. He was one the Archbishop confided much in, and made much use of in his Visitations; made him Commissary of his Faculties, and by his last Will constituted him one of his Executors. A N N O
1575.

John Man is the last of his Chaplains I shall mention. He translated into English *Musculus's* Common Places; which he did by the Archbishop's Encouragement, and Suggestion: And dedicated the Book to him. *Haddon* in one of his Poems brings in the Archbishop recommending the Reading of this Book; Man.

*Hunc tibi commendat commendatissimus ipse
Officio Primas, Primus & ingenio.*

This *Man* the Archbishop placed in the Wardenship of *Merton* College, after a Visitation of that House, and Discharge of one *Gervays* a Popish Warden; and was the Warden next preceding *Bickley* before spoke of. Soon after the Queen preferred this *Man* in an Embassy to Spain.

Before we pass out of the good Archbishop's Family, and go abroad to take a view of his Benefactions, we must see at length what Posterity and Relations he had, and left behind him. His Relations
and Posterity.

But before we come to that, I shall give a Note or two upon his beloved, and well-deserving Wife. It was his Care to make Provision for her convenient and creditable Livelihood after his Decease, supposing she might outlive him. He settled upon her his House at *Bekesborn*, and the Duke of *Norfolk's* House at *Lambeth* among other things. And when he purchased *S. Mary's* Hostle in *Cambridge*, he made his Wife Joynt-purchaser with himself. And this he afterwards conveyed to her. And in his Instrument of Conveyance, that he made, she was always stiled *Margaret Parker*, alias, *Harleston*, which was her Maiden Name. The reason whereof was because the Mariage of the Clergy was now not valid in Law; there having been no Law made in *Q. Elizabeth's* Reign in favour of Priests Mariage, and the Act of Repeal made under *Q. Mary* of those Acts of *K. Edward's* Parliament for allowance of their Mariage, still standing in force. Wherefore the Archbishop was fain to get his Children Legitimated, that they might have a Right to inherit. And so *Sir Simon Degge* tells us, "That Priests Children in the beginning of *Q. Elizabeth* were fain to be Legitimated. In the first and third of *K. Edward*, all Laws, Statutes and Canons against the Mariage of Priests were made null and void. And by another Statute in the fifth and sixth of *K. Edward*, it was adjudged and declared that the Mariage of Priests was lawful, and Legitimated their Children, and made them capable to endow their Wives, and to be Tenants by Courtesy. But these Laws were repealed in the first of *Q. Mary*, and lay repealed all *Q. Elizabeth's* Days, till the first of *K. James*, and then the Latter Acts of *K. Edward* were revived, and made perpetual, and Priests Children made Legitimate." This then in short is the account of that Matter. His Care of
his Wife.

Parsons Court-
fel, p. 128.

The Case standing thus between the Clergymen, and their Wives under this Queen, *Mrs. Parker* deceasing before her Husband the Archbishop, it created some trouble to him, because her Brother was her Heir at Law, and not her Children by the Archbishop, as may appear from a certain Roll in the Archbishop's Court for his Manor of *Lambeth*. "*Sic irrotulatur in Rotulis Curie Archiep. Cant. tent. apud Lambeth, Apr. 23, 1570. An. Eliz. 13. Item, We present, That Margaret Parker* dyed seized of a certain Messuage with Gardens and Inclosure, and other Lands with the Appurtenances, Situate, lying and being in the Parish of *Lambeth* in the County of *Surry*: Which sometimes were of the Worthy Prince *Thomas* Duke of *Norfolk*. After whose Decease *Matthew Parker* the younger, of *Lambeth* aforesaid, Gentleman, entred. In which Possessions one *Simon Harleston* of *Mendlesham*, in the County of *Suffolk*, &c. Brother and Heir [Mark that] of the same *Margaret* hath demised, to the said *Matthew Parker*, his Heirs, &c. all his Right, &c. as by the Deed of Release, Sealed and Delivered, bearing date Decemb. 14, 1570, doth appear. So that hence it is evident, that *Harleston*, *Mrs. Parkers* Brother was her Heir at Law, and not her Son, and had no Right to it, till the said *Harleston* devised it to him. Who being the younger Brother according to Not her Son,
but her Brother,
her, heir at
Law, upon
her Death.
N. Batteley.

ANNO to the Custom of that Manor, had the Right to possess. For so it was set down
 1575. in the Margin of this MS. "The Custom of the Manor of *Lambeth* is, that the
 "Copyhold Lands (which is the Bell, and the Close) shall descend to the younger
 "Son.

The Arch-
 bishop's Poste-
 rity.

Next, let us take some knowledge of his Children. God gave the Archbishop four Sons; two whereof dyed young. *John* and *Matthew* lived; very hopeful young Men, and adorned with all their Fathers and Mothers Maners. The Archbishop had them Instructed both at home and at *Cambridge*. And he married them both to the Daughters of his Brethren Bishops. *John* the eldest married *Joanna*, or *Joan*, Daughter of *Richard Cox*, Bishop of *Ely*. His younger Son *Matthew* married *Frances*, Daughter of *Barlow*, Bishop of *Chichester*. Of both which Woman his Sons had Issue. They both lived with him, or very near him at the Dukes House, after they were married; that their Reverend Father might have the Pleasure and Divertisement, as well as Inspection of his Children and Grand-children, after the loss of his dear Wife. And that they might have him, their Father, for a constant Example of Matrimonial Love, and that his trouble for the loss of his beloved Wife, might in some measure be abated by the Company and Comfort of his Children. And his Sons Carriage was so obliging, pleasant and humane, that they had the Love and Esteem of all.

John Parker
 Knighted.

JOHN his eldest Son was Knighted at *Whitehall*, July 23, 1603, upon King *James's* his first coming to *Westminster*, in Company with a great many more, Judges, Sergeants, Doctors of the Civil Law, Gentlemen Ushers, Clerks of the Signet, and other Gentlemen, that received that Honour then at the King's Hands. There was another *John Parker* Knighted the same Year; but that was at *Newark*. Our *Parker* was alive, *Anno* 1616, as is evident by a MS. of Heraldry of his own Hand, wherein are many Coats tricked, and other Matters relating to his Family.

His Children.

The Archbishop had Posterity by this his Son *John*: Who had Issue by his Wife aforesaid, five Children, *Matthew*, *Margaret*, *Jane* and *Richard*, and another Son: As his own Father gave his eldest Son his Name; so his younger Son *Richard* had his Name from his Father-in-Law. *Matthew* was born at *Canterbury*, May 15, 1570. *Richard* was born at *Cambridge*, May 20, 1577. A third Son, the Name unknown, was born at *Bekesborn*, May 30. *Anno*. *Margaret* was born at *Lambeth*, March 21, 1568. And *Jane* was born, *March* 13, 1571.

Margaret Parker
 maries to
Diggs;
N. Batteley.

His Daughter *Margaret* was matched into a good Family in *Kent*, namely that of the *Diggs*. For she was married to *Thomas Diggs* of *Berham*, Esquire, *Sept.* 28, 1584, as by the Register of *Bekesborn*, and other Books in the Herald Office, it appeareth. He was a *Ward*, and as it seems under the Care and Guardianship of Mr. *Parker*, afterwards his Father-in-Law. In certain old Writings, bearing date 1588, he is styled *Tho. Diggs* of *London* Esq., because he studied the Law in one of the Inns of Court, and was now I suppose a Barrister. This Family of the *Diggs* was also related to another Archbishop of *Canterbury*, Viz. *Abbot*. And there is or lately was one Mrs. *Diggs*, Niece to the said Archbishop *Abbot*. The Dowry that Mr. *Parker* gave with his said Daughter *Margaret* in Mariage, may be understood by a Note in his Memorial; wherein it is thus writ: "*J. Parker, &c.*" was bound in 1500 l. to *Tho. Diggs* of *Chevening* in the County of *Kent*, Esq., "*May* 30, 1593. The Condition of the Bond is for the quiet and peaceable passing over the Lease of the Manor of *Boughton* from the said *John Parker* to the said *Tho. Diggs*. So that this Lease was in all likelihood her Portion, and made over in order to *Diggs* his settling a Jointure. They sojourned some time with their Father *Parker* at *Bekesborn*. Afterwards they lived at *Berham*, where the antient Seat of the Family is to this day, called *Diggs's Place*. *Margaret Diggs* outlived her Husband, and enjoyed for her Jointure, *Hawt*, *Reed* and *Tokes Court*. She is mentioned in the Case, called *Diggs's Case*, in *Cokes Reports*. She was married afterwards to *Tho. Palmer* Gentleman, Son of Sir *Henry Palmer* of *Bekesborn* in *Kent*. This Sir *Henry* was a Man of great Note in *Q. Elizabeth's* Days, for Sea Affairs, having been an Admiral as appears by his Monument, in *Bekesborn Chancel*. Of this Family there is a full and good Account in *Guillim's Display of Heraldry*, under the Name of *Palmer* of *Howlets*, in the Parish of *Bekesborn* in *Kent*.

And after-
 wards to *Pal-
 mer*.

By Diggs's Case mentioned before it appears, that *Christopher Diggs* made his Will, Feb. 1, 1576, and dyed soon after. For *Martha* the Wife of this *Christopher* survived her Husband, and dyed May 1, 1577. That they left several Children, whereof *Tho. Diggs* was eldest, and made Heir by his Fathers Will. That *Thomas* married sometime after his Fathers Death, his Wife *Margaret*: And that he dyed Apr. 10. Anno Eliz. 32. which was Anno Dom. 1590. That he left her great with Child of *Tho. Diggs*, who was born July 2. following. That afterwards she married to *Tho. Parker* Esquire. For by Licence from the Queen dated Sept. 27. 1596. *Margaret*, and by her Right, *Thomas Parker* her Husband, were appointed Guardians to *Tho. Diggs*, her Son by *Diggs*, her first Husband.

ANNO
1575.

She has Issue
by Diggs.
N. Batteley.

Of his eldest Son *Matthew*, I shall speak by and by: Who married and had Issue. For in *John Parker's* House at *Bekesborn*, in a Room where the Blazonry of his Family is painted in the Glass, next before the Coat of his Son-in-Law, and Daughter *Diggs*, is the Coat of *Parker* impaled Baron and Femme. Which I take to belong to his eldest Son *Matthew*. This House, I suppose, when *John Parker* left *Bekesborn*, (which was about 1589 or 1590,) was inhabited by his said Son *Matthew*. And *Whitgift* Archbishop of Cant. granted to this *Matthew Parker*, (styled) of *Lambeth* Gent. the Manour and Demesnes of *Bekesborn*, by Indenture of Lease for 21 Years, dated Jan. 13. 34. Eliz. Anno 1591, paying yearly 15 l. 7 sh. 8d. And in the Year 1596, this Indenture was assigned to one *Stocket* of Cant. Gent. in consideration of 355 l. paid *Matthew*, (in likelihood being now gone hence.) And so the *Parkers* ceased to have any thing more to do in *Bekesborn*. And *Matthew* retired to *Sittingburn*, where he dyed.

Matthew,
John Parker's
eldest Son.

To his younger Son *Richard* he made over *S. Mary's* Hostle in Reversion. His Father bred him up a Scholar, and gave him many Books for his Help and Encouragement, in his Studies, and intended him many more. There was a considerable number of MSS. the Names whereof are specified in Mr *John Parker's* Memorial; wherein he wrote that he intended them for his Son *Richard*: Who seems to have been in Orders. In the Records belonging to *Christ Church* Cant. a Dispensation was granted by the Archbishop to *Richard Parker*, *Ad recipiendos utrosque Ordines unico die*, dat. Mar. 10. 1579. But this *Richard* was none of *John Parker's* Son: He seems to have been some Relation. Our *Richard* seems to have been a Spendthrift. And there is a Tradition in *Benet* College, which I was once told by Dr. *Spencer*, sometime a worthy Master of that College, that one of the Archbishop's Posterity was maintained by the College, and at last buried at their Charge. And it seems so by a Passage in his Father's Memorial; which was, that he lent his Son *Richard* the *Acts and Monuments* in colours, but he pawned it to Mr. *Ingram* for 4 l.

Richard his
younger.

I find nothing more of Sir *John Parker's* Children, but that to his Daughter *Jane* he gave certain Household Stuff.

Jane his
younger
Daughter.
John Parker
after his Fa-
thers Death
lived at *Bekes-*
born.

But the Quality and Circumstances of the said Sir *John Parker*, the Archbishop's only surviving Son, may be somewhat understood by these Collections following. He lived in the time next after his Fathers Death at his House at *Bekesborn*, for the most part, till the Year 1589 or 1590. For his hand is to be seen set to the Parishes yearly Accounts, untill that time. That House the Archbishop purchased of *Wil. Whiting*, (whom the Archbishop sometime made use of for his Collector) a Person of good Rank in those Parts, to be a Habitation for his Wife: Who dying before him, it came to his Son and Heir. The House is now alienated, but in it are Memorials still remaining of the *Parkers*, put up there by the said *John Parker*. In one Room there stands in the Windows the Coats of *Q. Elizabeth*, and of some others his chief Friends and Patrons, as Archbishop *Whitgift*, *Brook*, *L. Cobham*, and the *L. Latymer*. In another Window be the Coats of his Grandfather and next Relations, with the Families whereinto they matched, all parted per Pale, Baron and Femme. But first of all is the Paternal Coat of *Parker*, the Chevron not charged with three Estoils; Over it a Mantle of antique Form, with the Helmet of the Degree of a Gentleman, and for the Crest an Elephant's Head. Next is *Parker*, and the Coat impaled is *Gules*, Three Crescents; Or, a Mullet for Difference. (This Coat belongs to Sir *Will. Monins* of *Wardershire*, an ancient Family in *Kent*, and over it the Elephant's Head. The next is the Coat of *John Parker*, and *Cox* his Wife, bearing the Arms of Bishop *Cox*. The next is

N. Batteley
late Vicar
there.

ANNO
1575.

the Coat of *Matthew Parker*, the Archbishop's second Son, with a Crescent in the Chevron; and the Woman is *Barlow*, Daughter of the Bishop of that Name. The next to that is *Parker*, and the Arms impaled is Paly of six Pieces, Or, and Sable, which I suppose might pertain to *Matthew Parker* (or *Rich. Parker*) and his Wife. The last is the Coat of *Diggs* (which is Gules, a Cross Argent, charged with five Eagles displayed Sable) and *Parker*: That is Mr. *Tho. Diggs*, and Mrs. *Margaret Parker*, who lived here at *Bekesborn* with their Father: As also did Mrs. *Rachel Cox*, the Sister of Mrs. *Parker*, and Daughter to Bishop *Cox*; as appears by a List of Oblations given at the Communion in the Year 1587. After the Year 1590. he seems to have left *Bekesborn*; and then lived sometimes in *Doctors Commons*, and sometimes at *Lambeth*.

Bekesborn.

Bekesborn House was conveyed by *John Parker*, and *John Whitney*, to *Alexander Hamon*, by Indenture, May the 7th. 36. *Eliz.* Anno 1594. for 335 l. and May the 8th ensuing 30 l. more, to be paid at the Chamber of the said *John Parker*, at *Doctors Commons*.

The Manour of *Bekesborn* that had been granted by *John* Archbishop of *Canterbury*, to *Matthew Parker*, soon after came into other Hands as hath been shewed before.

John Parker's
Demeans and
Places.

In what Quality the Archbp left this his Son *John*, and what Places and Offices he obtained, both from his Father, and Father-in-Law, and also from the two succeeding Archbishops, I shall next shew. He purchased an Estate of the Right Honourable Sir *John Pawlet*, Knt. Earl of *Wilts*, and Lord Marquess of *Winchester*, and Sir *William Pawlet*, Knt. Lord St. *John*, Son and Heir of the said Lord *Pawlet*, and *Swinburn Thorp*, Gent. for the Summ of 1992 l. It was the Manour of *Nonney Castle*, and *Nonney Glasston*, in the County of *Somerset*. Other Lands and Demeans he had, *Viz.* *Coliorton* Manour in *Leicestershire*; which was his Wife's Jointure: An Estate at *Erlham* in *Norfolk*. The Capital House whereof was called *Singers*; which was part of his Wifes Jointure also. He had an Estate also at *Basingborn* in *Essex*.

MS. *John Parker* penes D.
Tho. Revren-
diff. Archiep.
Cantuar.

After the Death of his Brother *Matthew*, the Manour of *Daunson* or *Daunington* in *Bexly*, in the County of *Kent*, (which he gave by Will to his Wife for 21 Years, and after that time to be disposed of by the Archbishop his Father) dying without Issue surviving, came to *John* his Brother. For the said Archbishop, by Vertue of his Son *Matthew's* Will, gave the said *Daunson* to the said *John* his Heir, in case the Child his said Wife went with, came not to the Age of one and twenty. This Deed was dated the 20th of *March*, Anno 1574. The 23th of *June*, An. *Eliz.* 18. 1576. the said *John Parker* did grant unto *Frances Parker*, his Brother *Matthew's* Widow, an Annuity of 44 l. to be yearly issuing out of the said Manour of *Daunington*, and out of his Manour of *Boughton*: In consideration, that she had surrendered the said Manour of *Daunington*, (whereof she was then posselt for Term of her Life) to him to remain without Encumbrance. Of this Manour *John Parker*, and his Wife *Joan*, afterwards acknowledged a Fine, according to Covenant, with *John Whitney*, the 8th of *February*, Anno *Eliz.* 20.

Duke of *Nor-*
folk's House.

To the same *John Parker* came also *Lambeth* House, formerly belonging to *Thomas Duke of Norfolk*, (in which Capital Mess or dwelling House, he and his Ancestors were accustomed to lie) with other Houses and Lands thereunto appertaining. In the First of the Queen, the said Duke made away by Indenture the Premises to *Rich. Garth*, and *John Dister*, both of St. *Dunstons* in the West for 400 l. These the Archbishop afterwards purchased for his Wife, *Margaret*. For by Inquisition made April 23. 13. *Eliz.* she was found at her Death seized of a certain Mess with Gardens and Enclosures, and other Lands, with the Appurtenances set, lying, and being in the Parish of *Lambeth*: Which some time were the worthy Prince's *Thomas Duke of Norfolk*. And that after whose Decease, *Matthew Parker* the Younger of *Lambeth* aforesaid, Gent. entred into the said Estate: Into the Possession of which *Simon Harleston* of *Mendlesham*, Yeoman, Brother and Heir of the said *Margaret*, had demised to him the said *Matthew* all the Right, 14 *Decemb.* 1570. He enjoyed it accordingly during his Life, and bequeathed it to his Issue, Male or Female, that is, His House and Land in *Lambeth*, and the Capital Messuage, known by the Name of the Duke of *Norfolk's* House, and that called the *Bell* on the East, and the other adjoining on the West, called sometime the *George*. But his Issue failing, this also came to *John Parker*. Now for his Places and Offices.

His

His Father the Archbishop granted to him the Office of Keeper of the Prerogative Court, and to Dr. *Tho. Tale* joyntly, and the longest Liver. The Instrument bore date the 12th of *July* 1570. But this Instrument is crossed through in *J. Parker's* MS. and this noted in the Margin, *That 8. Ed. 4. one Office could not be granted to two Persons.* So in the Year following the Place was conferred upon Dr. *Tale* solely, but on Condition to pay to *J. Parker*, Esq; 40*l.* per An. quarterly in the South Porch of *Lambeth* Church. A N N O
1575.
Grants to him
from Archbi-
shop *Parker*;
MS.

The Chief Registership the Archbishop also granted, 11. *Eliz.* Oct. 30. to *John* and his Brother *Matthew*, and to *Tho. Pead*, and the Over-liver of them, when it should become void, Incent the present Register being then alive. This 15. *Eliz.* 1573. was assigned to his two Sons: And *John* enjoyed it wholly the next Year, upon his Brother *Matthew's* Death. Penes Reve-
rendiss. ubi su-
pra.

The Archbishop granted also the Office of the Court of Audience by Patent, dated *July* 22. 1572. to his two Sons, and *Tho. Pead* Publick Notary: Who was bound in a Bond of 300*l.* to the said *John* and *Matthew*, to pay them 40*l.* yearly, during both their natural Lives. After *Matthew's* Death *John* passed over his Right in the same Office, to *Tho. Wheeler* of *London*.

Another Patent the Archbp. his Father granted him, and his Brother *Matthew*, to be Keepers of the Archbishop's Palace in *Canterbury*, and receive the Fee of Twopence a day, to be paid by equal Payments at *Ladyday* and *Michaelmas*, and one Livery such as the Archbishop's Servants, which are called Gentlemen, usually have; and two Dishes of Meat every day, the Archbishop residing in his said House: And to be Keepers of Woods, called *South Bishops Ded*, and *Herst*, in *Le Blene*, *Stoke* and *Shemingheld juxta Harboldown*; and to receive the usual Profits of Twelvecpence per Week; dated at *Lambeth*, Octob. 29. 1573. Confirmed by the Dean and Chapter, Novemb. 26. 1573. Also, the said Archbishop made a Lease to his said Son *John*, Sept. 30. 1572. of 23 Acres of Land in *Chislelet Marshes* for 21 Years. This Lease was renewed to him by *Edmund*, the next Archbishop of *Canterbury*.

The same *Edmund* Archbishop granted him and his two Sons, *Matthew* and *Richard*, a Patent for keeping the Palace at *Canterbury*, dated Novemb. 20. 1581. Confirmed by the Dean and Chapter, Decemb. 20. following. Of which Patent, *John Parker* in his Memorial Book, makes this Memorandum: "Notwithstanding this last Patent, in which I am named with my Sons, I kept my old Grant uncanceled, lest hereafter any Change might be made in my Life, by reason of the Archbishop's Restraint. For indeed about that time, that most Reverend Father lay under the Queen's Displeasure, and was Sequestred." And Archbi-
shop *Grindal*;

Richard Bishop of *Ely* granted to *John Parker*, Esquire, and *John Cox* his Son of *Fenstanton*, in the County of *Huntingdon*, Gent. to be Masters of his Park and Chase of *Somersham*; dated at *Downham*, May 2. Ann. R. *Eliz.* 10. Confirmed by the Dean and Chapter of *Ely*, May the 8th following. And the Bi-
shop of *Ely*;

The Parsonage of *Reculver*, and Chapel of *Hern*, and Chapel or Rectory of *Hoath*, was granted by *Whitgift* Archbishop of *Cant.* to the said *John Parker*, Febr. 23. 1587. Also he had a Grant by Indenture, dated *June* 18. 1588. to be Steward of the Household to the said Archbishop; and had the Lease of the Manor of *Boughton* granted him. And Archbi-
shop *Whitgift*.

And in the Town of *Cambridge* he was possessor of *S. Mary Ostile*. Which his Father the Archbishop purchased Febr. 20. *Regin. Eliz.* 7. of Dr. *Pory* Master of *Benet* College (to which House it belonged) for 80*l.* and Mar. 1. following the said *Pory* past over to the Archbishop an annual Rent payable for certain Tenements and Lands, belonging to the said College, for 42*l.* S. Mary Ostile
in *Cambridge*.

This Ostile was a great while ago Leased out by the College, and bought in again by the same. Which Lease, and the Situation and Bounds of the Place, and the Stone House (which was near adjoining to it) may be better understood by this Account taken out of an old Instrument, 10 Septemb. 16. *H. 8. Will. Sowode* Master of the College of *Corpus Christi*, and our Bl. Lady the Virgin, in *Cambridge*, and the Fellows of the same College, did by Indenture demise, grant, and to farme let to *Will. Butte* of *Cambridge* Dr. of Physick, all that their Tenement called *S. Mary Ostile*, set and builded in the Parish of *S. Mary* next the Market, between the Tenement of the Prior and Covent of *Anglesey* on the North, and the Tenement belonging to the said Master and Fellows of *Benet* College, in part in the MS. *Jo. Par-
ker. Ub. supra.*
Dr. *Butte*.

ANNO 1575. the Tenure of *George Norman*, and part in the Tenure of the said *Will. Butte* on the *South*. And also demised to the said *Will. Butte*, part of a certain Cottage, called the *Stone House*, set and builded in the said Southside in the West end thereof, as it was divided with a pyle Wall, and enclosed between the said *Will. Butte* and *Norman*; To have from *Midsummer* next [*Anno* 1524.] for Fourscore and Nineteen Years; yielding and paying 24*lb.* yearly, &c. Afterwards this Lease devolved to *John Blyth* Dr. of Physick, and he bargained and sold back, *An.* 2. and 3. *Ph.* and *Ma.* to *Laurence Moptyde*, Master of *Benet College*, his Title and Interest for Term of years, remaining in the said Tenement called *S. Mary Ostile*: Then afterwards *Dr. Walker* (as it seems another Physician) had it. Whose Executor, *Henry Walker*, sold unto *Dr. Pory* Master of the said College, the said Devise or Lease for Sixscore Pounds, *Decemb.* 10. 7. *Eliz.* As also an Annuity or yearly Rent of 26*sh.* and 4*d.* belonging unto the Manor of *Coton Hall* in *Cambridgeshire*, and payable and due out of the said *Benet College*. And then it was sold, as above-said, from the said Master and College to the Archbishop.

Parker's
House in S.
Mary Ostile.

Besides the *Regent Walk* which the Archbishop made out of this *Ostile*, there remained a fair House there, which descended to his Son *John Parker*. For the furnishing this House, he bought the Goods of *Katharine Parker*, Widow of *John Parker*, late of *Cambridge*, Gent. his Relation: Which he bestowed in the said *Ostile*; of which the said *Katharine Parker* was Housekeeper. This was *Octob.* 14. 1586. Where among many other things specified, in the said *Parker's* Memorial, to be in the Hall, were the Pictures of the Countess of *Darby* and *Richmond*, (that famous Foundress of two Colleges in *Cambridge*, and of several Lectures there) *Erasmus*, the L. Keeper *Bacon*, and *Sir Thomas More*, And in his Study, his Father's Arms, and his Father's Picture; which was given him by his said Father. The whole Householdstuff there was valued at 64---16---4. And this was the plentiful and creditable Estate, in which the Archbishop's Son and Heir lived many years after his Father's Death.

Matthew's
Son and Heir
of Sir John
Parker.
His Mariage.

But to bring down the Archbishop's Posterity to later times, *Sir John Parker's* Son and Heir was *Matthew Parker* Esq; as was told before; who lived till within Memory, dying in the Year 1645, being aged within five Years of Eighty. Being pretty aged he married *Margaret* the Daughter and Coheir of *Jenkins*, being near 20 Years older than she. He lived many years in *Sittingburn* in *Kent*, where he dyed; and in the Chancel of that Church, under the Communion Table his Body was laid. He was commonly called *Captain Parker*, being Captain of the Bulwark of *Dover Castle*. Whether I speak proper or no, I cannot tell: But so I was told by an antient Man now or lately living in *Sittingburn*, who knew him well. He was of good Repute and Estimation, and built an House in the said Town, wherein he lived, and had an Estate there of about 30*l.* a Year. By his said Wife he had Issue two Daughters, *Frances* and *Elizabeth*, and one Son, that bore the Name of *John* after his Grandfather. His Daughter *Frances* was the only Survivor; who was married to *John Collins* Esquire, which *John* of a good Report for Religion, Loyalty, Charity and Honesty, lived as it seems at *Sittingburn* also, being there buried near his Father-in-Law. By her, the said *Collins* had issue five Children. Whereof one Son and Daughter survived. The Son is still, or lately was, living in *Surry*, enjoying the Estate in *Sittingburn*. The Daughter *Frances* married to *Robert Heath* Esquire: She laid a decent Stone upon her Father buried in the said Church, as before was mentioned.

And Posterity.

Matthew's
Wife dyes.

Matthew's Wife survived him Seven Years, being aged 66, and was buried by his Side: He and She being covered with two plain Stones. And a Memorial of both of them is more lately set up on the Southwall of the Chancel: Which is this that ensueth.

Their Memo-
rial in *Sitting-
burn Church*.

" Near this Place, as appeareth on a Stone, lyeth the Body of *Matthew Parker*
" Esquire, Son and Heir of *Sir John Parker*, the eldest Son of the Right Reverend
" Father in God *Dr. Matthew Parker*, L. Archbishop of *Canterbury*, Primate and
" Metropolitan of all *England*. Interred the 14th day of *May* 1645. Aged 75
" Years. Adjoyning to him, as appeareth on a Stone, lyeth the Body of *Mar-
" garet*, Wife of *Matthew Parker* deceased, Daughter and Coheir of *Roger Jenkins*
" Gentleman; interred the 11th day of *June* 1652. Aged 66 Years. And
" had by the said *Matthew*, *Frances*, *Elizabeth* and *John*; all deceased without Issue.

" Only

" Only *Frances* had five Children. Whereof at her Decease she left only one Son and one Daughter. Over is painted this Coat of Arms: Parted *per Pale* Baron and *Femme*, the Coat of *Parker*; quartered with the Coat of *Cox*, being three Cocks Gules; and the Coat of *Jenkins*, being Sable, a Lion passant gardant, Or, with his Tail coming under his Leggs and turning over his Back.

ANNO
1575.
Collins his
Monument.

Collins who married the Heir of the Family lyeth under a Marble Stone in the Chancel, with this Inscription;

" J. Collins Armiger Dom. Matthæi Parkeri proxime hic sepulti Gener post vitam, Constantia in Religione Protestantium, Fidelitate in Regem, Charitate in Proximos, Probitate in omnes Insignis, Debito Naturæ 14. die Julii, A. D. 1665. Ætat. suæ 62. soluto hic Posuit m̃s Dñi Cias Aet̃ava. Cujus Memoria Sacrum Hoc D. D. Francisca ejus Filia, Roberti Heath Armigeri Uxor. The Coat of Arms here engraven is, within a Bordure Ermin a Bend, charged with three Martlets, an Inescutcheon of the Arms of *Parker* and *Jenkins*.

Matthew the
Archbishop's
second Son.

Under the Year 1574, we took notice of the Archbishop's second Son, *Matthew*, who dyed before his Father in the said Year; and left a posthumous Son, that dyed within some Months. His Widow *Frances* was the Daughter of a Bishop, as his Elder Brother's Wife was, an exemplary Woman for Piety and Goodness. Who and what she was, and how she spent her Life afterwards, the Inscription upon her Monument in the Church of *Tork*, will shew; Viz.

FRANCES MATTHEW.

" First married to *Matthew Parker*, Son to *Matthew Parker*, Archbishop of Canterbury, afterward to *Toby Matthew*, that famous Archbishop of this See. She was a Woman of exemplary wisdom, Gravity, Piety, Beauty, and indeed all other Vertues, not only above her Sex, but the times. One exemplary Act of hers (first devised upon this Church, and through it flowing upon the Country) deserves to live as long as the Church it self. The Library of the deceased Archbishop, consisting of above 3000 Books, she gave intyre to the publick use of this Church. A rare Example, that so great Care to advance Learning should lodge in a Woman's Breast. But it was the less Wonder in her, because her self was of kin to so much Learning. She was the Daughter of *William Barlow* Bishop of *Chichester*, in *Henry the VIIIth's* time Ambassador into *Scotland*: Of the antient Family of the *Barlows* in *Wales*. She had four Sisters, married to four Bishops. One to *William Wickham* Bishop of *Winchester*: Another to *Overton* Bishop of *Coventry* and *Litchfield*: A third to *Westphaling* Bishop of *Hereford*: A fourth to *Day*, that succeeded *Wickham* in *Winchester*. So that a Bishop was her Father, an Archbishop her Father-in-Law: She had four Bishops her Brethren, and an Archbishop her Husband. When she had lived 78 Years, the 10th of May, she changed this Life, as full of Honour as of Days, Anno Domini, 1629.

His Wife and
Widow.

She lived one year after the Archbishop her Husband, who departed March the 29th 1628, as appears by his Monument.

C H A P. XLVII.

The Archbishop's Benefactions; To the University of Cambridge: And to several Colleges there: Viz. Caius College; Trinity Hall: But especially to Corpus Christi. Bequeathed them his Library, and MSS. Some Account of them. His Gifts to Norwich: To Canterbury, To Lambeth, To Croyden: And his Service to the Church.

NOW at length let us look into this our Archbishop's large and generous Gifts and Charities: Some given and disposed by himself in his Life time, and some bequeathed by his Will: That this good Prelate dying in the Lord, his Works may follow him.

The Archbi-
shop's Gifts.

To

A N N O

1575.

To the Uni-
versity.

To the Library of the University of Cambridge he gave an Hundred Books, that is to say, fifty Books printed and fifty MSS. These consisting chiefly of History, as the former fifty of Comments upon the Old Testament and the New. The Names of all which to recite here would be too large; they are set down in that Edition of the *British Antiquities*, that hath the Life of our Archbp. among the Additions. And it was by the Archbishop's Means and Incitement, that Bacon Lord Keeper of the Great Seal gave many Books more to the Library. And by the same Archbishop's Motion, Sir William Cecil, Chancellor of the same University gave to it many more, both *Latin* and *Greek*, concerning the Canon and Civil Law, and Physick. And so also did the Bishops of *Winton* and *Durham*; as hath been shewed before under the Year 1574.

Benefits done
by him there-
unto.
MSS. *Jo. D.*
Ep. *Ellen.*
N^o. 757.

And here let me insert some of his other good Deserts towards that University. He obtained of the Executors of Mr. *Mere*, late Beadle of the University 40 l. of his Goods, not yet distributed, for the Reparation of the Common Schools, greatly fallen then into Decay, and wanting both Lead, Timber and Roofing. And he committed the Care and Inspection thereof to *John Pory*, D. D. Which the said *Pory* honestly performed, and brought in an Account of the Expences of the whole; which amounted to 55-2-3. So that the Charge exceeded the Gift by 15-2-3. Which the Archbishop out of his Affection to the University, freely made up out of his own Purse.

He also procured, that the Bridge and High-way joyning to *Butchers-close* in the Town of *Newenham*, was again newly repaired, out of the Goods of the said Beadle *Mere*; as before the said Bridge and Way had been by his Means, out of the Goods of one *John Thomas* a French Chirurgeon. Whose Goods, dying intestate, came to the Disposition of Dr. *Parker*, then being in the Office of Vice-chancellor.

And lastly, many other Scholars and Students received liberal Gifts out of the said *Mere's* Estate from the Executors, by his Direction.

To Benet
College.

Printed Books.

To Benet College his Nurse, besides many printed Books, he gave his choice and invaluable MSS. which are preserved in the little Library to this Day. Whereof there is a printed Catalogue extant, but not so exact as might be wished. But both those Books and these MSS. being somewhat singular, may deserve some more particular Account to be given of them. The printed Books that were bestowed in the Common Library of the College were of all sorts of Sciences, but especially of Divinity: Which were digested into these Ranks. I. *Biblia*, Bibles of divers sorts and Languages. II. *Theologica prima etatis*, Under which were contained the Ancient Fathers and Ecclesiastical Writers: And some of them singular for their very old Editions. As *Quinquagen. Theophylacti*, Printed 1493. *Cassiodorus in Psalmos*, Printed 1491. III. *Theologica media etatis*. IV. *Theologica postrema etatis*. Here came in the Controversial Books of the Sacrament of the Lord's Supper. The first in this Rank is *Sacramentalia Tho. Walden*. Then, V. follow another Rank of Books, intituled, *Concionatoria*. Consisting of Homilies and Sermons, some printed 1484, 1485, 1487, and 1498: Then, VI. another Rank, intituled, *Formula Ceremoniarum*. Next VII. *Germanica*: Consisting of *Lutheran* Writers, as *Pellican*, *Luther*, *Brentius*, &c. To these also are joyned *Calvinistical* Books, written by *Marlorat*, *Zuinglius*, *Oecolampadius*, *Bullinger*, *Bucer*, *Calvin*, *Gualter*, *Musculus*, &c. Also hither are brought *Responsio Cranmeri*; *Catalogus Test. Veritatis*; *Historia Martyrum per Foxum*, &c. After these *Theological* Books, VIII. Another Rank is intituled *Historica*: Containing the Historians, Ancient and Modern. IX. *Juridica*. X. *Medica*. XI. *Chirurgica*. XII. *Philosophica*. XIII. *Ethica*. XIV. *Physica*. XV. *Metaphysica*. XVI. *Alchymistica*. XVII. *Mathematica*. XVIII. *Rhetorica*. XIX. *Grammatica*. XX. *Poetica*. XXI. *Miscellanea*, make other distinct Ranks.

MSS. Books.

In another Room, called the *Lesser Library*, were a great many more of the Archbishop's Books repositied, bequeathed by him to the Library: Many of them printed, but most MSS. Which make that College Library famous over the World. A Parcel of these Books which lie on the uppermost Shelf be distinguished by Numbers, as 1, 2, 3, 4, &c. Among these under the first Number is *Expositio Psalterii Jo. de Turrecremata*; and, *Defensio Curatorum contra Mendicantes*, in one Volume N^o 2. contains *John Colet* upon the Epistle to the Romans. N^o 3. *Expositio Psalmi 72 ad D. Cranmerum*; beginning, *Reverendissimo*, with other Tracts: Among

Among the Rest, *Tonstal contra Blasphematores*: Jo. Redman, de *Justificatione*, bound together, Printed 1555. Also, *De Differentia Potestatis Regiæ*, &c. a great State-Book in Henry VIII. his Time, &c. Printed 1534. And *Petrus non fuit Romæ*, Printed 1522. N° 6. *De Potestate Papæ & Concilii*, Printed 1536. another State-Book. N° 11. *Rhetorica nova, impressa Cantab.* Printed 1478. So Ancient it seems was Printing in Cambridge. N° 17. Contains *English Books*: *Statuta prima Angliæ*. *Injunctions* of Edward VI. 1547. *The Inquisition of Spain* 1569. Pieces of *Melancthon* about Laws: *Bucer*, *Martyr*, and *Bullinger* about Things indifferent: *Saxon Homilies*. Several other Ranks of Books there be distinguished, as they stand upon several Shelves.

There be also divers Miscellaneous written Volumes, distinguished by the Letters of the Alphabet: As, *Miscellanea A*, *Miscellanea B*, &c. unto U. These MSS. are partly Original Letters, and partly Tracts and Discourses of divers Subjects, chiefly in Order to the first Reformation of Religion. For Example, among the *Miscellanies A*, besides Letters of *Martin Bucer* and others, are these Matters discoursed, *De Altaribus demoliendis*: *An simplex recitatio verborum Domini in Cænæ celebratione sit necessaria?* *Res Ecclesiasticæ non debent ad profanos usus transferri*: *Nec Episcopus debet consentire*. *An sit Simoniacum, aliquid exigere à Prebendario?* *Quatenus ad Magistratus Civiles spectat Reformatio*. *An liceat Sacerdoti ducere uxorem post Ordines?* *Episcoporum non Laicorum, in rebus Divinis Judicium sequendum*. Among the *Miscellanies B*, is a Discourse intitled, *Defensio Reformationis Ecclesiæ Anglicanæ*. Beside many other Cases, and Arguments, seasonable in those Times. Each Miscellaneous Volume throughout the Alphabet, contains great Variety of Letters, Tracts, Disputations, Cases, Sermons, Speeches, Statutes, Histories, Foundations of Colleges and Hospitals, Epitaphs, Apologies and innumerable other things, of great use for letting in light into those Times, especially in respect of Religion.

There was also, besides these *Miscellanies*, another Sett of MS Volumes, marked by the Letters of the Alphabet to D inclusive. Under the Volume A were *Epistolæ Principum, Clarorum & bonorum hominum*. Here are found Letters of Q. *Katharine*, and Q. *Elizabeth*, Councils Letters, Letters of Archbishops and Bishops, &c. Under B, are *Epistolæ Virorum Illustrum, & Germanorum*. Among these are found Letters of K. *Henry VIII.* K. *Edward VI.* *Charles V.* *Anne Bolen*, &c. Also, of *Erasmus*, *Luther*, *Melancthon*, *Pomeran*, *Calvin*, and many other Men of prime Remark. And likewise of *English Bishops* and *Doctors*, as *Cranmer*, *Gardiner*, *Boner*, *Latymer*, *Skyp*, *Goodrick*, &c. The Volume C. is intitled *Synodalia*; and hath admirable Collections, and many relating to our Synods in the Reigns of K. *Edward*, Q. *Mary*, and Q. *Elizabeth*. To specify a few, *Viz. Forma Convocationis*. The Convocation Anno 1547. *Decreta Convocationis* 1555. *Constitutiones Legantine*: A Declaration of the Protestants: *Articuli in Synodo London.* Certain Articles for Reformation, &c. The Volume D is intitled *Certificatorium quarundam Diocesium*. It contains various Rolls of the State of the Dioceses of the Province, which came to the Archbishop, partly by Vertue of the Councils Letters to the Bishops, to certify concerning their Dioceses, and partly by his own Metropolitall Visitations.

There is still another Volume intitled, *Quæ concurrunt* [concernunt perhaps] *Thomam Cranmerum*. It contains the Libels and Accusations of several of the Prebendaries of the Church of Canterbury, against the said Archbishop *Cranmer*, in the Time of K. *Henry*, and their Submissions to him, for what they had maliciously done. And another intitled, *Quæ concurrunt Stephanum Gardinerum*. And yet another Volume of Common Places, by *Thomas Cranmer*; First and Second Tome. And other Common Places by *Bucer*, and others by *Barret*. To such as are minded to search into the Affairs of those Times, the Pleasure and Profit of these Papers is incredible, and the Treasure there inexhaustible. And by them also appears the Infinite Industry and Curiosity of our Prelate; and how he consulted the leaving of these useful Matters to late Posterity.

Besides these Books and MSS. to the said College, he also gave the perpetual Patronage of *S. Mary Ab Church London*: Also in Plate, to the Value of 103-6-8. For a Common Fire in the Hall yearly, for ever, 100 l. For the Augmentation of their Commons, &c. 500 l. His Executors were to prepare the Chamber in the College, called the *Store-house*, for three other, his Scholars to abide in, who were to be allowed yearly 3-6-8. a piece. To which End he gave 10 l. per Annum. For which purpose

A N N O
1575.Manuscripts
MiscellaneousOther Miscel-
laneous MSS.

Yet more.

Other Gifts
to Benet Col-
lege.

A N N O purpose there was an Indenture, whereby *John Parker*, Executor to *Matthew*, late
 1575. Archbishop of *Canterbury*, according to his Father's Will, covenanted to settle 10*l.*
 per Annum, or to pay 200*l.* to the Master and Fellows of *Benet*, for maintaining
 three Scholars, Dated Aug. 7. An. Eliz. 20. at *Benet* College. These Scholars were
 to be Elected from the Schools in *Canterbury*, *Norwich*, *Aylsham* and *Wimundham*,
 and to be born there.

His good Of-
 fices done this
 College.
 Recovers Plate
 to the College.
 MSS. 70. D.
 Ep. Elien.
 No. 757.

But besides these Gifts, the Archbishop did many other good Offices for this
 College. Some of them follow; *Laurence Maptit* S. Th. B. the fifteenth Master of
 the College, determined to give to it some Plate. And a little after being chosen
 Master, he caused to be made one Basin and Ewer in Silver for the same College;
 but gave it not actually in his Life-time. Being dead, *John Maptit* his Nephew,
 and Executor, denied that his Uncle left it to the College, on this pretence, that
 he found this with other chased Plate among his said Uncles proper Goods, and
 that he never heard he ever intended any such Gift to the College. Whereupon the
 Master and Fellows despaired ever of recovering it. Under which Difficulty Dr.
Parker, who was Master of the College, (whom the said *Laurence* succeeded,) did
 often press the said Executor to make good this his Uncles Gift. But afterwards,
 when he was Archbishop, he compelled the said Executor to give an Account of
 the Execution of his said Uncle's Will, having a little before proved his Will in the
 Prerogative Court. And by this means the Basin and Ewer was obtained to the
 College. And thenceforth he was discharged in his Accounts, and obtained his
Quietus est. And because these Pieces of Plate were more convenient for the Arch-
 bishop than the College, he bought them of the Fellows of the College for 18*l.*
 For which he had a Discharge under the Hand of *John Pory*, D. D. Master of the
 College; together with another Writing under his Hand, importing his Receipt of 5*l.*
 more from the said Archbishop, for a Salt-seller gilt with a Cover: Which had been
 some time alienated from the College, and recovered by the said Archbishop's
 Industry.

Obtains the
 Release of
 Pensions due
 to the Crown.

Further, A certain Portion of the Tithes of *Grantcester*, near *Cambridge*, belong-
 ing to the Monastery of *S. Neots* in *Huntingdonshire*, at the Dissolution came to the
 Crown. This Portion was farmed by *Benet* College at 26*s.* 8*d.* yearly. Which
 the College paid for some time to the Crown; but afterwards by Archbishop
Parker's means, it was derived upon their Farmer to pay it, to whom they demi-
 sed that Portion. Which Portion contained more than the half Part of the Tithes
 of the whole Town of *Grantcester*. Which the Archbishop saw, if some Persons
 coming to hear thereof, should obtain from the Prince, it would be to the Ruine
 of the College's Farm, as to that Rectory. Of this the careful Archbishop, in the Be-
 ginning of Q. *Elizabeth*'s Reign, was very sollicitous; and yielded himself at this
 time, by his Help and Counsil, such a Friend to the College, for the obtaining of
 that Portion to the House for ever, that at length, that yearly Payment of
 26*s.* 8*d.* was converted to the Use of the College, to be paid by the Farmer to
 them. And besides, the whole Farm of the Rectory of *Grantcester* was confirmed
 to the College: So that it was not of less Value, but rather of more than it was
 before. The Purchase of which Portion, together with another Annual Pension of
 11*s.* 6*d.* payable to the Prince out of the dissolved Priory of *Hatfield Broadoak*, a-
 mounted to the Summ of 51-4-2. as appeared by the Queen's Letters Patents,
 dated the 17th of April, in the 4th Year of her Reign. And in the same Letters
 Patents, by procurement of the said Archbishop, three Tenements in the City of
Westminster, were ratified and confirmed to the College for ever.

And 80*l.*
 more.

Again, To his said College he procured the Summ of 80*l.* partly his own, and
 partly given by other Benefactors, and partly allowed out of the Goods of Mr.
John Mere, some time Beadle of the University. Of whose Will *Parker* was one
 of the Over-seers: Which Summ of Mony was laid out upon an Indenture of a
 certain Mill in *Fen Ditton*, demised to the College from the Bishop of *Ely*, for
 these Uses; partly for enlarging the Scholars Commons, partly for certain Almes
 towards the Poor in the Town, and elsewhere, and for some other pious Uses ex-
 pressed in the said Indenture. But when this Demise of the said Mill was at the
 earnest Prayer of the Farmer discharged; the said Mony for the most Part, being
 intended for the Use of the College, was laid out upon four small Tenements, si-
 tuate in *Wallis Lane*, in the Parish of the *Holy Trinity*. And it was decreed, that
 from

from the yearly Rent of the said Houses, one Scholar should be perpetually maintained: And should be always called, *John Mere, the Beadles Scholar*.

Indeed the Archbishop did so much Service to this College, that he was a kind of Founder to it. He caused among other things the Coat of Arms of the College to be altered. In the Bearing whereof are the Pellicans, as bearing a futable Signification to *Corpus Christi*, that gave Name to the College; that as the Pellican is said to feed her young ones with her Blood, so Christ feeds his People with his Body and Blood. And to explain this I find in the Book, called *Historiola*, there is writ on the Cover of the inside a Passage of *Hierom*, Epist. 32. *Pellicani cum suos a Serpente filios occisos inveniunt, lugent, & se & sua latera percutiunt, & sanguine excusso ad Corpora mortuorum, sic reviviscunt. Idem fecit Christus. Johan. 3. Sicut Moses exaltavit Serpentem.* This is writ by the Archbishop himself. Underneath is this writ that follows, by the hand of the Archbishop's Secretary, perhaps by his Order, quoting another place out of the same *S. Hierom*, *In Regula Monachor.* and another from *S. Augustin.* *Dicunt matrem seipsam graviter vulnerare, & sanguinem suum super Filios fundere. Quo illi superfusi reviviscunt. Congruit Christo, quod matris Caro reviviscat sanguine suo filios suos, &c. Habet ergo hæc Avis magnam similitudinem carnis Christi; cujus sanguine vivificati sumus.* *Augustin.* in *Psalm 101.* He caused also an History to be writ concerning this College, the Foundation, the Masters and other Matters relating thereunto; and more at large of himself and his Government, and good deserts there. This Book reacheth to the Year 1569, and hath this Title, *Historia de Fundatione & Statu Collegii Corpor. Christi*; called also *Historiola*, a Book in MS. yet remaining in the College. It was written as it seems by *Joscelyn* his learned Secretary, and reviewed by himself; for I find therein some interlinings of the Archbishop's own Pen. Therein it is writ, in reference to what was said above; "That the Archbishop being moved with an honest zeal to the Honour of the College, perceiving the old Arms of the College of *Corpus Christi* gave offence to some Persons in his time, at his own Cost and Charges obtained of the Heralds a new Coat of Arms: Which was to express the inestimable Love of Christ to his Elect, declared by the Shedding of his precious Blood. Yet Quartering the old Arms of the Bl. Virgin, viz. the Lilies, denoting her perpetual Virginitie; with this intent, that the Style and Corporation, wherein the said College was at first erected and founded, might be perpetually preserved; it being called, *Collegium Corporis Christi & Beate Virginis.* The Founders being two Guilds, called the Guild of *Corpus Christi*, and the Guild of *S. Mary and S. Benedict*: Governed by the Duke of Lancaster, who was intituled *The Alderman of the Guild*, and the rest of the Corporation called *Confratres Gildæ Corporis Christi & Beate Mariæ Cantabrigiæ.* They obtained from *K. Edward III.* leave to build a College for Students; which should consist of a Master or Custos, eight Fellows or Scholars, [but at first it was only two Fellows or Scholars] two *Bibliotistæ*, or Bible Clerks, six poor Scholars, a Baker, a Steward, a Caterer, and two Cooks; Gratitude would not permit these Founders to be forgotten: Which the retaining of the old Arms would prevent.

In the Patent granted by *Clarencieux* for this new Bearing, Archbishop *Parker* is mentioned to be the Procurer of the same in these Words; *Monente tamen ratione probabili, itemque procurante & postulante Reverendissimo in Christo Patre MATTHÆO Cantuarien. Archiepiscopo, &c. mihi prædicto Clarencieux visum est eadem partim innovare, partim sequente Ordine per singulas quartas scuti partes approbare.* And then the Quarterly Bearing Follows; *Viz.* The first Quarter Gules, a Pellican with her young ones lying in their Nest, Argent. The second Quarter Azure, three Lilies, Argent. The third as the second; the fourth as the first. This Patent bore date at London 23 Decemb. 13. Eliz. 1570. Under the Coat is this Distick, according to the Fancy, I suppose, of the Archbishop.

Signat Avis Christum, qui Sanguine pascit alumnos:

Lilia Virgo Parens intemerata refert.

To *Caius* College he gave a Silver Cup with a Cover Gilt, in a Leather Case, weighing 40 Oun. One Pot Gilt, with a Cover of 15 Oun. Three Gilt Pots with a Cover, formerly given him by the Queen: And 26 Books.

X x x

To

A N N O

1575.

He procured a new Coat of Arms for the College;

And an History of that College to be written.

The Patent of the new Arms.

To Caius College.

ANNO 1575. To Trinity Hall, he gave also one Silver Cup in a Leather Case, weighing 37 Oun. One Pot of 15 Oun. and upwards. Also to the same College, for the Society of the Doctors of the Arches *London*, one Bason and Ewer Gilt, of 70 Oun. with three Pots and one Cover, lately given him by the Queen: And 26 Books. But for a full Account of the Archbishop's Gifts to these Colleges, untill the Year 1571, I refer the Reader to an Instrument signed by their Common Seals in Testimony thereof for ever; exemplified in the *Appendix*.

Num. CV. To the City of *Norwich*, where he was born, in token of his good Will to them, he gave a Bason and Ewer double Gilt, weighing 175 Oun. And fifty Shillings, being a yearly Revenue, to be divided among the poor People of that City: And six Sermons yearly to be preached in five Churches in *Norfolk* in Rogation Week.

To the City of *Canterbury*. To the City of *Canterbury* he gave an 100 l. for to be lent to the Poor, to set them on Work in the Woollen Manufacture.

To the Poor. What he did at *Lambeth*. To the Poor in *Lambeth* and *Croйдon* he bequeathed 30 l. What more he did for these two Places, where he had Palaces, I am yet to learn. Only it is said that he built much at *Lambeth*, but the Particulars I know not, any further than what is related under the Year 1571. To the Library I conclude he was a Benefactor; because among the MSS. there be some wherein are Notes of his own Hand.

No. 221.

His Knowledge of the Universities.

And particularly there is a MS. Volume in *Fol.* partly Historical concerning this Kingdom, with Relation to the Popes Usurpations. In a Page whereof is writ by the Archbishop with Red Lead, *Contra Provisiones Papæ. De quo Editto queritur Papa infra: Sed frustra.* This was about the Year 1335. Throughout this Book are numbred in Red Lead the Pages by the Archbishop's Hand. For he often made use of a Red Lead Pen. Another part of this Volume relates the Disputations at *Oxford*, *Tho. Rodburne Major*, being Father. And at the Top of the Page are these Words set by the Archbishop, *Forma Disputationis in Scholis publicis*: And at the bottom these Words by the same hand; *Pater in hiis Comitibus (& sequentibus in Fine) erat Thomas Rodeburne, qui in tempore Regis Henr. 4. erat Vicecustos Collegii de Marten Oxon. & Regis Henr. 5. Custos erat, & Capellanus Henrici Regis sexti; tandem Episcopus Menevensis, qui Chronicon scripsit, Dictus est Major; ubi alius Thomas Rodeburne, Monachus Winton.* In another place is writ by the said Archbishop, *Sermones Examinatorii Oxonienses.* And in another, *Oratio Sollemnis in extollendo Academiam.* In the bottom of a Page in this Volume we read *LUMLET*, it having I suppose been one of that Lords Books, and bestowed upon the Archbishop. His Grace was very exact in the knowledge of the State and Customs of the Universities. Which appears from this his diligent perusal of this antient Book concerning the Exercises of *Oxford*. But the Constitution of *Cambridge* his University, none knew so well as he. There is among the MSS. of *Benet* College a great Volume of antient Papers, Instruments, Orders, Institutions, and other Miscellaneous Matters, belonging to the said University; which he collected together into a Volume, intituled *Miscellanea Cantabrig.* At the beginning of which he wrote with his own hand, *Hic Liber sic consarcinatus est in gratiam eorum qui posthac vel Procancellarii vel Procuratores vel Taxatores futuri sint in Colleg. Corp. Christi Cant. ut ex rebus gestis ipsi aliquid judicent.* But this is Digression.

His Care of certain Hospitals.

Hospitals of poor Priests. *Sumner's Ant.* p. 136.

While we are speaking of Archbishop Parker's Gifts and Charities, under this Rank must be put his great Endeavours for preserving and continuing, and providing good Order for the Hospitals in *Canterbury*, *Eastbridge*, *Harboldown*, and that of the Poor Priests. Of the two former I have said somewhat before; of the last it may suffice to say, that it was founded by *Simon Langton*, Archdeacon of *Cant.* brother to *Stephen Langton* the Archbishop, about the Year 1240, and was intended for a place of Succour to poor Priests, to Chaplains, Curats and other like unbeneficed Clerks; chiefly those that by Ignorance or other Infirmary were disabled from performing any longer their Function. This Hospital escaped clear the general Dissolution, being unsuppressed. In *Q. Mary's* days, in the Year 1554, one *Hugh Barret* was Master of it, and had the Rectory of *S. Margaret's* conferred upon him, a Rectory that antiently belonged to it: And was presented to this House by *Nic. Harpsfeld* Archdeacon. In the 17th of *Q. Elizabeth*, and not before, this Hospital was dissolved, being surrendered to her Majesty, May the 4th by *Blaze Winter* Clerk, the Master, *Edmund Freke* being Patron, and our Archbishop the

the Ordinary, who lived but little longer, dying *May 17*. But before his Death he seems to have made a fair way for the obtaining of it again from the Queen: Who granted it to the City, *July 5*. To which it hath ever since belonged, and is called *Bridewel Hospital*, being an House of Correction, and an Hospital for a certain number of Boys, poor Townsmens Children, kept there. The Royal Grant whereof is exemplified by *Sumner* in his *Antiquities*. *Mainard's Spittle* also in *Canterbury* is thought to have been preserved for the use of the Poor by the Archbishop's means.

ANNO
1575.

Append.
Scriptura septima.

To all add, that he founded a Grammar School at *Rachdale* in *Lancashire*, where there were some Revenues belonging to the Archbishoprick; that he might make Provision against the great Ignorance, that in those times reigned in the Parts thereabout. And lastly, to the Parish of *Matsal*, where his Wife was born, he gave 50 Shillings yearly for ever to be distributed to the Poor; and gave to the said Town a Sermon in Rogation Week.

Founds a
School in
Rachdale.

His Gift to
Matsal.

All these charitable, bountiful and generous Acts both in his Life, and at his Death, made his Estate, that was to descend to his Posterity, sink considerably. But he was never of that mind to scrape together to leave great Possessions to Children, to be Temptations to them. Which he expressed in these Words once to his Friend and Countryman, *Sir Nic. Bacon*, "As for such few Folks which I may leave behind me, they shall not say by me, I trust, Happy be those Children whose Fathers go to the Devil."

Under this Rank of his Benefactions we must place the good Deeds he did to God's Church. The Service he did it by his high Ministry and Conduct therein was very considerable, and the more, considering the great Discouragements and Oppositions he met with. By his Influence, Pains and Study, the true Religion was established in Orthodox Doctrine, and decent Worship, after it had been overthrown under *Q. Mary*. The Church was reduced to a good Constitution and Government: The Dioceses furnished with good Protestant, conscientious, careful Bishops; and the People generally became Professors of the Gospel in the sincere Profession of it, and Popery wore away apace, except in the distant corners of the Kingdom: The Universities became purged from Superstition and Superstitious Men; the Numbers of Preachers greatly encreased, and the Cathedral Churches were supplied with learned Men. And much more good had this painful Prelate done, were it not for the Impediments and Obstacles which Murmurers and the *Geneva-Disciplinarians*, and some Great Men of the Court cast in his way. Whereof we have heard what frequent Complaints he made in the Bosome of *Cecyl*, his Friend.

His good De-
serts towards
the Church.

OBSERVATIONS

UPON

This Archbishop.

SECT. I.

The Archbishop a Man of Courage. His Modesty. Unmoveable. His Judgment.

Observations.

AND thus at length I have contributed something to the rescuing from Oblivion a great many things concerning Archbishop PARKER. Which may serve not only to adorn his Memory, but to discover and bring to light many Passages of our Ecclesiastical History, almost utterly lost. I leave others to make their Observations, contenting my self with having related the Matters of Fact. Yet I cannot but take notice of some things, that were of more peculiar Remark in this most Reverend Man: Which may serve as a brief Character and Representation of him. And they are such as relate either to his natural Temper, and vertuous Qualities, his Learning, or high place in the *British Church*.

A Man of Stomach.

He was a Man of Stomach, and in a good Cause feared no body: No, not the greatest Man, when he had right on his side, or in the Distribution of Justice, and discharge of his Conscience. Which made him often struggle with great Courtiers, and sometimes even with the Queen her self: As in the Case of *Wood Fellow* of *All-Souls*, and *Clark*, Dean of the *Arches*. And because he wanted a complying, flattering, complaisant Temper and Carriage, he procured to himself many powerful Enemies; and especially the great Earl of *Leicester*, who constantly opposed all the good Motions he made to the Queen; and particularly, for promoting worthy Men to the Bishopricks, and other Ecclesiastical Preferments, and for the granting him leave to repair and enlarge *Bekesborn*: Which might otherwise have shewn it self a very fair and noble Structure, and remained as one of the Monuments of his Liberality to Posterity. When the L. Treasurer had signified to him privately, how fierce an Enemy the aforesaid Noble Man was to him, and sought to make him truckle or ruin him; he said, "He cared not for him, but he would honour him, as he would and ought to do, any others that were the Queens great Ministers. Whether it were his Stomach, or his Prudence, I leave it to the Judgment of others, that he would not go to wait upon the Queen, being at *Leicester's* House; which he ought to have done. For once, after her return from her Progress, in *November 1574*, when according to his Custom and Duty he should have welcomed her home, he deferred the doing of it, whilst she tarried at that Earls House; which was not far from *Hampton Court*. For he was in doubt, whether he should offer himself to her there, as he signified to the Treasurer; and at last resolved to let it alone, till she arrived at her own Court, where she was to be that Week.

Leicester his great Enemy.

The Archbishop's fair and Christian behaviour towards him.

Yet he was so gentle to this his Enemy, as when the Queen came in Progress to *Canterbury*, where the Archbishop most nobly entertained her, *Leicester* was one of the three, to whom he sent invitations to take up one of the Lodgings at his House; the Lord

Lord Treasurer, and *Hatton*, the Master of her Horse being the other two. And at another time he was so Christian Spirited, as upon some great offence the Earl had taken against him, to write a mild Letter to him, to pacify the said Earl, and justify himself: Though in a high disdain, he took the Letter from the Messenger's Hands, and put it into his Pocket, without so much as reading it. Which contempt might justly be resented by him, being a Person of such high Dignity and Honour, as that of an Archbishop of *Canterbury*.

Though, it may be, he may be censured by some for his too much Roughness, and want of Courtship, which partly occasioned the loss of that interest at Court, which might have served him to have done many good Offices to the Church, and worthy Men, more than he did, and which he was minded to do. And it is not improbable, that the Countenance which the *Puritans* met with at Court from *Leicester*, was not so much out of Love to them, and their Cause, (for he had but little of Religion in him) as out of hatred and opposition to the Archbishop.

The inconveniences arising from his roughness.

He did sometimes, though not often, put up Suits to the Queen for himself, or his Friends; and he expected from her Hands the Grants thereof, not only because he was her Archbishop, but upon more special Obligations to him, as having been Chaplain to Queen *Anne*, Her Majesty's Mother; and much esteemed by Her: And upon whom he waited in her Imprisonment, and at, or not long before, her Death, and did some of the last Spiritual Offices for her; When she gave him a certain charge concerning her Daughter, Lady *Elizabeth*. Which he mentioned in one of his Letters, saying, "That he had cause to wish well to Her Majesty, not only because she was his Prince, but for the last words Her Majesty's Mother spake to him concerning Her. Which might be to this effect, that he would, for her sake, instruct her in true Religion, and keep her tight to the reformed Profession thereof. This made him, I say, expect some peculiar Countenance and Favour from Her. But now that he enjoyed it no more in the obtainment of his Suits, made sometimes some uneasy Resentments within him. But the blame must not lie so much upon the Queen, as the Earl, always at her Elbow, who by his Stories and Objections, buzzed into her Ears against the Archbishop, and his Requests, stopped her from yielding her Consent. Hence he sometimes took notice, how much more unkind the Court was to him, than to his Predecessors: And once told the L. Treasurer in some Discontent, "That he was so unlucky and unfortunate to win any thing for himself, or his Friends, that he would hereafter crave little, as he had not much used importunity in such cases, for a dozen Years past: [that is, almost ever since he was Archbishop, for this was spoken in the Year 1572.] although most of his Predecessors, he said, had things of more importance granted them, by the Prince's Favour, in their times. But he added, he would hold himself within his Bounds, and take the times as they were, and would yet do his duty in Conscience, and serve to his utmost Power, till the day of his Dissolution. But all this unsuccessfulness must in a great measure be attributed to his bluntness, and stoutness of humor, and the want, or the willful neglect, of making his Court well.

His Suits to the Queen often denied. Why.

He had a natural Modesty to that Degree, that it degenerated into Shamefacedness, and that even when he was Archbishop; having also a very mean conceit of himself, and his Abilities: Which was one of the Reasons, that made him hang off so much from entering upon that high Function he was called to, and take it at last so exceeding unwillingly upon him. And though he were advanced to such a Dignity, yet it could not cure that natural *Vitiosity* of overmuch shamefacedness, as he stiled it himself. And hence it was, that he commonly used but little Speech in publick, especially in honourable Audiences: Which he called his own *Cowardliness*. And of this he was so sensible, that it created many uneasy thoughts to him, and made him pass his Life in heaviness; as reckoning himself upon this account not so well qualified for this high Office in the Church, as he ought to have been. That which gave occasion to this Bashfulness, or at least to the encrease of it, was the hardships he met with in Q. *Mary's* Days, and the passing those hard years in Obscurity without all Conference, or such manner of Study, as afterwards might do him Service.

Very bashful, even when Archbishop.

His sensibleness of it.

This

Cared not for
converse with
Foreigners;
And why.

This made him studiously decline, as much as he could, all communication with Foreigners, especially of another Religion. Where he should be forced to discourse with some, who were of a quicker Elocution, or better versed in matters of State, and Transactions in foreign Parts; which were things much out of his way. And so in his discourse might not answer those Expectations, that were had of him. Hence he once secretly applyed himself to Sir *William Cecyl*, the Queen's Secretary, to decline from him any such Opportunities: Telling him, "That he could not raise up his Heart and Stomach to utter that in talk, which with his Pen he could express indifferently, without great difficulty. And that he was so ill acquainted with Strangers, both in their manner of utterance of their Speech, and also in such foreign Affairs, that he could not win himself any ways to satisfy his Fancy in such kind of Entertainments. Whereupon he required of him of all Love, as he expressed it, to shadow his Cowardness, till better might be. He added, that as for the ordering, overseeing and compassing common matters Ecclesiastical in Synod, or out of it, among his acquainted familiar Brethren, he doubted not, but with God's Grace, and help of Counsel, to serve somewhat that turn within the Realm; and there his Stomach would stand by him, [and so it appeared it did] to do so far as those *exulceratissima tempora* would suffer, or the unruly Affections of Men could be won. But if they drove him out of this course, wherein he had only been brought up, as traded in a little Experience of smaller matters in the University, they would drive him utterly out of Conceit; and then he could do nothing.

How he offered to confer with a Spanish Bishop, that seemed to desire it.

And all this laying open himself to the Secretary was but introductory to somewhat else: Namely, to divert a meeting with the Bishop of *Aquila*, the Spanish Ambassador, a bold and pragmatistical Man, and a great Zealot for the Pope and his Religion. It seems, he had some talk with the Secretary about Religion, and concerning the change therein, that had been made in this Realm, contrary, as he pretended to maintain, to the judgment of antient Church Authors; and desiring a Conference with the Archbishop, or some other of our Divines. This the Secretary signified to the Archbishop. The Archbishop answered, that it were well he were satisfied. And whereas the said *Aquila* had thought it might be sinisterly taken, either for the Archbishop to go to him, or for him to go to the Archbishop; in this, the Archbishop said, he judged prudently. But that Bishop seemed to conclude upon it as a good way for them both to meet at the Secretaries. This also the Archbishop disliked, as neither good for his Fame, nor the Archbishop's; saying, "It would be construed strangely among the light Brethren, in divers Respects. Furthermore, he said, that that Bishop would come *præmeditatus*, and he *tanquam novus hospes*, to the matter, unprepared: And so the match more unequal. Besides, that his Books should not be nigh to him, to avouch Authority, where it should need. Therefore, for the solving of his Modesty, as well as preventing these inconveniencies, he propounded to the Secretary to confer with him by writing: "Wherein he would be ready, he said, to answer him *candidè & succinctè*. And this way his Stomach and Audacity, he said, would serve him: "Doubting not by God's Help, but to answer him reasonably with his own Authority, for any Alteration in the Religion Established in the Realm. And to avoid any Suspicion, that might remain upon that Bishop among his own, the Archbishop wished, that in the end of their Conference, the Originals of his Writings should be remitted to him again: And that none might know of their Conference, but the Secretary himself, who should be *Honorarius Judex* between them. The whole Letter, out of which these afore said matters are Extracted, is without date or name, but all of the Archbishop's own Hand: And for the greater Secresie, he desired the Secretary not to lay it by among his other Papers, but to burn it. Yet I think there is nothing in it, that betrays the Archbishop's Weakness, but rather his Prudence and great Modesty. And therefore, I have ventured to expose it to publick view in the *Appendix*.

N. CVI.
Another instance of his Modesty.

I cannot omit here another instance of his Modesty. Which appeared in that mean conceit he had of that most Elaborate and Useful Piece of his, of the *British Antiquities*. Which when he had finished and printed for his own use, he kept all the Sheets within his own Hands, dispersing hardly any one Copy. And when after some space he sent the *L. Burghley* one, he communicated it

to him, as a Judge thereof: Saying, that according to his Opinion it should stand or fall. He resolved to suppress it as long as he lived, and was inclinable to stifle it wholly: Because he feared it might be looked upon as an ambitious Fancy of his. He told the before-mentioned Lord, when he sent this Book to him, that he might note many Vanities in it; as he Modestly called those Coats of Arms of the Episcopal Sees, and of the respective Bishops thereof, painted well in Colours, with which he had adorned it. He added, that it would be no great Grief to him, if that Lord would cast it into the Fire: For that it was but the effect of his Folly, thus *Equitare in arundine longa*.

In his distribution of Justice he was unmoveable, not to be biased any way from doing Right, nor for any Solicitations, as was hinted before. Besides, the various instances thereof in the past Pages of this Archbishop's *Memorials*, I will here add one more. Whereby may appear, that though he were just, yet not so rigorous, but that he could moderate and temper his Sentence upon reasonable Occasions. In the Year 1570, one Sir *Henry Lee* had some business in his Courts; and in his favour the Queen wrote to the Archbishop; and the Secretary followed in the same Request. A very difficult case, to deny both these, and dangerous to disoblige them. But the Archbishop found an expedient, which he would probably have made use of without any intercessions, *Viz.* That though the Rigor of Law went against *Lee*, yet he might be helped by Equity. And so the Archbishop favoured his cause. For which the Secretary writ him thanks. But he replied, "He could do no less of duty to her Highness, and of Humanity towards him, than to do as he had done. And yet ye may be sure, said he, not against Justice, I trust, nor against my Conscience; only supplying by Equity, where Extremity of Law might have moved matter."

His unmoveableness in the distribution of Justice.

To the Queen he ever bore a High Regard; and though she would sometimes take him up, and others of her Clergy, and be perhaps too sharp upon them for lesser Matters, yet he abated not in the least his Duty and Love to her Majesty: By whom such a vast Blessing as the Reformation of Religion accrued to the Church. She was a Critical Hearer, and would sometimes take offence at the Preachers that came up before her. And therefore, the Archbishop took a special care of her Lenten Preachers, and did now and then alter the Combination, by striking out some, and putting in others, that might be more acceptable to her. And the better to know the Abilities of the Preachers in the Nation, he oftentimes would appoint them to Preach in his Chapel before him. When the Secretary once sent him the List of the Preachers appointed to preach before the Queen, the Lent ensuing, Dr. *John Bullingham* (who was afterwards Bishop of *Glocester*,) was one of them, him the Archbishop disapproved. He took him, as he wrote to the Secretary, to be an honest true-meaning Man, and once he so far credited others, much commending him, that he preferred him to preach before the Queen: But he intended not hereafter so to do; because, as he said, he would that her Highness should have the best. And having heard him in his Chapel, he said, he perceived in him neither *Pronunciationem aulicam*, nor *Ingenium aulicum*, not Meet for the Court. And therefore, he appointed Dr. *Young* of *Cambridge* [of *Pembroke Hall*] to supply his Room. Who it seems was a more Courtly Preacher.

His High Regard to the Queen.

And thus, by the honest Discharge of his Duty to the Queen, to the Church, and to single Persons, in any Matters that came before him, he gained the Reputation of a most unbiassed Judge, of a conscientious Governour of the Church, and an unfained Promoter of true Religion, and the good of his Country. And though his steadiness created him some Ill-willers, yet he had at length a general Reverence and Respect from all good Men. And if he had any Enemies, they were such only as were Enemies also to Religion, and the Publick Weal.

Oorem sui, prater Religionis & Reip. Hostes, neminem habuit.

MATTH.

SECT. II.

He recovered, and published divers Learned Saxon Books.

A great Anti-
quarian.

HIS Learning, though it were universal, yet it ran chiefly upon Antiquity. In so much that he was one of the greatest Antiquarians of the Age. And the World is for ever beholden to him for two things; *Viz.* for retrieving many antient Authors, *Saxon* and *British*, as well as *Norman*, and for restoring and enlightening a great deal of the antient History of this noble Island. He lived in, or soon after, those times, wherein Opportunities were given for searches after these Antiquities. For when the Abbies and Religious Houses were dissolved, and the Books, that were contained in the Libraries thereunto belonging, underwent the same Fate, being miserably embezilled, and sold away to Tradesmen for little or nothing, for their ordinary Shop-uses; then did our *Parker*, and some few more Lovers of antient Learning, procure, both by their Money and their Friends, what Books soever they could: And having got them into their Possession, esteemed many of them as the greatest Treasures. Which other ignorant Spoylers esteemed but as Trash; and to be burnt, or sold at easie Rates, or converted to any ordinary Uses.

A mighty Col-
lector of
Books.

He was therefore a mighty Collector of Books, to preserve, as much as could be, the antient Monuments of the learned Men of our Nation from perishing. And for that purpose he did employ divers Men proper for such an End, to search all *England* over, and *Wales*, (and perhaps *Scotland* and *Ireland* too) for Books of all sorts, more Modern, as well as Antient; and to buy them up for his Use; giving them Commission and Authority under his own Hand for doing the same. One of these, named *Batman*, in the space of no more than four Years, procured for our Archbishop to the number of 6700 Books. It seems to be almost incredible then, what infinite Volumes all the rest of his Agents in many more Years must have retrieved for him. But take this in the very Words of the said *Batman*, in a Book which he published *An. 1581*. Where speaking of our Archbishop under the Year 1575, in which he dyed, he saith; "With whom Books remained, (although the most part [of them] according to the time, Superstitious and Fabulous, yet) some worthy the view and safe keeping, gathered within four Years, of Divinity, Astronomy, History, Physick, and others of sundry Arts and Sciences, (as I can truly avouch, having his Graces Commission, whereunto his Hand is yet to be seen) six thousand seven hundred Books, by my own Travel. Whereof choice being taken, he most graciously bestowed many on *Corpus Christi College* in *Cambridge*. I was not the only Man in this Business, but others also did their Good-wills. This alone was a rare Work, besides many other his good Deeds. Thus he."

Doom warn-
ing all men to
Judgm. p.
400. Shewn
me by Mr.
Bagford.

The destruc-
tion of Libra-
ries lamented
by the Arch-
bishop,

And by *Bale*.

Preface to
Leyland's New
Years gift.

It was in those times that many of our choicest MSS. were conveyed out of the Land beyond Sea. Of this our Archbishop complained often; taking it heavily, as he wrote in one of his Letters to Secretary *Cecyl*, "That the Nation was deprived of such choice Monuments, so much as he saw they were in those Days, partly, by being spent in Shops, and used as Waste-paper, or conveyed over beyond Sea, by some who considered more their own private Gain, than the honour of their Country. This was the reason he took so much pleasure in the said Secretaries Library; That such MSS. might be preserved within the Realm, and not sent over by covetous Stationers, or spoiled in the Apothecaries Shops."

That hard fate indeed did abundance of our Countries Books meet with, in that Age. *Bale*, another great Antiquarian, said, "That a great number of those that purchased those Monasteries, reserved the Books of those Libraries; some to serve their Jakes, some to scoure their Candlesticks, some to rub their Boots; some they sold to the Grocers, and Soap-sellers, and some they sent overseas to the Bookbinders: Not in small numbers, but at times whole Ships full, to the wondering of foreign Nations. And he said, he knew a Merchant, that bought two noble Libraries for forty Shillings. And these he used instead of gray Paper, by the space of more than ten Years: And yet he had store enough for as many Years to come."

This

This he elsewhere Laments, upbraiding our Nation with the dishonour of it: Wishing heartily the Pope's Laws, and the Schoolmen had undergone this Fate, rather than our antient Authors both of History and Divinity. " If, said he, the Bishop of Rome's Laws, Decrees, Decretals, Extravagants, Clementines, and other such Dregs of the Devil; yea, of *Heytesburie's* Sophismes, *Porphyrie's* Universals, *Aristotle's* old Logicks, and *Dunse's* Divinity, with such other lowlie Le-gerdemains, and Fruits of the bottomless Pit, had leaped out of our Libraries, and so become coverings for Books, coming from the foreign Nations, we might well have been therewith contented. But to put our antient Chronicles, our noble Histories, our learned Commentaries, and Homilies upon the Scriptures, to so homely an Office of Subjection, and utter contempt, we have both greatly dishonoured our Nation, and also shewed our selves very wicked to Posterity.

In his Register.

For the retrieving of these antient Treatises and MSS. as much as might be, the Archbishop had such abroad, as he appointed to lay out for them wheresoever they were to be met with, as was shewn before.

He had a very choice Collection of antient MSS.

But he procured not a few himself from such in his own time as were Studious in Antiquity: As namely, several Saxon Books from *Robert Talbot*, a great Collector of such antient Writings in *K. Henry the Eighth's* time, and an Acquaintance of *Le-land*, *Bale*, &c. Some of which Writings the said *Talbot* had from *Dr. Owen*, the said *K. Henry's* Physician: And some our Archbishop likewise had from him: As appears in one of the *Cotton Volumes* *: Which is made up of a Collection of various Charters, &c. Written out by *Job. Joscelyn*. Where at some of these MSS. collected, the said *Joscelyn* adds these Notes, *The Copy of this Dr. Talbot had of Dr. Owen. The Archbishop of Canterbury had this Charter from Dr. Owen, &c.* There be other Collections of this nature now remaining in *Benet College*, sometime belonging to this *Talbot*, which we may presume the Archbishop partly by his own Interest, and partly by the Interest of *Bale*, *Caius* and others, obtained: Particularly, his Annotations upon that part of *Antoninus* his *Itinerarium*, which belongs to *Britain*. And another, *De Chartis quibusdam regum Britannorum*. These are mentioned by *Anthon. & Wood*.

Some procured from *Rob. Talbot*, And *Dr. Owen*.* *Vitellius D.7.**Literatur. Antiq.* p. 239.*Athen. Oxoni.*

And he kept such in his Family, as could imitate any of the old Characters admirably well. One of these was *Lyly*, an excellent Writer, and that could counterfeit any antique Writing. Him the Archbishop customarily used to make old Books compleat, that wanted some Pages; that the Character might seem to be the same throughout. So that he acquired at length an admirable Collection of antient MSS. and very many too: As we may conjecture from his diligence for so many years as he lived, in buying and procuring such Monuments. The remainders of his highly valuable Collections are now preserved in several Libraries of the Universities of *Oxford* and *Cambridge*, but chiefly in that of *Benet College, Cambridge*.

He kept skillful Writers. *Lyly*.

Some of these antient Historians of our Nation, which he met with, he took a great deal of Pains in fitting for the Press, to preserve them to Posterity by procuring them to be printed. In the Year 1570, he published *Flores Historiarum*, written by *Matthew Westminster*, styled *Florilegus*. Who writ chiefly of the British Affairs: The History commencing from the beginning of the World to the Year 1307. Printed at *Frankford*. The following year he published *Matthew Paris* his greater History, reaching from *William the Conqueror* to the last year of *Henry the third*. Printed at *Zurick*. In the Year 1574, he published *Alfredi Regis res gestas ab Asserio Shirburnensi Episcopo conscriptas*. The short History of *Thomas of Walsingham*, reaching from *Edward I.* to *Henry V.* cum Hypodigmate *Neustria, sive Normannia*.

Manuscript Historians he caused to be printed.

Vid. *Camden's* Preface to his *Scriptores Anglici, &c.*

His Edition of *Affer*, surnamed *Menevensis*, from the place of his birth, was somewhat rare: For he put it forth exactly according to his MS. Copy: That is, the Language was Latin, but the Letters were Saxon. Though as we now ordinarily have the Book in *Camden's* Edition of the *Scriptores Anglici, Normannici, &c.* the Saxon Letter is not used. And this he did as well to revive the old Saxon Learning, as to testify his faithfulness in the Edition of the Book; which was so exactly and literally done from the Original MS. For in his Preface to that Book, he desired the Reader to observe, that in all the Books that he put forth, he never added

His Edition of *Affer*.

any thing of his own, nor diminished from the Copy; but expressed to a Word, every thing as he found them in the Originals. For he feared, as he there said, if he should have put in any thing of his own, out of pretence to smooth the Wrinkles, and wipe off the Stains of Antiquity, that what *Cornelius Nepos* writ to *Sallust*, might be verified of him, *That they might not seem so much their Histories that writ them, as his own.* And to let all men further know his integrity in that Edition, he sent the Original Copy thereof to be kept in the *Benet College Library*: And publickly signified as much to the World in his Preface, for all to have recourse unto, that would. For he set learned Prefaces before this and the other Historians he put forth.

These Historians reprinted by *Camden*.

See his *New-Years-Gift*, put forth by *Bale*.

All these Authors did our Learned and Laborious *Camden* reprint in the Year 1603, at *Frankford*, and added in this Edition many other *English* Historians. But the number of the Authors he had there collected do fall far short of an hundred and more. Which number of our Historians *Leland* saw and had; "Who from time to time, with great diligence, and no less faithfulness prescribed the Acts of the Kings of this Land, and the fortune of the Realm; so incredibly great, he said, that he that had not seen and thorowly read their Works, could little pronounce in that part. This large number of Historical Writers of our own Country *John Bale* asserts to be most true of his own Knowledge: Saying, that it was great pity, that we had not abroad those worthy and antient Monuments of our Predecessors. And the same pity put our Archbishop upon publishing some of them.

his *British Antiquities*.

Fra. Thinn.

I need not mention his admirable Book, of the Lives of the Archbishops of *Canterbury*; which he might well stile *The British Antiquities*; there being such a plentiful Treasure of choice Antiquities collected together. *Francis Thinn* the industrious Herald made great use of this Book in his Catalogue of *English Cardinals*. Of this Work I have spoken before.

His Skill in antient Liturgies.

His great skill in Antiquity reached to Ecclesiastical Matters as well as Historical; whereby he became acquainted with the antient Liturgies and Doctrines of the Christian Church in former times. He utterly disliked therefore the publick Offices of the present *Roman Church*; because they varied so much from the antient. Which made him think it highly necessary, that the Churches Service should be purged from abundance of novel Ceremonies, and Superstitions crept into it. And in his former mentioned Book he declared himself to this purpose. Which, by the way, it may not be amiss to hint, how Archbishop *Laud's* Accusers urged against him at his Trial; *Viz.* That his Predecessor Archbishop *Parker* found fault on that account with the Consecration of Churches. But that Archbishop answered fully, and undoubtedly according to the Mind of Archbishop *Parker*, "That he did not find fault simply with the Consecration of Churches, but only with the Superstitious Ceremonies used therein: And quoted the Place in that Archbishop's Book, wherein he had these Words, *That for want of Piety or Prudence, their [the Romanists] later Pontifical and Missal Books did outgo the Antient, in multitude Ceremoniarum, & peragendi difficultate & tædio, & Exorcizationis amentia; i. e. in the Multitude of Ceremonies, in the difficulty and toyle of performing them, and in the Folly of Exorcising.* These, said Archbishop *Laud*, were the things he found fault with, not with Consecration it self: Which he could not well do, being then a Consecrated Bishop.

Archbishop *Laud's* Trial.

Antiq. Britan. p. 85.

The Archbishop was the great Instrument of putting out the *Saxon Gospels*, which were published in the Year 1571, in *Quarto*, the care of which lay upon *John Fox*, who set an Epistle Dedicatory to the Queen before the Book. Wherein he said, Men were beholden to Archbishop *Parker*, "By whose industrious diligence, and learned Labours this Book with many more had been collected and searched out of the *Saxon Monuments*. Therein he mentioned a *Saxon Sermon* put forth by the said Archbishop, which we shall take notice of in the next Paragraph. Of his procuring this Edition of the Gospels, he speaks himself in his Preface to the History of *Afferius Menevensis*, as we shall read by and by. This *Saxon Book* of the Gospels was in the Year 1665, reprinted at *Dort* by Dr. *Marshall*, Preacher to the *English* there, and afterwards Rector of *Lincoln College* in *Oxford*.

The *Saxon Gospels* published by his means.

A notable Sermon also in *Saxon* in favour of the Protestant Doctrine of the Sacrament, after some hundred Years Obscurity, was retrieved and brought to light by the Archbishop. *Elfrick* Abbot of *S. Alban's* about 996 translated it out of Latin, to be read to the People before *Easter*. In the Preface to which are these Words: "From *Worcester*, *Hereford*, and *Exeter*, divers Books (that is, in the *Saxon* Tongue) have been delivered into the Hands of Archbishop *Parker*: By whose diligent search for such Writings of History, and other Monuments of Antiquity, as might reveal unto us what hath been the State of our Church in *England* from time to time, these things which be here made known unto thee do come to light. The Title of the Sermon is, *A Sermon of the Paschal Lamb, and of the Sacramental Body and Blood of Christ, written in the old Saxon Tongue before the Conquest, and appointed in the Reign of the Saxons to be spoken unto the People at Easter, before they should receive the Communion: And now first translated into our common English Speech.* This *Saxon* Sermon is Printed in *Fox's* Second Volume. But he hath left out several Passages, which contained some Legendary Miracles relating to the Sacrament, and some particular Passages which look favourably towards the Doctrine of the Church of *Rome*: Which are not omitted in the Archbishop's Edition of the Book.

A notable
Saxon Sermon
brought to
light by him

Page. 1041.

For the further explaining of what is said before, let me add, that in Archbishop *Lanfrank's* time, who lived under *William* the Conqueror, all *Latin* Books, that had any Expressions against a Bodily Presence in the Sacrament, were craftily abolished by the Papists. And so *John Fox* observes in his Acts and Monuments, that in the time of *Lanfrank* and Pope *Innocent*, studying by all means how to prefer, and further this their newcome Doctrine of Transubstantiation, they did abolish and raze out of Libraries and Churches all such Books, which made to the contrary. And because *Lanfrank* and other *Italian* Priests here in *England* understood not the *Saxon* Books, as they did the *Latin*, all that they understood they made away: But the *Saxon* Books, because they knew them not, remained. For proof whereof he offered it to be considered,

Saxon Books
escaped the
Roman destru-
ction of Books.

Page. 1041.

I. That whereas eighty Sermons were translated out of the *Latin* into *Saxon* by *Elfrick* afore said, which were used to be read on *Sundays* and *Holydays* to the People, there is no *Latin* Copy thereof extant: No, not of that one Sermon of the Sacrament before mentioned, though there were divers Copies of it in *Saxon* found: Two whereof Archbishop *Parker* had. There were also two Epistles translated out of *Latin* into *Saxon*, by the said *Elfricus*, belonging to the Church of *Worcester*, the one written to *Wulfstine* Bishop of *Shyrburn* against the Bodily gross Presence, the other to *Wulfstane* Archbishop of *York* against the said Error. But the *Latin* could not be found. *Fox* hath exemplified the *Saxon* Translation of these Epistles.

II. That there is yet remaining one certain Piece or Fragment of a *Latin* Epistle of the said *Elfrick* in the Library of *Worcester*; wherein so much as maketh against the matter of Transubstantiation was discovered to be so erased, that no Letter, nor Piece of a Letter did there appear. And there was about the middle a very notable Sentence * of that nature defaced. But the *Saxon* Copy being found in the Archives of *Exeter* Church, the whole Sentence is very happily restored. This Epistle is now in the Library of *Benet* College. Vid. p. 533.

* The Sentence was this,
Non est tamen
hoc Sacrificium
Corpus ejus in
quo passus est
pro nobis, ne-
que sanguis ejus
quem pro nobis
effudit, sed
spiritualiter
corpus ejus ef-
ficatur & san-
guis, &c.

III. By one *Italian* Trick of *Polydore Virgil*, while he was in *England*; the Properties and Doings of all other *Italian* Papists in former Times, may partly be conjectured. For so *Fox* was informed, by such as precisely would affirm it to be true: That when *Polydore*, being licensed by the King to view and search all Libraries, had once accomplished his Story by the Help of such Books, as he had procured in his said Search, in the End, when he had taken out what he would, he piled those ancient Books together, and set them all on a light Fire: By these things laid together, the Conjecture of Mr. *Edw. Brown*, the Publisher of the *Fasciculus Rerum expetendarum*, &c. might not be improbable (notwithstanding what Mr. *Wharton* writes against it) in the Sentence he caused to be inserted in the Old Book of *Rocheſter*, concerning *Lanfranc*, which we shall find in the next Chapter.

Angl. Sacr.
Vol. I. p. 55.

H. is Saxon
MSS.
Antiqua Li-
terat. Septen-
trional. Li-
bror. Catalog.
Impress. 1705.

Besides the mention of these *Saxon* Books, I will trace a few more, whereof the Archbp. was Master, which are still in being; not only in the *Benet* College Library, the chief Treasury of his MSS. but in other Archives in the Nation; as the most industrious Antiquary, Mr. *Hum. Wanley*, hath discovered them (with other *Saxon* Monuments) to the World, in his most laborious Catalogue of Books, yet remaining in *England*, of the *Ancient Northern Literature*. Wherein he hath also given a brief and critical Account of these Books, as he hath of all the Rest set down in his Catalogue.

A Vellum Book, containing, I. *S. Hierom's Roman Psalter*, with the *Saxon* Interlinear Version. Where the *Latin* Text is in Black, the *Saxon* Version in Red, and the Titles in Green. II. Sacred Hymns; whereof some, (as of *Esay*, of *Anna*, of *Moses*, &c. Of the Three Children, the *Magnificat*, and some others) are in *Latin* and *Saxon*; the Rest with many Prayers are in *Latin* only. It is esteemed to have been writ a little before the Conquest. This curious Book the Archbishop gave to the Lord Keeper *Bacon*, his Friend and Countryman, who gave it again to the Library of the University of *Cambridge*, in the Year 1574. When it was new founding by the Industry of Dr. *Perne*, Vicechancellor: Where it still is. And in Memory of the Gift are these Words writ at the beginning of the Book; *This Book was bequeathed by the Right Reverend Father MATTHEW, Archbishop of Canterbury, to Sir Nicholas Bacon, Knt. Lord Keeper, &c. who did give the same to the University of Cambridge, Anno 1574.*

Another Vellum Book in a small Folio, containing several Tracts: Whereof the first is the four Gospels in *Englisch Saxon* with Rubricks. It sometime belonged to the Church of *Exon*; and was given to the said Church, by *Leofric* Bishop of the Church of *St. Peter*, the Apostle in *Exon*. In the Year 1566. *Gregory Doddes*, Dean of the said Church, with the Assent of his Brethren the Canons, gave it to our Archbishop: Who gave it, as it seems, to the abovesaid Publick Library; where it now also is, with this Inscription: *Hunc Codicem Evangeliorum, Gregorius Dodde, Decan. Ecclesie Exonien. cum assensu Fratrum suorum Canonicorum, dono dedit MATTHÆO Cantuarien. Archiepiscopo: qui illum in hanc novam formam redigi, & ornari curavit 1566.* This Book was writ about the Time of the Conquest.

Another Folio Book in Vellum, elegantly writ; and in the same Library. It contains Pope *Gregory* the Great his Tract, *De cura Pastoralis*, in four Books, turned by way of Paraphrase, into the *Saxon* Language, by King *Ælfrede*: Also that King's Preface, with a Poem, wherein the Book speaks to the Reader; turned out of *Saxon* into *Latin* by some modern Person. Which the learned Catalogist supposeth to be *Will. Lambard*. In the End of this Book are two Letters of Bp. *Jewel* to the Archbishop, which makes it evident it was his Book. This Book was writ a little after the Conquest.

Another Vellum Book in large Octavo, in the same Library of *Cambridge*. In it is contained a Collection of *Saxon* Homilies. The first Homily here is for the Third Sunday after *Theophany* on this Gospel, *When he came down from the Mountain, great Multitudes followed him, &c.* Which is the Gospel for the Third Sunday after *Epiphany*, with us to this Day. This Book was writ a little after the Conquest; and anciently belonged to the Abby of *Tavistock* in *Devon*; found in that Monastery by one *R. Ferrar*, a Servant of the Earl of *Bedford*, An. 1566. In one place of the Book is writ, *FRANCISCUS Comes Bedfordie 1566*, by his own Hand. The said Earl gave this Book to *MATTHEW*, Archbishop of *Canterbury*, 29 Decemb. 1567. in the Star-chamber, as the Archbishop wrote with his own Hand. And he gave it to the University of *Cambridge* 1570. This Homily Book is imperfect, as appears by other Books that have the same Homilies. The last Homily in this Volume, which is the 36. is very imperfect toward the latter part of it, but is very handsomely restored by the Care and Order, as it seems, of the Archbp. the Owner.

A Book in Parchment, in large Octavo. It is a Book also of *Saxon* Homilies; and was designed by the Archbishop for the Library of *Benet* College, as the Tenth Book of the *Saxon* Homilies, but by some Chance was lost, as Mr. *Wanley* conjectures; but afterwards found by his Son *John Parker*; and, together with some other Books, was given by him to the Library of *Trinity* College, in *Cambridge*; where it now is. This MS. is ancient, and was writ a little before the Conquest.

Another Book, which contains *Ælfrici excerpta ex Prisciano majore & minore*, without the Glossary. It was given to the same Trinity College Library, by Thomas Nevil, Dean of Canterbury, some time Master of that College. The Book hath John Parker's Name in it; which makes it probable it was sometime another of the Archbishop's Books.

Another in *Quarto*, in the same Library, being much the same with the Former, being *Ælfric's Excerpta* out of *Priscian* or his Grammar. The Prefaces having been wanting were restored by some late Hand, which Mr. *Wanley* supposes were procured to be done by the said Archbishop. In this Volume are also added certain Moral Precepts in *Saxon*, for the younger Sort.

A Parchment Book in *Folio*, in the foresaid Library. It contains the Lives and Passions of some Saints in *Latin*, and *Gregory the Great* his Book of the *Pastoral Care* in *Saxon*, translated by King *Ælfrede*; and by the Preface of the Translator was sent to *Wulfine*, Bishop of *Smyrburn*. Some body set this Annotation at the Beginning of the Book: *Hic ipse est Liber quem Aluredus Rex misit ad Ecclesiam Syreburnensem, quem & transtulit ex Pastoralis Gregorii Latine in Anglicum*. But our learned Author finds, that the Characters in which it was writ, shewed it to be long after *Ælfrede's* Time, *Viz.* in the Eleventh Century. This was the Book he believed, that Bishop *Jewel* took from the Library of his Church, and transmitted to our Archbishop, as was mentioned under the Year 1568. because there are no Rubricks or Titles in this Book, whereby that learned Man (but ignorant of *Saxon* Learning) acknowledged, in his Letter to the said Archbishop, that he knew neither the Writing nor the Author.

A Book in little *Octavo* in the same Library; it is writ in *Norman-Saxon*, about the Time of *Henry II.* or *Richard I.* What the Book contains appears by the Title, *Viz. Rhythmus Anglicus cum Omeliis Anglicis*. It hath Verses of God, of the Day of Judgment, &c. After the Title is added this Hexastick by the Antiquarian *W. Lambard*, as it seems, recommending the Sweetness of ancient Writings, and directing with what Caution they should be read:

Abdita quæ tenebrans Monumenta recondidit ætas,

Ætas nunc tandem clara retexit ea.

Quæ licet ad sanctum non sint referentia Cultum,

Temporis id nævus simplicitasq; fuit.

Si libes quæ sunt sapida, insipidumq; recuses,

Ipsa Vetustatis gratia dulcis erit.

W. L.

Then follows Commendations of the same Man, in whose Possession this Book was, in a Letter to Archbishop *Parker* by some unknown, to this Tenor: "Many will brag of their Knowledge, and having of Antiquities; but the Writer of the Verses above, is the only Man that ever I could be acquainted with, for the Reading of this Book, and other Antiquities. His Calender of the Bible may appear to your Grace. But I most humbly beseech you, that the painful Works by him gathered, after your Grace hath perused, might not be wrapt up in Oblivion. How he hath travailed in the *Armenian* Tongue, may appear — The Rest is wanting. The Person that writ this, I strongly conjecture to be *Tho. Wotton*, Esq; both Worshipful, Godly, and truly Learned in Antiquities, and a Correspondent and Friend of the Archbishop's.

In the private Library of *Benet* College, were several *Saxon* Books more; all formerly belonging to our Archbishop, and of his procuring. Among these I may mention three or four of Remark, *Viz.*

A Parchment Book in a small *Folio*, formerly belonging to the Church of *Worcester*; wherein are two Epistles of *Ælfric*, *Ad Sacerdotes*. In one of which Epistles it is thus written, *Non sit tamen hoc Sacrificium Corpus ejus in quo passus est pro nobis, nec sanguis ejus quem pro nobis effudit: Sed spiritualiter Corpus ejus efficitur & sanguis. Sicut Manna quæ de Cælo pluit, & Aqua quæ de Petra fluxit, &c.* where in the Margin is this Annotation, (which seems to be *Joscelyn* the Archbishop's Secretaries Hand) *Quidam Papista hic abraferat tres lineas; sed restituntur à veteri Libro Exoniensis Bibliothecæ, in quo etiam hic habetur Tractatus.* This Note I am apt to believe, the Archbishop caused to be entred here.

Other *Saxon* Books in C. C. C. C. Library. K. 2.

A Parch-

- A Parchment Book in small *Folio*, which was the *Exeter* Volume abovementioned, inscribed L. 12. wherein among other Tracts is a Discourse of Abbot *Ælfric* to the Priests; where those words are that had been razed in the Book of *Worcester*, as is specified before. Whereby all Men may see the faithful Dealings of the Papists. This Mr. *Fox* long since took notice of, as I have observed before.
- P. III. a. In a *Saxon* Homily in this Book is a Period likewise against the Corporal Presence; which the industrious Author of the Catalogue of *Saxon* Books seasonably takes notice of, *Viz. Thæc Hufel, &c.* that is to say, *That Sacrament is Christ's Body, not Bodily, but Ghostly*, and so on.
- Another Book in small *Folio*, being a Collection of Homilies, venerable both for the Original Owner, and the great Antiquity of it: Being a Translation of them out of *Latin* into *Saxon* long before the Conquest, by the oft-mentioned Abbot *Ælfric*. And was his own Book, as appears by the Writing near the End, which is as follows; *Hunc Sermonem [Viz. upon the Nativity of a certain Confessor] nuper rogatu venerandi Episcopi Æthelwoldi scil. Junioris, Anglice transfulimus; quem hujus Libelli calci inscribi fecimus; ne nobis desit, cum ipse habeat.*
- S. 16. *The Rede Book of Darby [in the Peak.]* In this Book is contained, a Dialogue between *Solomon* and *Saturn*, writ with an old Hand in *Saxon* Verses; the *Missal* writ about 1061. and other things. Upon this Book by a late Hand is this written; *This Book was sometime had in such Reverence in Darbyshire, that it was commonly believed, that whosoever should swear untruly upon this Book, should run mad.*
- L. 15. Another Parchment Book in *Quarto*, and very ancient, (which though in *Latin*, yet for the Rarity let me mention with the Rest of the Archbp's Collections) being writ in somewhat great and round *Roman* Letters; and contains the four Gospels in *Latin* according to the Version of *S. Hierom*; but not without Lections of greater Moment, differing from the *Vulgar* Edition. Mr. *Wanley* is apt to think it one of those Books that *Gregory* the Great sent to *Augustin* the Apostle of the *English*, and first Archbishop of *Canterbury*, Eleven hundred Years ago. And this Conjecture he makes from the Colour of the Ink, the Ducture of the Letters, and the Appearance of the Parchment, all so differing from ours. This Book belonged to the Abby of *S. Augustins, Canterbury*, Eight hundred Years ago, as is evident from an Agreement writ in *Saxon*, a little before the beginning of the Gospel of *St. Mark*, and other Writings in that Book. It is commonly called *S. Austin's Gospel*, and is said by some to have stood anciently upon the High Altar of the Church of *Canterbury*, with an old *Psalter* also placed there, called *S. Thomas's Book*, that has a Picture of *David* in it. It is still in the *Benet* College Library, (as is the fore-said four Gospels) and stiled in the Catalogue *Psalterium Antiquissimum*.
- N. 10. A Parchment Book in a little *Quarto*, containing *Ælfric's Grammar*; or *Excerpta ex Donato*. The former Part of this Book is lost; but Archbishop *Parker* caused it to be supplied very neatly and exactly, with this Annotation, *Memorandum, quod in hac Grammatica Saxonica, quæ de novo scribuntur, habent Glossam interlinearem, sic scriptam, ut in Exemplari Libri Grammatici Saxonici habetur. Quæ postea in veteri Scripto, sequuntur, illud Exemplar de quo transcriptum est: Viz, ut quæ in alio libro per Glossam interlinearem inseruntur, habent hanc Glossam scriptam in medio & serie contextus.*
- N. 19. A Paper Book in a small *Quarto*, writ out by an *Amanuensis* of the Archbishop: Containing a Book, as it seems, of *Ethelwold* Bishop of *Winton*, *De Consuetudine Monachorum*, in *Saxon*. These two last Books I mention, as Instances to shew, what a Restorer, Transcriber and Preserver, our Archbishop was of the ancient *Saxon* Books of this *English* Nation.
- In the *Bodleian* Library at *Oxford*, there is an ancient Book of the four Gospels in *Saxon*, before the Conquest. This Book the fore-said exact Writer concludes once to have belonged to our Archbishop. And whereas it was defective in several Places, and many Leaves gone, those Defects are restored and supplied in a modern Hand by the Commandment of our Archbishop, as is very probable, it being his great Endeavour by the Help of perfect Copies, to make up the Wants in others.
- So that the before said learned Person, and one of the best seen now living in those ancient Languages of the Nation, hath deservedly given our Archbishop the first Place of Honour and Commendation, for retrieving the Books and Writings of those Times. For in his Preface to his learned Book of that Argument,

ment, after he had been lamenting the utter Loss of many Hundred Saxon Books, and many Thousand Charters of English Saxon Kings and Bishops; and yet taking notice withal, that so many of such Monuments remained in the Monasteries, however destroyed by the Danes, plundered by the Normans; and (after that) notwithstanding the Civil Wars of the Barons, the dreadful Discords of the Houses of York and Lancaster, and the Dissolution of Religious Houses under K. Hen. VIII. he then descended (after these Spoilers) to take notice of this great Finder, Restorer and Preserver of such Antiquities. *Quod verò tot Anglo-Saxonum, Anglo-Danorumq; Scripta reliqua etiamnum sunt, id maxime debetur Curæ & Diligentiâ Reverendissimi MATTHÆI PARKERI Cantuarien. Archiepiscopi: qui Codices Chartasque diversas undique collegit, collectos magna ex parte perlustravit, & ab interitu servavit.*

The Nation ever beholden to the Archbishop for retrieving Saxon Antiquities.

The Archbishop was also a diligent Collector of Saxon Annals, and as diligent a Reader of them, as appears by the red Lines in several Places, drawn under the Writing of such a Chronicle in the same Bodleian Library, which the Reverend, Dr. Edmund Gibson made use of in his Edition of the *Chronicon Saxonicum*.

Saxon Annals.

Thus we have seen, how our Archbp. sought much after Saxon Antiquities; and many of them he made subservient to the Vindication of our Reformation in opposition to Popery: And particularly Saxon Translations of the Scripture; of which he met with divers. In his Preface to the English Bible, he tells us of very many ancient Translations of the Bible, that were then extant, which he had seen, that for the Age of the Speech, and Strangeness of the Character, were almost worn out of knowledge. And of those that had laboured about these Translations into the Vulgar Tongue, some had been Kings of the Land, and some Bishops, and some Abbots, and some other devout Fathers. Of which Kind of Antiquity he made this good Use, as well to justify our own Doings in translating the sacred Scriptures, as to make it serve as an Argument against the present Church of Rome, that labour what they can, that those holy Books be not translated, and suppress the Knowledge of them from the People, by keeping them locked up in an unknown Language.

The Use he made of the Saxon Translations.

Indeed he was the chief Retriever of that our ancient Native Language; the Saxon I mean, and encouraged heartily the Study of it. This was one of the Reasons that moved him to cause the Author of K. Alfred's Life before mentioned, to be printed in those old Characters: Namely, That he might bring on the Readers, to the Study of the Saxon Language. That being arrived to the Knowledge of the Character, they might convert their Endeavours towards the Saxon Writings. From which, he said, might be reaped no small Pleasure, and incredible Profit too, by the searching into ancient Monuments. Besides, it was worth ones Pains, as he added, to compare our Country Language, which we now use, with that obsolete and almost extinguished Speech; and while we are comparing them, to observe, how like they are, and almost the same. And for that Cause chiefly he took care, that the four Gospels should be printed in that Language, and in the same Form of Character. And that the Reader might the more easily attain the Knowledge and Understanding thereof, the English was joined with the Saxon in the Margin, and distinguished with such Notes and Signs, that the Sentences of each Language might very readily be compared one with another. He said this moreover concerning the Saxon Character, that it would be useful to the Understanding of the Irish. For though the Language was different, yet the Letters, in which the Books of the Irish were writ, were the same. And hereby a Door might be opened to the Knowledge of their Tongue, in which had been written some very ancient Books. The Knowledge of the Language would also be especially useful for such as should be sent on any Messages to that People, or had any Business of their own among them.

The chief Retriever of the Saxon.

See his Preface to *Asserius*.

Encourages the Study of it.

In fine, He mentioned a double Benefit to arise from the Understanding of the Saxon.

The Advantage of understanding Saxon.

I. That the Saxons as well as the Britains, were wont to express the Memory of famous Facts, and the Nature of things, by the Appellations they gave to Places. Now this would be a great Satisfaction to the Reader, to know the Import of the Names of all the Cities, Towns, Mountains, Woods, Rivers and Ways; and to understand

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Leg.

understand, whence all these are derived, and from what Fountains as it were they flow. Of which if any desired to tast, the Archbishop recommended him to *Lambard* of *Lincoln's Inn*; who had wrote a Book *De Veteribus Saxonum Legibus*. Which *Saxon* Laws he turned into *Latin*. In the Preface to this Book, he acutely pursued the Force and Nature of some *Saxon* Words. The studying of which Book, he commended unto such as desired to attain to the Knowledge of that Language, and of the Laws of the ancient Kings.

II. There are extant many Patents, and Monuments of ancient Times, and Royal Charters, preserved in Archives, as well before, as after the Coming in of the *Normans*: And all these are comprised in *Saxon* Words and Letters. The useful Knowledge of these would be obtained by the understanding of *Saxon*. Thence should the Student make out many things which now lie hidden, and with little or no Pains be able to unfold some abstruse Matters, and the Nature of many things, which are now intricate and wrapt up from us.

His desire to
promote it.

And to promote this Learning, he mentioned further, what a Concern former Times had for this Tongue, when it began to grow into disuse. That there were some Nunneries founded by some of our Forefathers; wherein it was appointed, that there should be some taught the Knowledge of it. On purpose to preserve it, and transmit it to Posterity, by communicating it down from one to another. Such was the Nunnery at *Tavestock* in *Devon*; and many other, which he could have named. Lastly, He made *Day* the Printer to cut the *Saxon* Types in Brasses; who was the first Person that did it.

Day the Prin-
ter.

Forwards a
Saxon Dictio-
nary.

And that ingenious Men might be the more willing to engage in the Study of this Language, he laboured to forward the Composing and Publishing of a *Saxon* Dictionary. There were two, that by their reading and converse in various *Saxon* MSS. had made good Store of Collections of Words. The one was *Laurence Noel*: and the other the Archbp's own Secretary, *Joscelyn*. Him the Archbp. earnestly excited to digest his Collections into a *Lexicon* for the publick Benefit. Which he accordingly intended to do, but was by Death prevented; as was also *Noel* before him in his Work, which he designed to publish, under the Name of a *Saxon* Vocabulary. After them *John de Laet*, of *Antwerp*, purposed such an useful Labour; and after him *Abraham Wheelock*, the learned *Arabick* Professor at *Cambridge*, promised a *Saxon* Glossary. But still Death prevented these good Intentions, till *William Somner*, the learned Antiquarian of *Canterbury*, happily effected it, in the Year 1659. And lastly, I must not conceal another Vocabulary in *Saxon* and *Latin*, set forth in the Year 1701. in a less Volume, though containing more Words, at *Oxford*, by the Pains of *Tho. Benson* of *Queens College*.

S E C T. III.

Antiquarians, his Acquaintance.

Held a Com-
munication
with Anti-
quaries.

FOR the better Communication and Encrease of this Antique Learning, our Archbishop kept a Correspondence with several great Antiquarians, as among others with *Sir William Cecyl*, *Stow*, *Lambard*, to whom I must add *John Bale*, besides *Flacius Illyricus*, and other Foreigners.

Sir W. Cecyl.

A Curious
Bible, *Latin*
and *Saxon*.

Cecyl and the Archbishop had a constant learned Intercourse together, and used to communicate ancient MSS. to each other. *Cecyl* had in his Study a very ancient Bible, written in *Latin* and old *English* or *Saxon*, and the Translation very peculiar. This about the Year 1565, he sent to the Archbishop to peruse, which after sometime he returned back again, with his Thanks for the sight thereof, and his Judgment thereon. Which was, that he thought it worth his keeping, as well for the fair antique Writing, with the *Saxon* Interpretation, as also for the Strangeness of the Translation, which he had examined, and found to be neither the accustomed old

old Text [that is, as I suppose, the Vulgar Latin] neither S. Hierom's, nor yet the LXX. At the six and twentieth Psalm it had a curious Picture of King David, sitting with his Harp or Psalter, of eight or ten Strings, and his Ministers about him with their *Tubis ductilibus, & Cymbalis sonoris*, &c. But this Psalter he found wanted a Leaf, wherein should have been the first Psalm, and three Verses of the Second. Now his mind was to have made up this defect, by taking the Picture, and placing it, as it might stand properly enough, before the whole Book of the Psalms; And being fair on the backside, to have appointed his Servant Lyly, an Artift in such Matters, to have written thereon what was defective. But the Archbishop declined to do it, because he called to mind, that Cecyl himself had a singular Artificer, to adorn the same. And so sent it back to him as he found it, advising him, that he would do well to have the Monument (as he called it) finished: Or else the Archbishop offered him to get it done himself, and then to remit it to his Library. Which was a very choice one. For the Riches whereof, the Archbishop told him, that in such Treasures he rejoyced as much, as though they were his own. For his care was in the preservation, rather than in the private Possession of such Antiquities.

Cecyl's Library.

This antient Book calls to my mind an old Psalter, done out of Latin into English, which Weaver saith he saw in the Earl of Exeter's Library, translated by one Richard an Heremite, which he supposed might be in the Reign of Henry II. And he gives us some *specimina* thereof. In this Book were not only the Psalms translated, but the *Te Deum*, the *Benedictus*, the *Nunc demittis*, the *Acts* of the Apostles, the Gospel of S. Matthew, the *Apocalypse*, all the Collects, Epistles and Gospels for the whole Year, much what the same, that we have now in our Churches: Also the *Pater Noster* and Creed. I do not think this was the same with that Psalter, or rather Bible, of Cycill's I mentioned before; but I strongly suspect this did belong to the same Persons Library, and that it descended into this Earl's Possession from the said Cecyl, his Ancestor. Of whose Library Camden speaks, how he borrowed no small Light in his Writing of his *Britannia* from it, styling it his *Instructissima Bibliotheca*.

A curious old Psalter. Funeral Mon.

In his Ep. D. before his *Britannia*.

As for Stow, it was from his hand the Archbishop received his Copies of *Matthew Paris*, *Matthew Westminster*, *Thomas Walsingham*, and the other antient Historians, which he revised, and procured to be printed: As Stow in his own History tells us. Who tells us also, "That the Archbishop was a Person, that made diligent search for the Antiquities of the Britains, and English Saxons; [and I believe Stow himself might be one of his Agents in these searches;]" "And that they might be carefully kept, he caused them to be bound and covered, and such whereof he knew there were very few Examples [or Copies] he caused to be Printed."

John Stow.

Lambard and our Archbishop conferred much their Notes of Antiquity together: And did mutually impart to each other their Collections. And particularly the Antiquities of Kent Lambard left in the Archbishop's Hands. The great Learning of this Man, as to Antiquities especially, the Archbishop's Value for him, and the Characters he gave of him do make sufficiently appear. As to his Skill in the Saxon Language and Laws, thus he spake, *Est in ejusmodi rebus perscrutandis sagaci certè ingenio, & peracri*. And as to his Knowledge of antient History, he gave this account of him to the L. Treasurer Burghley, when he sent him his Book of Kent, That he was an honest and well learned observer of Times and Histories. Which Book, which he intitles his *Perambulation*, shews his choice Learning and Abilities: And so do also, His *Justice of Peace*, and his *Agxavopia*, published again by Wheelock at Cambridge, Anno 1644. To which add his Topographical Dictionary, spoken of before. Which I do not hear ever saw the Light. But therein is a Mass of curious Antique Observations of all the Counties of England, picked up by him from time to time in his Readings.

William Lambard.

Preface to Afferius.

To this Antiquarian the Archbishop communicated an antient Copy of *Matthew Paris*, before any Edition of it. Who took the Pains to transcribe this Learned Abbot's History. Which Transcript yet remains in the Cotton Library, wherein are extant these Words written by himself: *Hujus Libri duo tantummodo vidi vetusta Exemplaria: Quorum altera penes Henricum Arundeliæ Comitem est: Alterum vero penes Matthæum Cantuariæ Archiepiscopum. W. L.* This was dated by him Anno 1565.

He transcribed *Matthew Paris*.

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Leg.

understand, whence all these are derived, and from what Fountains as it were they flow. Of which if any desired to tast, the Archbishop recommended him to *Lambard* of *Lincoln's Inn*; who had wrote a Book *De Veteribus Saxonum Legibus*. Which *Saxon Laws* he turned into *Latin*. In the Preface to this Book, he acutely pursued the Force and Nature of some *Saxon Words*. The studying of which Book, he commended unto such as desired to attain to the Knowledge of that Language, and of the Laws of the ancient Kings.

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Saxon Dictio-
nary.

And that ingenious Men might be the more willing to engage in the Study of this Language, he laboured to forward the Composing and Publishing of a *Saxon Dictionary*. There were two, that by their reading and converse in various *Saxon MSS.* had made good Store of Collections of Words. The one was *Laurence Noel*: and the other the Archbp's own Secretary, *Joscelyn*. Him the Archbp. earnestly excited to digest his Collections into a *Lexicon* for the publick Benefit. Which he accordingly intended to do, but was by Death prevented; as was also *Noel* before him in his Work, which he designed to publish, under the Name of a *Saxon Vocabulary*. After them *John de Laet*, of *Antwerp*, purposed such an useful Labour; and after him *Abraham Wheelock*, the learned *Arabick* Professor at *Cambridge*, promised a *Saxon Glossary*. But still Death prevented these good Intentions, till *William Somner*, the learned Antiquarian of *Canterbury*, happily effected it, in the Year 1659. And lastly, I must not conceal another Vocabulary in *Saxon* and *Latin*, set forth in the Year 1701. in a less Volume, though containing more Words, at *Oxford*, by the Pains of *Tho. Benson* of *Queens College*.

SECT. III.

Antiquarians, his Acquaintance.

Held a Com-
munication
with Anti-
quaries.

FOR the better Communication and Encrease of this Antique Learning, our Archbishop kept a Correspondence with several great Antiquarians, as among others with *Sir William Cecyl*, *Stow*, *Lambard*, to whom I must add *John Bale*, besides *Flacius Illyricus*, and other Foreigners.

Sir W. Cecyl.

A Curious
Bible, *Latin*
and *Saxon*.

Cecyl and the Archbishop had a constant learned Intercourse together, and used to communicate ancient MSS. to each other. *Cecyl* had in his Study a very ancient Bible, written in *Latin* and old *English* or *Saxon*, and the Translation very peculiar. This about the Year 1565, he sent to the Archbishop to peruse, which after some time he returned back again, with his Thanks for the sight thereof, and his Judgment thereon. Which was, that he thought it worth his keeping, as well for the fair antique Writing, with the *Saxon Interpretation*, as also for the Strangeness of the Translation, which he had examined, and found to be neither the accustomed

old

old Text [that is, as I suppose, the Vulgar Latin] neither S. Hierom's, nor yet the LXX. At the six and twentieth Psalm it had a curious Picture of King David, sitting with his Harp or Psalter, of eight or ten Strings, and his Ministers about him with their *Tubis ductilibus*, & *Cymbalis sonoris*, &c. But this Psalter he found wanted a Leaf, wherein should have been the first Psalm, and three Verses of the Second. Now his mind was to have made up this defect, by taking the Picture, and placing it, as it might stand properly enough, before the whole Book of the Psalms; And being fair on the backside, to have appointed his Servant Lyly, an Artift in such Matters, to have written thereon what was defective. But the Archbishop declined to do it, because he called to mind, that Cecyl himself had a singular Artificer, to adorn the same. And so sent it back to him as he found it, advising him, that he would do well to have the Monument (as he called it) finished: Or else the Archbishop offered him to get it done himself, and then to remit it to his Library. Which was a very choice one. For the Riches whereof, the Archbishop told him, that in such Treasures he rejoyced as much, as though they were his own. For his care was in the preservation, rather than in the private Possession of such Antiquities.

Cecyl's Library.

This antient Book calls to my mind an old Psalter, done out of Latin into English, which Weaver saith he saw in the Earl of Exeter's Library, translated by one Richard an Heremite, which he supposed might be in the Reign of Henry II. And he gives us some *specimina* thereof. In this Book were not only the Psalms translated, but the *Te Deum*, the *Benedictus*, the *Nunc demittis*, the *Acts* of the Apostles, the Gospel of S. Matthew, the *Apocalypse*, all the Collects, Epistles and Gospels for the whole Year, much what the same, that we have now in our Churches: Also the *Pater Noster* and Creed. I do not think this was the same with that Psalter, or rather Bible, of Cycill's I mentioned before; but I strongly suspect this did belong to the same Persons Library, and that it descended into this Earl's Possession from the said Cecyl, his Ancestor. Of whose Library Camden speaks, how he borrowed no small Light in his Writing of his *Britannia* from it, styling it his *Instructissima Bibliotheca*.

A curious old Psalter. Funeral Mon.

In his Ep. D. before his *Britannia*.

As for Stow, it was from his hand the Archbishop received his Copies of *Matthew Paris*, *Matthew Westminster*, *Thomas Walsingham*, and the other antient Historians, which he revised, and procured to be printed: As Stow in his own History tells us. Who tells us also, "That the Archbishop was a Person, that made diligent search for the Antiquities of the Britains, and English Saxons; [and I believe Stow himself might be one of his Agents in these searches;]" "And that they might be carefully kept, he caused them to be bound and covered; and such whereof he knew there were very few Examples [or Copies] he caused to be Printed."

John Stow.

Lambard and our Archbishop conferred much their Notes of Antiquity together: And did mutually impart to each other their Collections. And particularly the Antiquities of Kent Lambard left in the Archbishop's Hands. The great Learning of this Man, as to Antiquities especially, the Archbishop's Value for him, and the Characters he gave of him do make sufficiently appear. As to his Skill in the Saxon Language and Laws, thus he spake, *Est in ejusmodi rebus perscrutandis sagaci certe ingenio, & peracri*. And as to his Knowledge of antient History, he gave this account of him to the L. Treasurer Burghley, when he sent him his Book of Kent, That he was an honest and well learned observer of Times and Histories. Which Book, which he intitles his *Perambulation*, shews his choice Learning and Abilities: And so do also, His *Justice of Peace*, and his *Ætætopia*, published again by Wheelock at Cambridge, Anno 1644. To which add his Topographical Dictionary, spoken of before. Which I do not hear ever saw the Light. But therein is a Mass of curious Antique Observations of all the Counties of England, picked up by him from time to time in his Readings.

William Lambard.

Preface to *Asserius*.

To this Antiquarian the Archbishop communicated an antient Copy of *Matthew Paris*, before any Edition of it. Who took the Pains to transcribe this Learned Abbot's History. Which Transcript yet remains in the Cotton Library, wherein are extant these Words written by himself: *Hujus Libri duo tantummodo vidi vetusta Exemplaria: Quorum altera penes Henricum Arundelie Comitem est: Alterum vero penes Matthæum Cantuariæ Archiepiscopum. W. L.* This was dated by him Anno 1565.

He transcribed *Matthew Paris*.

The Archbi-
shop appoint-
ed *Lambard*
to write a re-
markable Sen-
tence in *Ro-*
chester Book;

And here I cannot but add a Passage communicated to me by my worthy old Friend and Contemporary, the Reverend Mr. *Edward Brown*, the publisher of the *Fasciculus rerum expetendarum*, &c. now deceased: Who once shewed me a MS. in Parchment of very venerable Antiquity, belonging to the Church of *Rochester*, and therefore ordinarily called *Textus Roffensis*. Wherein, in a certain place of it, this *Lambard* had wrote about twelve or fifteen Lines in Latin concerning *Lanfrank* Archbishop of *Canterbury*, to this purpose, "That the King of *England* being a-
" broad left the Government of all the Land in that Archbishop's Hands. And
" that at that time the said *Lanfrank* caused the Holy Scriptures, and the Writings
" of the Holy Fathers to be all collected, and gotten together; and then appointed
" them all to be mended, purged and corrected. And in the Margin this Sen-
tence is writ by the Hand of the same *Lambard*, that *Matthew Parker*, Archbishop
of *Canterbury* appointed this to be by him inserted in that Book. By which words
that Learned Archbishop seemed to intimate, as the said Mr. *Brown* signified then
to me, how the Popish party laboured even in those times, under pretence of cor-
recting, to corrupt all the antient Writings, to make them look the more favour-
ably upon their backsliding Church, and sophisticated Doctrines. And they stuck
not even at the Sacred Scriptures themselves, to wrest them to speak the more a-
greably to their Superstitions and Corruptions. And perhaps from this time
chiefly is to be dated the foisting of many spurious Pieces upon the Fathers, and fal-
sifying the Text of the vulgar Latin Bible. This was writ by *Lambard* in the
Year 1573, very likely at that time when our Archbishop was in *Kent*: Being
there partly for a Visitation, and partly to entertain the Queen, who that Year
went in Progress to *Canterbury*, and was there most nobly received by him. Since
Pag. XXXII. this time the said Mr. *Brown* thought fit to publish in his Preface to the *Fasciculus*,
the very words written by the said Archbishop's Order, in the abovementioned
Book. Which were these,

*Quando Willielmus Rex gloriosus morabatur in Normannia, Lanfrancus erat Princeps,
& custos Angliæ, subjectis sibi omnibus Principibus, & juvantibus in his, quæ ad
defensionem vel pacem pertinebant regni, secundum Leges patriæ; Lectioni assiduus,
& ante Episcopatum, & in Episcopatu, quando poterat. Et quia Scripturæ, Scripto-
rum vitio, erant nimium corruptæ, omnes tam Veteris quam Novi Testamenti Libros,
nec non etiam scripta sanctorum Patrum, secundum Orthodoxam fidem studuit cor-
rigere.*

And shewed
him a MS. of
Theodore
Archbishop of
Canterbury.
* Pag. 233.

Catal. of Bish.

John Bale.

Gives the
Archbishop
an antient MS.

To which I will subjoyn what *Lambard* himself relates in his *Perambulation* of
Kent *; that our Archbishop shewed him a certain MS. of venerable Antiquity,
which, as he supposed, had belonged to the Library of *Theodore*, a Grecian born,
Archbishop of *Canterbury* in the seventh Century. This MS. Book contained *David's*
Psalter, sundry Homilies in Greek, *Homer*, and some other Greek Authors, writ-
ten beautifully in thick Paper. The name of *Theodore* was prefixed. Which by
the great Antiquity of the Book he thought, (not without good reason) that it
sometime belonged to that Archbishop. And this was some of the Learned So-
ciety between our Archbishop and *Lambard*. Of the *Homer*, *Godwin* saith, that it
was so fair and exquisitely writ, as no Print in the World yet extant was thought
to be comparable to it for Truth or Beauty.

As for *John Bale*, I do also find Footsteps of acquaintance between him and our
Prelate. And it may be taken for granted, that there was, their Learning lying
so much the same way; and *Bale* being a Prebendary of his Church of *Canterbury*,
Where he resided, and dyed some Years after *Parker's* coming to that See. For after
the coming of Queen *Elizabeth* to the Crown, he returned not to his *Irish* Bishop-
rick, but contented himself with his Prebend in this Church.

He presented the Archbishop with an antient MS. being a very learned Tract in fa-
vour of the Mariage of Priests, sent to Pope *Nicolas*, who had restrained Priests that
Liberty. This Epistle began, *Cum tua, O Pater & Domine*, &c. It had been com-
monly before attributed to *Hulderick* Bishop of *Augsburgh*. So *Aneas Sylvius* in
his Description of *Germany*; and *Flacius Illyricus* asserted that the same Epistle did
still remain in certain old Monuments, and that he had seen some Copies of it,
attributed to the said *Ulderick*. But this old Copy of it which *Bale* had given
to

to Parker, had a Title, as though another Person, namely *Volusianus* Bishop of *Carthage*, were the Writer, *Viz. Hac est Rescriptio Volusiani Carthaginensis Episcopi, in qua Papa Nicolao de Continentia Clericorum, non iuste, sed impie, nec Canonice sed indiscretè, tractanti, ita respondit.* I am apt to think that *Bale* did communicate this Tract to our Prelate for his Use, in compiling his Book in Vindication of Priest's Mariage. Afterwards our Archbishop delivered it to *John Fox* to insert in his large Ecclesiastical History; where it may be read in his Eighth Book of *Acts and Monuments*. *Fox* saith there, that it was an old Writing, both by the Form of the Characters, and by the wearing of the Parchment, almost consumed by length of years and time.

This Learned Antiquary [*Bale*] dyed in the Year 1563. Whose rare Collection of MSS. after his Decease, came, as I am apt to believe, into our Archbishop's Hands by purchase. For he laid out for them immediately upon his Death, fearing that they might be gotten by some body else. Therefore he took care to bespeak them before others, and was promised to have them for his Money, as he told *Cecyl*. And perhaps divers of those Books, that do now make proud the University Library, and that of *Benet*, and some other Colleges, in *Cambridge*, were *Bale's*, before they were the Archbishops.

To leave a word or two concerning this famous Man. He in his young days was a zealous man for the Papal Superstitions, holding up his hands to rotten Posts, as he himself expressed it, and calling them, as others did, *Their Fathers in Heaven*. For which he afterwards asked God Mercy, as he said, a thousand times. He was married and had Wife and Children; with whom, about the time of the six Articles in King *Henry's* Reign, he fled beyond Sea into *Germany*. Here in the Year 1545, he published his Book *Of the Image of both Churches*: That is, A Commentary upon the *Apocalypse*. Where speaking of *John's* flying into the Isle of *Patmos*, and being an Exile, he added, *And so did I [fly] a poor Creature with my poor Wife and Children*. He was familiarly acquainted with the great *Leland*, and read in *Leland's* Study many of his Works; which if he had lived to set forth, he said, it would have been a Wonder and Miracle to the World, to have read some, that learned Man was preparing; as one Book treating *De Antiquitate Britannica*, and another *De illustribus Viris*. But while he was busie about them, he was unhappily bereft of his Wits. This *Bale*, was a passionate Lover of our antient Writings, and a great bewayer of the Destruction of them, as was seen in part before. In his Epistle to K. *Edward VI.* "He lamented so great an overthrow in the overthrow of Abbies and Monasteries, wherein the most worthy Monuments of this Realm so miserably perished in the Spoil. Wishing, that Men of Learning, and of Love to their Nation, had been then appointed to search their Libraries, for the Conservation of those most noble Antiquities. Praising *Henry VIII.* for appointing, by special Commission, *Leland* to oversee a number of their Libraries. Reproaching our Nation, saying, that among all Nations, where he had wandred, he found none so negligent and untoward, as he found *England*, in the due search of their antient Histories. And elsewhere, he said, "He could scarce speak without Tears, that the worthy Works of Men godly minded, and lively Memorials of our Nation, should perish with those Lazy Lubbers, and Popish Belly-gods. He wisht, that in every Shire of *England* there had been one solemn Library; for the preserving those noble Works, and for the preferring of good Learning in our Posterity. And that thus to destroy all without Consideration would be unto *England* for ever a most horrible infamy among the grave Seniors of other Nations. And that neither the *Britains* under the *Romans*, and *Saxons*; nor the *English* People under the *Danes* and *Normans*, had ever such damage of their Learned Monuments, as we have seen in our time.

This *Bale*, by reason of the dangers of the Professors of the reformed Religion in K. *Henry's* Days, travailed into *Germany*, as was said before, where he published his Book *De Scriptoribus Britannicis*. Coming into *England*, towards the latter end of K. *Henry*, or beginning of K. *Edward*, he most laboriously, as well as expensively, set himself to search many Libraries in *Oxford*, *Cambridge*, *London*, (wherein there was but one, and that but a slender one too) *Norwich*, and several others in *Norfolk* and *Suffolk*. Whence he had collected enough for another Volume *De Scriptoribus Britannicis*. A Register of whose Names, consisting of near five hundred,

His Condition:

Image of both Churches. Rev. 17.

Before his Edition of *Leland's* New-Years-Gift.

In his Preface to the New-Years-Gift.

Bale an elaborate searcher of Libraries.

dred, he printed in the Year 1549, at London, with an Intention afterwards with their Names to publish their Acts, their Ages, and the Titles of their Books, in the same Method as he had used in his former Book: Though I think it never saw the Light.

Camden's
Judgment of
Parker.
In his Ep.
Ded. to his
Scripta Nor-
mannica, &c.

And Godwin's,
In his Cata-
logue.

But to return to our Antiquarian the Archbishop; of whom give me leave to recite what two later Antiquaries have spoke and judged in this Regard. The one of these is the Learned Camden: Who called him *Singularis ille omnium disciplinarum Pater Fautorque, & summus veneranda Antiquitatis cultor*: Adding, "That he did, with great Expences, and greater care, retrieve from all parts MSS. Books from ruine: Which he repositied in the Library of C. C. C. C. And occasionally discoursing how it was one of the great wants of our Country, that it had not yet any intire compleat History of England, he said, That Archbishop Parker was the first and chief, that made Provision for such a desirable Work. The other is the Right Reverend Bishop Godwin, who writ of him, "That his Care for preserving Antiquities was not to be forgotten: To which his Care we are beholden for most of our antient Histories; that, but for him, were even upon the point utterly to perish.

S E C T. IV.

His Episcopal Qualities: And Care of the Church.

How he interpreted the
Bearing in his
Arms.

HAVING thus made some *Observations* upon our Archbishop, considered in a more private Capacity, let us observe him a little in his high Vocation, and in his Government of the Church. And first, I cannot but observe, how this pious Prelate made his Paternal Coat of Arms (which indeed looked somewhat like a Providential Prognostick) a *Memorandum* to himself of his Episcopal Duty. Which Coat was three Keys: To which by Royal Favour was added on a Chevron, as many bright Stars. These *Insignia*, i. e. *Bearings*, he esteemed not so much Marks of Honour, as Admonitions of his Duty. The Keys he interpreted to shew the Power of binding and loosing, granted by Christ to his Bishops: And the Stars to signify Integrity of Life and Doctrine. So he, as warned hence, endeavoured to behave himself in this his high Office; that is, to open the Gates, as it were with Keys, to such as would enter into the Kingdom of God; and, the thick darkness of Popery being chased away, to bring the Blind, as it were by the Star in the East, that went before the Wise Men, to the Marvellous Light of the Word of God.

Lived in the
Port of an
Archbishop.

His Office did not so much adorn him as he adorned his Office. He lived in the true Quality of an *English* Archbishop. And his Judgment was clear, for a Man of his Vocation to live in the *Port* of a Bishop, as he used to express it. Not that he cared for Honour, or affected State and Greatness, as he once seriously told his Friend, the L. Treasurer: But nevertheless, he thought it of great behoof for many good ends. And this was the reason he once assigned for the allowance of *Commendams* to such as had small Bishopricks; *Viz.* That they might live like Bishops, and be hospitable and charitable, and Patrons of Learning and Vertue. In his little Country Retirement at *Bekesborn*, besides what Servants he left at *Lambeth*, he had little less than an hundred Persons of his Family, uprising and down lying; besides divers more, that for the Streightness of Lodgings, were fain to take Harbour abroad in the Neighbourhood. And he had within his Walls, in Wages, Drawers, Cutters, Painters, Limners, Writers and Bookbinders, besides Officers of his Household, and of his Courts, and many Chaplains, and other Learned Men, Foreigners as well as others, whom he gave Entertainment to. So that his House-keeping must needs be Great and Splendid in that he had such a large Family to provide for. And we may well believe, that his Family was not only great, but good, not only large, but learned; and that his House was rather a Church and an University, than a Palace, when such eminent Piety, and profound Learning harboured

boured in the chief Head and Master. For so one of his own Domesticks, *Viz.* *Ackworth's* *Account of*
Dr. Ackworth, in a Letter to the L. Burghley, gives an account of him in his own his Family.
 Family, That he was *Omnis divina ac humana cognitionis Oraculum. Interior autem*
Consuetudo optima vivendi disciplina atque regula. The Oracle of all divine and hu-
mane Knowledge: But that his more private Conversation was the best discipline and Rule
of Living.

And now we are speaking of his Servants and Dependents, we may well mention His Servants
 his *Sculptores*, or Engravers, excellent in their Art: Whereof one was a Foreigner and Depen-
 named *Hogenbergh*, and another was called *Lyne*. He employed them much in dents.
 Genealogies, wherein indeed a noble part of antient History consisteth. In *Ruck-* His Engravers.
bolts (in the Parish of *Low Leyton* in *Essex*) the Mansion-House of the Family of
 the *Hickes's*, Baronets, (whose Ancestor was Secretary to the L. Treasurer *Burghley*)
 there sometime was a large Genealogy of the Kings of *England* from the Conquest,
 well drawn down to *Q. Elizabeth*, and Printed, with all the Line of *France*, and of
England, under these two Titles, *Linea Valesiorum*, and *Linea Anglia*. And at the bot-
 tom the Workmasters Name set, *Viz. Remigius Hogenbergius, Servus D. Matth. Archiep.*
Cant. Sculpsit 1574. Such another Genealogical, Historical Map, therewas, intituled,
Regnum Britannia tandem plene in Heptarchiam reductum à Saxonibus, expulsis Britannis,
Anno 686. Also, on one side of it is ingraven a Map, intituled *Anglia Heptarchia*. It
 is done in Wood, but very plain and well. To which the Name is set, *Viz. Richardus*
Lyne Servus D. Matth. Archiep. Cant. Sculpsit, 1574. In this Map are described the Se-
 ven Kingdoms in Seven Columns, and the Dioceses and Counties contained in each
 Kingdom. And in this Table of Genealogy is a Three-fold Scheme: First, A Scheme
 of all the *British* Kings, their Names, and the Years when they began to Reign.
 Secondly, Another of the *Norman* Dukes, to *William* the Conqueror, and the
 Years, when they began. And a Third Scheme of the *Norman* Kings, beginning
 at *William* the Conqueror, with the Year and the Day of the Month of their Respec-
 tive Reigns, to *Q. Elizabeth*, then Reigning. So that here was represented a
 complete History of *England*, succinctly, under one View.
 And with the Archbishop's Engravers we may join his Printer *Day*, who prin-
 ted his *British Antiquities*, and divers other Books by his Order, and especially such
 as related to the Injunctions and Laws of the Church. For whom the Archbishop
 had a particular Kindness. For as he was a Promoter of Learning, so, in Order
 to that, of Printing too. *Day* was more ingenious and industrious in his Arts and
 probably richer too, than the Rest, and so became envied by the Rest of his Fra-
 ternity; who hindred, what they could, the Sale of his Books; and he had in the
 Year 1572, upon his Hands, to the Value of two or three thousand Pounds worth,
 a great Summ in those Days. But living under *Aldersgate*, an obscure Corner of
 the City, he wanted a good Vent for them. Whereupon his Friends, who were
 the Learned, procured him, from the Dean and Chapter of *St. Pauls*, a Lease of a
 little Shop to be set up in *St. Pauls Churchyard*. Whereupon he got framed a neat
 handsome Shop. It was but little and low, and flat Roofed, and leaded like a
 Terrace, railed and posted, fit for Men to stand upon in any Triumph or Shew; but
 could not in any wise either hurt or deface the same. This cost him forty or
 fifty Pounds. But *sedes de jectis rixas*, his Brethren the Booksellers envied him,
 and by their Interest got the Maior and Aldermen, to forbid him setting it up;
 though they had nothing to do there, but by Power. Upon this the Archbishop
 brought his Business before the Lord Treasurer, and interceded for him, that he
 would move the Queen, to set her Hand to certain Letters that he had drawn up
 in the Queen's Name to the City, in effect, that *Day* might be permitted to go
 forward with his Building. Whereby, he said, his Honour would deserve well of
 Christ's Church, and of the Prince and State. The Archbishop also made another
 thing serve his turn as a seasonable Argument, which was, that but lately, the
 Queen's Privy Council had writ to him, and the other Ecclesiastical Commis-
 sioners, to help *Day*: Perhaps in vending his Books, and encouraging those of the
 Clergy to buy them.
 The Archbishop had made use of *Day*, to print *Dr. Clerk's Answer to Sanders*.
 Whereby he put him to a more than ordinary Charge, *Viz.* To cast a new Sett of
 Italian Letters, which cost him forty Marks. For our black *English* Letter was
 not proper for the Printing of a *Latin* Book. And neither he, nor any else, as
 yet

Ackworth's
Account of
his Family.

His Servants
 and Depen-
 dents.
 His Engravers.

Chronicle

Leaves the
book
than he found
it

His Care of
 the Church.

Day his Prin-
 ter.

Mr. Day
to the
Common
in

His Shop in
St. Pauls
Churchyard.

His Ende-
 avour for
 Conformity
 to the
 Church

Day not affect-
 ed by the
 Puritans.

yet had printed any *Latin Books*; because in those Days they would not be uttered here, but, to be sure, not abroad, the Books printed here being in such Suspicion in the *Roman Catholick Countries*, as being supposed to be infected with *Heresie*, and so not to be read. And therefore the Archbishop was willing to benefit him, as much as he could. Indeed he had a Favour for him, and perhaps a little the more, because, by his being employed in printing the Ecclesiastical Orders and Injunctions from time to time, he was no ways affected by the *Puritan Party*. It is certain one of the Printers of *Cartwright's Book*, *Asplin* by Name, being afterwards taken into *Day's House* in *November 1573*, attempted the Assassinating him and his Wife, and some others of his Family, and said, he was moved by the Spirit to do it. As one *Burchet* not long before stabbed Captain *Hawkins*, by Mistake, for Sir *Christopher Hatton*, because he was one that opposed that Sort of Men. And he was persuaded, that it was lawful to kill such as hindered the Truth of the Gospel. Probably both acted by the same Principle. An old Principle, derived from that dangerous Sect of the *Anabaptists of Germany*. One Instance whereof we meet with in the Year 1527, about which Time it first sprung up. One of that Sect in *Sangal*, a Town in *Switzerland*, in the Presence of his Father and Mother, killed his own Brother, and cut off his Head; and then said, *That he was moved by the Spirit of God so to do.*

Cam. Elizab.

Lauquet's Chronicle.

Leaves the See better than he found it.

His Care of the Church.

Mr. Man, Ep. to Mnsul. Comm. Places in Engl.

A Speech of the Queen to him.

His Endeavours for Conformity to the Church's Customs and Laws.

And as our Archbishop lived in this decent Port himself, so he did not in the least injure the Revenues of the Archbishoprick thereby: but diligently preserved them, and left them more ample and better settled, and confirmed, than he found them. He subtracted nothing from the Possessions and Benefits of his Church, but maintained all the Rights and Privileges of it, and delivered them over safe to his Successors. That they also might have wherewithal to subsist and expend, for the Honour of the See.

But our Archbishops prime and main Business, as it ought to be, was the Care of the Church of *England*. And he was generally esteemed by the wisest and most understanding Men in those difficult Times, next to the Queen, the great Stay of the Reformed Religion, and highly useful to the Church newly emerging out of Superstition and Idolatry. This is confirmed by one that was the Queen's Ambassador, a learned and knowing Man in the Affairs of the Realm. "That the whole Realm received great Benefit by his wise and zealous Christian Government in Causes of Religion." Commending him also, "For his good and careful Tending of the Advancement of God's Truth [rescued newly from the Corruptions of Popery] in this his Church of *England*; whereof next to the Queen's Most Excellent Majesty, the principal Charge pertained to him." And to him, she knowing his Integrity and Abilities, committed the chief Care of it. For she told him once, *That he had Supreme Ecclesiastical Government, and so she committed the chief Inspection of the Church to him.* She consulted him always in the Bestowing of her Bishopricks. And because she would suffer them sometimes to lie a while vacant, he reminded her and her Counsellors often, for the filling them. For he saw it highly necessary, that the Dioceses should not be without the Overseers, for the regulating the inferiour Clergy, and the taking Care that neither Superstition nor Innovation prevailed among the People. He was very diligent in his Metropolitcal Visitations: Visiting particular Dioceses by his Officers. As among others more latewardly, *Normich, Winchester, and Peterburgh*. He had the *Welsh* Bishopricks also Visited; wherein much gross Ignorance, and many Reminders of Superstition, and particularly Concubinage, prevailed among the Clergy. Then he did, or intended to, send *Herle* the Warden of *Manchester*, a grave Man, and excellent Preacher, along with the Rest of his Visitors, to teach and instruct the People.

And as he had a great Care of the Church in general, so one great Branch of that Care extended to the pressing a Conformity to the Queen's Laws and Injunctions. Which proceeded not out of Fondness to the Ceremonies themselves, but for some other Causes. For he cared not for the Cap, Tippet, Surplice, or Wafer-bread and such like, (as he told the Lord Treasurer expressly in a Letter;) but for the Laws so established he esteemed them. He took indeed great and indefatigable Pains, for the preserving the Church in that State, wherein it was constituted at its first Reformation, against those Innovators, that were for pulling down the Walls of it,

it, by labouring to overthrow its original Constitution and Government. This appeared chiefly in his earnestness about the *Advertisements*, besides other collateral Injunctions and Articles, that as occasion served he published and prescribed. The *Puritans* on the other hand resisted him; asserting, That we were scarce come to the Face of a Church, and that it did but peep out from behind the Skreen. So *T. C.* in his *Admonition* hath these Words, "I say, that we are so scarce come to the Face of a Church rightly reformed, that although some Truths be taught by some Preachers, yet no Preachers may, without great Danger of the Law, utter all Truths comprized in the Book of God. It is so circumscribed and wrapt up within the Compass of such Statutes, such Penalties, such Injunctions, such Advertisements, such Articles, such sober Caveats, and such manifold Pamphlets, that in manner it doth but peep out from behind the Skreen." These being their Sentiments, and our Archbishop on the other hand called upon so much by the Queen also, to see her *Injunctions* observed, and his own Judgment and Council concurring, that it was so necessary for Obedience to be given to Laws, he drew an extraordinary ill-will from the *Puritans* upon himself. They called him *Papist*, and *Pope of Lambeth*, and the like. And they used all their Interest to bring him in to disfavoured at Court, procuring the Earl of *Leicester* to be his fatal Enemy. Who was so to the last, and did, by his Authority with the Queen, get almost every Suit the Archbishop had with her to be disappointed or rejected.

Whitgift's Defence, pag. 38.

Drew on himself the Hatred of the *Puritans*.

The *Puritans* upon all occasions blamed him, and reproached his Officers. So *Sampson* behind his back, in a private Letter to the Lord *Burghley*, accused him, as not taking that Pains in the Congregation, as he ought. That his Offices and Officers were guilty of great Faults, and wanted Reformation. And advising, that he [the Lord *Burghley*] being so great a Minister of State should controul and oppose his Authority. The occasion whereof was this, *Sampson* by reason of his *Palsey* was forced to lay down his Lecture at *Whittington* College, to be read in Term-time, the Salary whereof was 10*l.* per Annum. The Lecture was in the Dispose of the Company of Clothworkers, *London*; who were to nominate a Lecturer to the Archbishop, and he was to accept or refuse, according as he approved him. The said *Sampson* would fain have resigned to *Dering*. And the Archbishop was felt, to know if he would admit him; and if so, *Sampson* would be willing to resign to him. But the Archbishop utterly refused. Whereupon *Sampson* writ to the Lord *Burghley*, That he should command the Archbishop to comply in this Matter; telling him, that he could command a greater thing at his Hand. Adding these words, "Truly, my Lord of *Canterbury* deals herein very straitly, though he like not to take such Pains in the Congregation himself, yet he should not hinder or forbid others, which are both able and willing. That, of Mr. *Dering*, he could say boldly, that my Lord of *Canterbury* could neither find just Fault with his Doctrine, nor yet fault his Life. If your Lordship would but look into the State of the Archbishop, as our Policy hath placed it, into the *Canterbury* Offices and Officers, you could and would easily espy, *pro ea qua polles pia prudentia*, such great Faults, as do crave a Reformation. For it is time, if not more than high time, that they were reformed. Then he humbly beseeches him, that by his Authority he would controul the Authority of the Archbishop of *Canterbury*, for Mr. *Dering*." As though he should have restrained the Archbishop's legal Power, and have openly affronted him, and have broken off all Friendship with him to have gratified Mr. *Sampson's* Desire.

Their Accusations of him: Anno 1574.

Sampson writes to the Treasurer against him.

And indeed I think, had not the Church met with such a stout and unwearied Patron of it at that Time, when there was such continual struggling to throw off its godly Orders, and break in pieces those Constitutions, on which it was at first established, it would in all Probability have never been able to have subsisted afterwards. So that I may call him our Churches *Nebemiah*. For as the Jewish *Nebemiah* built the Walls of *Jerusalem* in so much opposition, and thereby got himself such everlasting Fame for his good Deeds to the State of *Jerusalem*, of whom *Josephus* writes, *Μνημείον αἰώνιον αὐτῷ καὶ λαλῶν τὰ πρὸς Ἱεροσολύμων τεῖχος*, He left the Walls of *Jerusalem* his Eternal Monument: So the WALLS of our *Jerusalem* shall be Archbishop *Parker's* Eternal Monument; partly for building them up, chiefly for preserving them, being built, from being thrown down again.

The great Patron of the Church of England.

Joseph. Antiq. lib.

And

And so with all Honour and Respect we cease this long Narration of Archbishop Parker, taking our Leave of him, as one of the best Deservers, in this our Island, of Religion, Learning, Antiquity of his Country, and of the Church of England, Triumphant at last over the Malice of all his Ill-willers: Using a part of the Epitaph his Servant *Alexander Nevyl* once compos'd upon his Death:

*Ergo jace, venerande Senex, & murmure stulto,
Invidia majorq; omni, felixq; peracto
Obdormi studio: Nos hic tua facta sonamus,
Te plenique, & amore tui, te flemus ademptum,
Te, te, magne Pater nos hic veneramur, amamus,
Et tanti æternum mirabimur acta Magistri.*

THE END.

A N
APPENDIX

T O T H E

LIFE and ACTS

O F

Archbishop PARKER:

C O N T A I N I N G

Various Transcripts of Original *Letters*,
Records, *Instruments*, *Ordinances*, *Discourses*, *Relations*,
and other Papers and Manuscripts, for the Asserting or
Illustrating the foregoing H I S T O R Y.



L O N D O N :

Printed for J. Wyat, MDCCXI.

Printed for J. Wyat, MDCCLXI.
LONDON.

Number I. The Pedegree of Sir John Parker, Knight, Son and Heir of Matthew Parker, sometime Archbishop of Canterbury; Taken at an Inquisition of Kent, made by the Heralds in the Reign of Queen Elizabeth.

Ex Offic. ARMOR.



... Parker =

Nicholas Parker Notary Publique = Wife to
of the Docks of Norwich, principal Re- Nicholas Parker.
gister and Keeper of the Records of the
Court of CANTERBURY.

John Parker, Son and Heir = Wife
to John Parker.

William Parker Son = Alice Mon- = John Baker
and Heir. nings. 2d. Husband.
Thomas Parker, 2d Son of John.

1. Matheus Parker. Sine pro.
2. William Parker. Sine pro.
3. Matheus Parker, Arch- = Margaret, Daughter of
bishop of Robert Har-
Canterbury, leson of Nor-
Primate of folk, Gent.
all England and Metro-
politan. 3d. Son.

4. Bartholomew Parker, Clerk.
5. Thomas Parker married = Joane Agai.
6. Margaret Parker died a Virgin.
John Baker, Son and heir to John and Alice, half Brother to Matheus Archbishop of Canterbury.

John Parker = Alice Parker = Joane Parker = Catherine Parker = Elizabeth Parker = Margaret Parker = Joane Baker = Alice Baker = Frances Baker = Elizabeth Baker =
died in his married 2d. Daugh- ker 3. Daugh- Parker 4. Parker 5th. eldest Daugh. 2d. Daughter married married to Thomas married to John Heir, the Son of Heir Warden of the Elter.
Childhood. Norwich. Edward Clarke. Thomas. John Baker, 2d. Daughter married to Thomas Dolly Maiden.
Squire of the Elter.

1. John Parker = Johane, da. in the Coun- ty of Kent, Son and heir of Matheus and Margaret.
2. Matheus Parker, 2d. Son, S. prole.
3. Matheus Parker 3. Son dyed, 1574. leaving his wife with Child.
4. Francis, Da. = Joseph, 4th Son. Sine pro.
A Son born after the Death of his Father, but lived not.

NUMB. II.

Mr. Nicolas Bacon Counsellor at Law, to Parker Dean of Stoke College; In answer to certain Cases put to him relating to the said College.

E. MSS. C. C. C. C.
Miscellan. O.

M After Dean, I have me hartily commended to you, and to al my Masters with you, certifying you how Mr. Pory, and your Servant were both with me. By whom I was enformed of such Matters as you would have a further Advice in. I received and read your Evidences, and considered your Questions; wherein you seem to have had Counsil of a Lawyer, or els I wit very fit for the Law.

First, as concerning Mr. Colt, for any thing that I can se, or any that I have shewed it to, (and I have shewed it to divers) you may sue him clear without danger, inasmuch as of him you demanded nothing. His Co-executor you cannot sue by this Indenture, for that he never sealed. Without the Evidence lieth no Action of Debt. Therefore it is but a bare Agreement, upon which an Action is not maintainable. For tho' I see, and be ful agreed with to take Ten Pounds for such Wrongs as he hath don to me, yet of this Agreement lieth no Action, except I have his Seal and Writing.

Further, as touching Gilbert's Evidence for the Rent addressed before the Death of your Predecessor, you ought not to have it, but his Executors. Because this was a Debt in him during his Life, by reason of a Lease made by himself without the Chapter. And then that which is a Debt in the Testator must needs go to his Executors, tho' the Words be to him and his Successors; like an Obligation made to a Man and his Heirs, yet the Executors shall have it.

As for the other Five Pounds, which was behind in your Time, divers that be Learned be in several Opinions, whether by the Common Law you have any Remedy. Howbeit one Mr. Colys, a Friend of mine shewed me, how the last Term he brought such an Action for his Friend for Rent that was behind after the Death of that Predecessor, and how Mr. Fitz-Herbert the Judge was in clear Opinion, how neither the Successor, nor the Executors, had no Remedy by the Common Law. For to be more sure of this, I went to Westminster, and there I moved this Question to our Lord Chief Judge, who was of the same Mind. And their Reason is this: If you should have an Action, it must be by reason of a Lease, and you your self made him none. And the Lease made by your Predecessor is clearly determined by his Death. And so your Action clearly faileth.

Seeing therefore that these Judges (in whose Judgment, if you sue, your Matter must depend) be of this Opinion, altho' it may be that their Opinion may alter, yet I would not advise you, nor no Friend I have, to attempt the Law in it.

Of the other side, in Conscience it seems against us clear, that you ought to recover it, considering how the Executors have no Title. No not, tho' the Lease were not determined. For some say, that they be not intituled to have nothing by that Spiritual Custom, but the Profits of the Tithes in Possession, (and not Rent reserved) and the other Profits of the Lands in his Possession at his Death. And admit he should have it of a Parson, because by this they are bound to keep the Cure served sufficiently, yet of a Dean that is Parson, in Parsons whose Cure is served, because commonly he hath a Vicar, it seemeth to be otherwise. In this the old Usage doth much. But in Reason it seems, that if the Custom commenced upon this Cause, that thus it should be.

Also, some Men say, how the Spiritual Law bindeth not our Common Law: But of that I doubt.

Again,

E. MSS. C. C. C. C. Miscellan. O. Parker Dean of Stoke College, was the Heir of the Dean of Stoke College, in the Reign of Henry the Eighth, and was the Heir of Matthew Parker, sometime Archbishop of Canterbury.

Again, the Tenant Gilbert hath no right to have the Profits of Lands that be none of his from yielding a Rent. Inasmuch therefore as you are charged for these Profits to the King, it were against al Conscience, but that the Tenant should be accomptant to you of them. And thus though the Common Law have appointed you no Remedy, yet before my Lord-Chancellor you ought to have good Remedy in Conscience.

I have enquired, but I can meet with none, that have had Experience in like Case. At this I mean for the Rent adrered in your Time. No more can I shew you in these Matters. But if there be any other thing, that my Diligence or my Friends may do you any Pleasure in, I pray you either send or write, and it shal be ready. Mr. Dean, I trow, in this matter shal try my Promise. Thus fare you wel, and Mr. Pory also, and al my other good Masters. Written of Saint Erkenwald's day in haste,

Yours, N. B.

I say, and pray ye speak wel by the Law, til I next meet with you, though it appear by my Letter, that Conscience and the Law stand Subcontrary in *Figurâ*. The Reason of that craveth a Quire of Paper at the least. I leave it therefore for a further Leisure.

N U M B. III.

Doctor Parker Dean of Stoke, to Doctor Stokes, an Augustin Friar in Norwich, who came into those Parts to undermine his Doctrine.

IN my harty manner, Mr. Doctor, I commend me unto you. And this shal be to signify unto you, that forasmuch as ye informed me, that ye be come from *Norwich* to be here resident at *Clare*, I thought it convenient to write thus much following unto you, which I do of no other Mind, but of Charity and Zele towards the Glory of God in his Word; Secondly, Of my Duty towards my Prince, and of Love towards his Subjects in this Quarter, for their Quietness and Contentation, so far as God's Truth may bear it; and finally, Of a Mind considering your own Behoof and Cause.

Sir, I presuppose, that at your Leisure otherwhiles, ye shal hereafter be occasioned to go abroad to preach, and to speak your Judgment, as Time and Place shal serve you. Which Endeavour of your Party, as of al others in this behalf, I cannot only favour and commend, but as my little Power shal serve me, so shal I do my best to set it forward at al Times and Occasions: Knowing that there can be no better Service to God, than sincerely to declare his Wil and Plesure; no Sacrifice more acceptable, than to convert the Hearts of his Reasonable Creatures in true Faith and Knowledg of him. And no Ways better can we deserve of the Commonwealth, than by our Diligence to continue the Commons in a quiet Subjection and Obedience towards their Governors, and to further Love and Peace among themselves. Which Duty belonging to the Minister of God's Word, I have done my best to perform since my first coming into this Country, and have bestowed some Lawbur about it, and do yet according to my Vocation, intend to continue by the help of God, &c. Now, Sir, my only purpose to you at this Time is, to require you, if that my foresaid Endeavour hitherto seem allowable unto you and your Party, with the Gift and Talent of Doctrine committed to your Dispensation, to further it and to set it forward, and to attempre your Speech in such wise, that ye may be thought to consider rather the Truth, than private Affection and Custom. If ye should go about to sugil and to decoy the Truth, which I have, I trust and am assured, spoken; and I again should lawbur to use Invectives against you, we should learn our Audience but Envy, Discord and Dissension; We should offend God to abuse our Office of Peace to the Slauder of others, and

E. Bælioth.
C. C. C. C.
Miscellan. O.

and consume our Time in matters of Controversy of our own, where otherwise it should be spent in Edification of those to whom we speak. We should by our Disagreement raise a Rore and a Schism in the People, and cause a Murmur and a Parts-taking among themselves. Which Inconveniences to foresee aforehand, and to provide for the avoiding of them, it were meet we should. For many times of such smal Sparks rise great Commotions in the People: Which once risen, is not so easily ceased and stayed again.

Ye know, what Diligence our Sovereign Lord the King's Grace bestoweth daily, to reduce his People committed to his Charge, from their manifold Blindnes and Superstition they were in, to the Truth, and right Worship of God. It were meet for us that be Speakers to the People, to further his most godly Purpose, not with covert Inventions to labefact the Credence of the People, and so to hatch Privy Rebellion, and evil Wil to his Proceedings; not with ambiguous Sophistication, to fortify their misframed Judgments. Ye know of late what Dangers hung over the whole Realm by wilful Opinions, and sturdy Disobedience, blown into them by secret Dissimulation of some certain in Corners, who have now their deserved Reward according to their privy Malice. Peradventure, some there be that wil be glad, and desire to hear you allow their old Trade and Superstitiu, and Papistical Dregs, whereby in very deed ye should do some a great pleasure. But then again ye should dishonor God in abusing that Office, which without al other respects should denounce the Truth; ye should work against your Prince's Purpose; ye should in Conclusion work utter Destruction of that mad and wilful People, both in their Souls and Bodies: Which should take Courage by your Words to utter the more boldly their evil-willing Harts, and so to speak their own Confusion to be taken in their own Words, and have their deserving judged upon them.

I think it were meet, seeing we see the People so much bent to their Customed Inventions, to give them no Maintenance by our Qualifications, to continue them stil therein. I would desire, Mr. Doctor, that we should proceed *Eadem Regulâ, ut simus concordēs, ut eodem spiritu ambulemus, ut uno corde glorificemus Deum, & patrem Domini nostri Jesu, &c.* And so doing our Diligence, and spending our Time, we should do good Service to God, and to our Prince, and to our Country.

I know that certain hath had some Grudge toward me. The Ground whereof, and the Cause I know very wel. Notwithstanding I stand not in such despair of the Obedience of the People in this Quarter, but that with good and discreet Calling on, they might be soon appeased, and more indifferently hear that which sometime was intolerable unto them. I would be loth now, that any Man should enter to imbecil the thing, which they be towards, concerning the Obedience of God's Word, and the Causes which the King's Highness hath most like a Christian Prince taken in Hand to set forth.

Now before your beginning ye may take Deliberation with your self to ponder the Weight of my Consideration. *Had I wist* is too late.

And as concerning that, whatsoever I have at any time said and divulged, I wil by God's Grace at al Times, and before any indifferent Judg, defend it to my uttermost Power; which I doubt not to do both by Scripture, by the Testimony of the most approved Authors in Christ's Church, and by the Articles and Injunctions of the King's setting forth. As for the Bishop's Determination, I know that there remaineth the Aglets setting on; and therefore I purpose not to stay certainly upon that; although yet whatsoever I have spoken I could justify it sufficiently by that which I read there. Howbeit I will neither use that Book to prove or disprove, as by the Authority of that, unles I se it have its ful Perfection, which yet I know it lacketh. But if in case Report should be made unto you, that I should teach that thing, whereunto your Judgment shal not agree, (for as for so much as I spake this other day at *Clare*, you allowed it, and justified it to my self of your own accord, undesired of my part) I wil then require thus much of you, to suspend your Determination until ye know the Truth by my self. That we may so dispute the Cause privately betwixt us to search out the Truth, that thereupon either I may see sufficient Learning of your part to agree unto your Judgment, or els, if I bring

bring the same of my Party, you to consent to the Truth, and you to agree to my Judgment.

My Request, Mr. Doctor, I assure you (as God knoweth my secret Heart) riseth not of any fear either of your Person or Learning, that ye could or should hinder my poor Estimation among my Neighbours, which for the better Credence of God's Word in me, I will endeavour my self to defend, otherwise not greatly careful therefore, but could refer all Things to God's Judgment: It is not for my Person sake, that I require you to this, but it is the Cause sake, God's sake, and the Peoples true and peaceable Instruction that I regard: It is to cut away all Occasion from Seditious and Tumultuous People: It is for the more Quietnes of both our Parties, that we should, without Let or Interruption of by-matters, effectuously go forward with the principal purpose of the Office and Vocation taken upon us, in converting, *reversing the Hearts of the Fathers to their Children, and the Unbelievers to the Wisdom of the Luke 4.* First, to make the People ready for the Lord, to preach the Gospel to the Poor, to heal the broken in Heart, to preach Deliverance to the Captives, and Sight to the Blind, to preach the acceptable Year of the Lord. These ought to be our Matters; not our own Fame, Lucre, and Pre-eminence and Fancies. That were but Foolishnes to brawl for these before our Audience; and Wisdom were it not, the one to desire to glory over the other; the one to Lawbur to win Sporis [Spurs] of the other, and to allure the Peoples Minds and Fantasies to our selves, with depraving, sugilling, and noting the other.

As for my part, I trust in God's Grace, I shall bear all personal Injuries and Slanders well in worth, as hitherto I have done, I could else have promoted some to their Displeasure. But if the Injury or Slander redound to the Word of God, to the Majesty of that, or the Decay of my Princes Authority and lawful Ordinances, or to the Disturbance or Commotion of the Commons, I will never for Friendship suffer that, but will do my utmost to revenge it. I would write many more Things unto you, but my Leisure will not suffer me. But thus shortly to conclude; If ye shall go about, Mr. Doctor, to get you a Name to hurt the Truth of Scripture, to deprave or hinder that Reformation that the Kings Highnes purposeth in Matters of our Religion, or to rise a Schism or Murmur in the People of this Country, now meetly in good stay and toward in the Acceptance of the Truth, under an open or colourable Insinuation, verily ye cannot so secretly do it, but it will braft out. It shall not so soon come to my Knowledge, but I will, according to my Duty, present it immediately. If (as I have better Trust in your Wisdom, Circumspection and Conscience) ye intend truly and rightly to declare the Veritie to the Edification of the Kings Subjects, I will then promise to joyn hands with you the best I can: And to further you therein, ye shall use me at all times at your Commandment. Of this Condition shall our Friendship consist, and stand betwixt us, and of no other intend I with no Man; as I would no Man should in no other Respect bear his Friendship with me. And thus the Holy Ghost be with you. At Stoke College this 23d. Day of November.

Yours, to his Power,
Matthue Parker.

N U M B. IV.

Dr. Stokes to Crumwel Lord Privy-Seal; being imprisoned for opposing the Kings Proceedings.

PLeaseth your Honorable Lordship in the Reverence of Christ, to hear this poor and rude Supplication of your Simple Prisoner, Friar Stokes: Humbly beseeching your good Lordship of Charity and Pity to be good Lord to me. For I am not able thus continue my Life saved, as God knoweth and the Company; sith the time of my Coming into the House, I have lyen in hazzard of

MSS C.C.C.C
Miscell. O.

of my Life. And where the Lords Visitors incensed your Lordship with divers Complaints in a Bil presented to your Lordship, I am fory and heavy of it. Wherin first he [D. Yngworth a black Friar, and a Suffragan] accused me that I should preach contrary to his Precept: The which was not given to me openly or ordinatly, nor absolutely, but with a Condition upon certain Causes, which should be moved against me at *Clare*. But he coming thither, nothing was layd to my Charge, neither by Secular nor Regular. But thanks be to God I ministred no Occasion, but only set forth the Word of God, and the right Title of my Prince, as concerning the Superiority upon the Church immediately under Christ, by holy Scripture. And for this Intent divers Gentlemen of Worship, considering the Scarce of Preachers, moved me to resort home into my Country, for the furtherance of Gods Word, and to declare my Princes Title to the People. To the which I have applyed my Diligence after my Power, inveighing against the Bishop of *Romes* usurped Authority by Gods Word: whom I have and do detest and abhor with al his Papistical Fashions, I trust the Country wil testify.

Sense imperfect.

Also, your Lordship is formed that I should preach against the Dean of *Stokes*. Truly, my Lord, I commend him by Name in my Sermon for declaring of certain Rites the *Sunday* before me. And I did [preach] indifferently, as al the Parish wil testify. But not the Word of God did touch him I cannot. If Mr. *Wotton* your Lordships Servant should accuse me, that I should preach Seditiously, in this I do refer to al the Audience, trusting that Four of that Audience wil witnes, that I preached the sincere Word of God, and the most part of my Sermon, with the Beade also, was the Claration of the Kings Power by Scripture.

But in this I do accuse my self to your Lordship, that I have been too much addicted to, or too serious to the old Ceremonies; intending by Gods Grace to reform my self, and to give more Diligence in setting forth sincerely Gods Word, as I trust your Lordship shal hear: Lowly beseeching your good Lordship, that I might, with your gracious favour permitting, change my Habit. For my Possibility is able to purchase the Kings Dispensation. And if it be your Lordships Wil and Plesure that I shal remain in it, I am content; meekly submitting my self to your Lordship, and ever to be your Beadman.

NUMB. V.

King Henry VIII. to the Fellows of Benet-College: Recommending to their Choice Dr. Parker, to be their Master.

By the KING.

HENRY, R.

MSS.C.C.C.C.
Miscell. O.
Epist. Princip.
cip. &c.

Trustie and Welbeloved, We grete youe wel. And whereas yt is cum to our Understanding, that your Maister and Governor either lieth now at the extreme pointe of Death, or is already departed oute of this Transitory Lief; by occasion wherof ye be, or shortly are like to be, destitute of a good Hed and Governor; WE therefore, for the Zele and Love we bear to the Advancement of good Letters, desieringe to see yowe furnished of such a Governor, as in al Pointes may seme worthie of that Roome; Have thought good by thes owre Letters, to commende unto yowe oure welbeloved Chaplain Doctor *Parker*; a Man, as wel for his approved Learning, Wisedome and Honestie, as for his singuler Grace and Industrie in bringing upp Youth in Vertue and Learning, so apte for th'Exercise of the said Roome, as is thought very harde to finde the like for al respects and purposes. Wherefore like as owre Trust is, that at the Contemplation of us, ye wil with one Assent condescend to elect him for yowre Hed, whome we have judged worthye for that Office; so we doubt not but by th'Accomplishment of this owre Pleasure, ye shal

shal have cause to think yowre selves furnished of such a Maister as apperteyneth. Yeven under our Signet, at our Palace at *Westminster*, the last Day of *November*, the 36th Yere of owre Reign.

N U M B. VI.

The Dean of Stoke to Queen Katharine's Council, in behalf of his College in Danger of Dissolution.

PLEASETH it your Honorable States, after due Commendation to the same, ^{MSS.C.C.C.C.} to be adverted, That where for the discharge of my Governance of the ^{Miscel. O.} Queens Graces College of *Stoke* in *Suffolk*, committed to my Trust, I have hitherto don my best Diligence to employ that her Graces Foundation not only agreeable thereto, but also of late improved the State thereof somewhat above the first Institution, to no smal Cost and Charge: And moreover have hitherto resisted such Suite for Surrender as might (by the Occasion offered) have been both beneficial to me for the present Commodity, as for a liberal Pension, with good Assurance to have been obtained: And yet weighing my Duty to God and to the Queens Grace in such Respects as it may please your Worshipful Wisdoms to peruse here following, I have not given place. But now perceiving the Continuance to be in danger, and not to be stayed by my Ability, I thought it good in time to make my Refuge to your Worships, to give your Wisdomes occasion to consult, (as ye do in other Matters pertaining to the Queens Honor and Commodity) what ye shal think meet to be don in this said Case.

The Suppression thereof cannot be great Advancement to the Kings Majesty, the Lands being but 300 l. and altogether, except a very little, stonding in Spiritual Rents. The House stondeth so, that her Graces Tenants be round about it, as wel to be refreshed with Almes and daily Hospitality, as is there kept, as to be instructed with Gods Word of certain of her Graces Orators, occupying the same. Beside the Commodity, that the Childer of her Graces Tenants and Farmers freely enjoy, by their Teaching and bringing up as wel in Grammar, as in Singing and Playing*, with other Exercises and Nouritures meet for their Ages and Capacities: Being there sundry Teachers attending upon their Instructions in the same. The number of which Scholars with other Honorable and Worshipful Childer amount to

Moreover, it may please your honorable Wisdomes to cal to remembrance, that her Grace, being Lady and Patroness but of that one in that Country, where her Graces honorable Revenues in some part lyeth, and the House being situate as it is, and so competently furnished with Lodgings for the maintaining of her Graces Council at their Repair down; I trust yee wil expend, whether in this Respect it were not convenient some stay to be made therein. As heretofore have been received there at some Survey the most part of her Graces Council eight Days together, with the Resort of the most part of her Farmers and Tenants to the same: and have been entertained there, without Cost of the Queens Graces Coffers, in such wise as was to the Contentation of them, Worshipful as they were, at that time. Which Expence so by us gladly sustained, I report not for any other Cause, but to some little Testification of our ready good Wil and Service to the Queens Highness and her Council; and to declare no less Readines of Service to remain in us hereafter, to our Abilities in the same.

Moreover, whatsoever your excellent Wisdomes shal thus, or otherwise, more prudently consider in the Premisses, I thought it to be to the Discharge of my Duty and Conscience to signify unto you, as Officers under God and the King, to provide for the Preservation of the Queens Honour in this behalf, to the Plesure of God, and Relief of her poor Orators Tenants; by suggesting such or like Respects to the Queens Grace, for Information of the Kings Majesty.

Majesty. Who at the Contemplation of her Graces Suit, I doubt not, wil be good and gracious Lord : As I have of late made Supplication to the Queens Highness by my self, with Declaration of these Considerations aforesaid, it may pleas your Worshipful Goodnes to pursue the same, as your Opportunities shal serve you. Wherby, beside the discharge of your Conscience, I trust it shal redound to Gods Honor in special. To whose merciful Tuition I most humbly commit your Honorable State.

NUMB. VII.

A Learned Discourse of Dr. Parker against Alienation of the Revenues of the Church.

Non debere Res Ecclesiasticas ad publicum Sacri Ministerii usum destinatas, ad alios usus, aut ad privatas hominum Commoditates transferri. Et proinde, non posse bona cum Conscientia Episcopum aliquem designatum, aut designandum hujusmodi Alienationibus consentire.

*MSS. C.C.C.C.I.
Miscell. A.*

IN omni actione sive à Christiano ministrata, sive ab Ecclesiæ Ministro suscipienda, hii præcipuè fines esse debent, ut ad divini Nominis Sanctificationem, & Ecclesiæ suæ Ædificationem, actiones suas dirigant. Si sibi alios Scopos proponant non possunt rectè Patrem cœlestem invocare, & pro Nominis sui Sanctificatione (quod primum omnium à Christo facere docemur) orare.

II. Hos autem fines nihil magis promovet, quam Sacrum Christi Ministerium; quod *Paulus*, *Ephes. 4. ad Ædificationem Corporis Christi* institutum esse, ait. Adeo ut quum maximè vigeat Ministerium, tum maximè etiam floreat Religio & Pietas. Quum illud aut extinctum aut corruptum fuerit, extincta etiam verâ Religione, omnia aut in Superstitiones, aut in profanam Impietatem & Epicurismum pessum eunt.

III. Jam verò quis dubitare potest, quin ad hos fines primum collatae sunt Ecclesiæ Possessiones & Redditi, ut Homines promptiore animo Ministerium sacrum ingrederentur, ut numerum Episcoporum augerent, ut omni de vita Solitudine carentes, Functionibus sacris, & piis studiis melius invigilantes, & ut cum gaudio quod sui est muneris faciant, non gementes, quod *Paulus* gregi Dominico inutile esse putat: & præterea, nè iis quos docent essent oneri, ut eos haberent obsequentiores. Postremò, ut haberent etiam ipsi quod in pauperes, & alia pietatis Opera impenderent. Quum ergo, hæc omnia pia sint, & Deo O. M. gratissima, quantumcūq; Ecclesiis detrahatur, tantum hiiis piis Institutis, tantum sano Ministerio, tantum Christo detrahatur.

I will relate the rest of the Discourse in English.

Then he proceeded to several Places of Scripture, where the Depriving of Spiritual Men of their Incomes is disallowed. That the Magistrates of the People of *Israel* were severely chid by *Nehemiah*, because the *Levites*, defrauded of their Portions, had left their Ministry, and were fled to their Countries, *Ez. 2.* That there was need of some such *Nehemiah* in our Age, that might bring into the Magistrates Mind the Condition of our Time. Great is now the need, said he, of pious Ministers, Preachers and Learned Men. That the Universities, as to the Hope of the Sacred Ministry, promised not a sufficient Crop. That there was a great Ruine of Scholars, and Paucity of Learners. That these Evils were so far from being corrected by this Alienation of the Ecclesiastical Revenues, that they did more and more encrease, the hope of Reward being taken away.

By what means can this Commandment of the Decalogue be dispensed withal, *Thou shalt not covet thy Neighbours Wife, House, Field, nor whatsoever is thy Neighbours?* For when as by the Munificence of former pious Princes, Churches were made Civil Bodies, so now to spoyl them is more than to spoyl a private and single Man.

That

That the Weak were offended, and rendred more unwilling and averse towards the Gospel by these Alienations. The Mouth of the Enemy and obstinate Papist was not stopped; and so the Progress of the Gospel hindred.

That it would reflect both upon Magistrats, and Bishops.

Magistrats; That when il Bishops and Enemies of the Gospel were removed, and the Revenues went into the Profits of private Persons, it would be said, that Magistrats did not this out of a true Zele, but for their own Ends.

Bishops; Who corroborated these Donations by their own Consents, more Offence would arise hence. For they were held for Symoniacs, who by making Bargains climbed to their Bishoprics: and for Covetous Persons, and Men Pleasers: and so were not *unreproveable*, as *S. Paul* required Bishops to be; nor having a good Report of those that are without.

It was easily yielded, that it was lawful for Christian Magistrats, where a very large Portion happened to any one single Person, to disperse it into more parts; that Stipends might be enjoyed by more that laboured in the Word and Doctrin, for the greater Edification of the Church. But so that not a Farthing might go from the Uses of the Ministry to the Profit of others.

We read, That many Christian and truly Noble Princes conferred much upon the Church, and did confirm the Immunities of the Church by Laws; as *Constantine*, *Jovian*, *Iustinian*, *Charles the Great*: but we can produce no one honest Man out of History, who transferred the Revenues of the Church to external Men.

That in the first Times, the Churches had very ample Revenues conferred upon them; even then, when pious and learned Bishops flourished in the Church. It appears from *Chrysostom*, Hom. 67. in *Matt.* that in the Church of *Constantinople* the Revenues maintained three thousand Widdows, and poor People, beside the Ministers of the Church; and beside that Assistance that was sent to Prisons and Hospitals from the Church.

That as we read in *Theodoret*, Lib. 4. cap. 4. when *Julian* had rescinded an Edict of *Constantine the Great*, for granting of Bread-corn to the Churches, *Jovian* restored this Right of it back to the Churches, and confirmed it by a new Edict.

That the Lovers of the Purer Religion should be moved somewhat by the Learned and Godly German Writers. Of whom, not one either, by Word or Writing had approved of these Alienations. *Bucer*, that incomparable Man, never would use milder Words in this Argument, than to cal it *Sacrilegium & Diminutionem Patrimonii Crucifixi*; that is, *Sacrilege and Lessening the Patrimony of the Crucified Christ*: And was want to ascribe Gods Wrath upon Germany to two Causes: One was, That the Princes would never admit the Disciplin of the Church. The other, that tho' they were so often warned, they would not abstain from the *Anathema*, i. e. *The Cursed thing*. For so he called the Possessions of the Church. These Evils, said he, have destroyed Germany.

He proceeded, and alledged, that *Passio* that Bold Speech of *S. Ambrose*, out of his Epistles: *When it was propounded, that we should again deliver up the Vessels of the Church, I made this Answer, That if it were demanded of me to give away any thing of mine own, My Farm, my House, my Gold, my Silver, I would freely give it. But that nothing could be taken from the House of God, nor could I deliver that which I received to keep, not to deliver.*

That it could not serve these Bishops turnes, that many of these Alienations and Donations were made before they came to their Bishoprics, when afterwards they confirmed them by their Instruments and Letters of Concession; adding also the Confirmation of the Chapter. Yet to cover over their Doings, they pretended in the said Instruments, that it was don *Sponte & maximis de causis*; that is, *Voluntarily, and for very great Causes*. Which let them se how they can answer to their own Consciences, who wil not transmit to Posterity the Matter in that Order, in which it was indeed don at the beginning, but feign other Causes of their Deeds, and Reasons that are not true.

And as to this Pretext, that the King hath them to enable him to bear the Burden of the Common Wealth, (when nevertheles he ought rather to give to the Church than to take away) the Event afterwards shews, that it is not so,

Quomodo in Officio contineri possit.

Convenient singuli Ministri & Seniores utriusq; Ecclesiæ singulis mensibus primis diebus Lunæ : Atq; illic tractent de Statu Ecclesiarum suarum. Ibi si fuerit orta Dissensio in Doctrina vel Disciplina, quæ ab altera Ecclesia dirimi non potest, conjunctis Sententiis utriusq; Ecclesiæ definiatur.

In tertio quoq; mense Censuræ debent fieri inter Ministros & Seniores, *b. e.* Fraternalis Admonitiones, tum quoad Vitam & Mores, tum quoad Doctrinam. Ut omnia Scandala amoveantur, & ut omnia sint corrigenda, sic ut Calumniæ & distractiones compescendæ sint.

Crimina in Ministerio nullo modo toleranda.

Hæresis ; Schisma ; Rebello adversus ordinem Ecclesiasticum ; Blasphemia aperta & Legibus punienda ; Simonia & Donorum Corruptela ; Ambitus ad nova munia obeunda, aut occupandum alterius locum ; Crimen falsi ; Perjurium ; Adulterium vel Scottatio, aut Sollicitatio aliarum nuptiarum vel puellarum ; Furtum ; Ebrietas ; Pugna aut Digladiatio, quæ Legibus punitur ; Usura ; Ludi Legibus prohibiti, ex quibus Scandala oriuntur ; Saltationes & Lasciviæ ; Crimen quod notatur infamiâ ; Deniq; omnia Crimina, ob quæ alius quispiam ab Ecclesia separandus esset.

Vitia quæ tolerari possunt, modo fraterna Correptio fiat.

Nova quædam & inusitata ratio tractandæ Scripturæ ; Curiosa inanum Quæstionum indagatio ; Doctrinam non receptam in Ecclesia, aut novum quoddam genus Disciplinæ inducere ; Negligentia in studiis, præsertim in Sacris Scripturis ; Scurrilitas, Mendacium, Maledicentia & Detractio ; Spurius Sermo ; Convicia & Injurie ; Temeritas ; Vassities, & [in honesta] Astutia ; Avaritia, & Tenacitas ; Ira & Excandescencia ; Lites & jurgia ; Habitus, Vestitus, Gestus dissolutus, aut parum decens.

Si Minister in priora inciderit, illum Ministri & Ecclesiæ Seniores indignum Ministerio judicent ; & Causa ad Episcopum relata, ipsum destituat. Si vero in Suspicionem inciderit eorum, inquiratur in Consistorio Ecclesiastico ; & si reus fuerit Minister, ad Episcopum cum Elogio mittatur.

In minoribus delictis notetur, admoneatur, juxta illud *Matthæi* Cap. 18. *Si audit, &c.*

De Numero & Tempore Concionum, &c.

Hora nona ante Meridiem, una ; & tertia post meridiem altera Concio habeatur. Prima hora aut Secunda Catechismus habeatur.

Die Martis erit Explicatio Scripturæ Prophetica, hora Septima. Ubi Ministri & Seniores, quisque in ordine suo certum aliquem locum sumat tractandum. Nec ad hanc Provinciam admittantur, nisi quem Ministri & Seniores judicaverint admittendum. Tamen aliis liberum erit addere & proponere Quæstionem, modo ne nimium evagetur. Ubi conclusum & definitum fuerit, nemo quicquam inquirat, ne disputationis [Causa] oriatur. At peractâ, & Populo dimisso, admoneatur Prophetans, siquid erraverit, & lapsus est.

N U M B. IX.

The Archbishop's Parchment Roll ; Containing his Journal of memorable Things happening to him, from the Year of his Birth to the Year wherein he was made Archbishop.

A Nno Domini, 1504. 6. Augusti Lra. G. & F. *Matthæus Parker* natus Nor-
vici in parochia Sti Salvatoris : Et in parochia omnium Sanctorum prope
Fibrig Gates enutritus, & educatus in parochia Sti Clementis juxta Fibrig.

Gulielmo

C.C.C.C.

privat.

Bibliothec.

Gulielmo patre, qui vixit ad annum Dni. 1516. & ad annum ætat. 48.
Aloysia matre, quæ vixit ad annum Dni. 1553. Ætat. 83.

- Anno. 1522. Sept. 8. Circa ann. ætat. meæ 17. missus *Cantabrigiam* (opera Magistri *Bung* Paroch. Sti. *Georgij*, sed sumptib. Matris) in Coll. Corp. Christi, sub Tutore *Rob. Cowper*, A. M. sed parum docto, Edoctus in *Dialecticâ & Philosophiâ*, partim in Hospitio Divæ *Mariæ*, partim in Coll. [Corpor.] Chr.
1522. Mense *Martis* electus Bibliotista Colleg. Corp. Christi.
1525. Admissus Baccalaureus in Artib.
1526. 22. Decembr. Factus Subdiaconus Sub Titulis } *Barnwelli*, & Sacelli
 1527. 20. April. Factus Diaconus. } in campis
 1527. 15. Junii, Factus Presbyter. } *Norvici*.
1527. 6. Septembr. Electus in Socium Coll. Corporis Christi.
1527. 3. Creatus Magister in Artibus.
1533. Dnica. prima Adventûs incepti officium prædicandi.
- * *Granchester* - 1. *Madingly* - 4. [* Loca scil. ubi primas
Beche - 2. *Barton* - 5. Conciones habuit.]
Eccl. Benedict. 3.
1535. 30. Mar. Vocatus in Aulam *Annæ* Reginae.
1535. 14. Julii, Factus Baccalaur. Theologiae.
1535. 4. Novemb. Promotus ad Decanat. de *Stoke Clare*, per *Annam* Reginam. Anno *Henrici* 8vi. 27.
1537. 1°. Martij, Vocatus ad Aulam Regis, & Factus Capellanus *Henrici* VIII.
1538. 1°. Julij, Creatus Professor Theologiae.
1541. 28. Octobr. Installatus in 2. Præbendam *Eccl. Elien.* per Collation. *Hen.* 8vi.
1542. 27. Maij. Præsentatus ad Rectoriam de *Ashen* in *Essex*.
1544. 4. Decembr. Electus in Magistrum Coll. Corporis Christi; Per Literas commendatitias *Hen.* 8vi.
1544. 30. April. Resignavi Rectoriam de *Ashen*.
1544. 1°. Maij, Præsentatus ad Rectoriam de *Birlingham* *Norf*.
1544. 25. Januar. Primò electus ad Officium Vicecancell. *Cantabrig*.
1545. 22. Septemb. Præsentatus ad Rectoriam de *Landbeche*.
1547. 1°. April. Deposui Decanat. de *Stoke* ex vi Statuti *Parliam*.
1548. 7. Februar. Secundò Electus ad Officium Vicecancell. *Cantabrig*.
1550. 1°. Octobr. Resignavi Rectoriam de *Birlingham* Sti. *Andreas*.
1552. 1°. Junij, Præsentatus ad Præbendam de *Coringham*. } Per Illustriss. Prin-
 [1552.] 8. Junij, Nominatus ad Decanatum de *Lincoln*. } cip. *Edwardum*.
 1552. 9. Julij, Installatus in Præbendam prædictam. } VI.
1552. 30. Julij, Electus in Decanatum *Lincoln*.
1552. 7. Octobr. Installatus in Decanatum, in propria Persona.
1553. — Decembr. Resignavi Officium Magistrat. C. C. C. *Laurentio Mop-
 tye*, quem ipse necessitate quadam delegeram Successorem meum.
1554. 2. April. Privatus Præbendâ meâ in Ecclesia *Eliensi*; & privatus Rectoriâ meâ de *Landbeche*. Ad quam Ecclesiam præsentandum procuravi *Williel. Whalley*, Canonic. *Lincoln*. quem elegi successorem meum: Et institutus fuit 30. Septemb.
1554. 21. Maij, Spoliatus fui Decanatu meo de *Lincoln*. Sic eodem die, Præbendâ meâ de *Coringham* in eâd. Ecclesiâ. Ad quam præsentatus fuit Mr. *Georgius Perpoint*, vi Advocationis ejusdem, inconcessæ per Episc. *Lincoln*. *J. Tailor*. Decanatus conferebatur *Francisco Malet*, D. Theolog. per *Mariam* Reginam.
- Postea privatus vixi, ita coram Deo latus in Conscientiâ meâ; Adeoq; nec pudefactus, nec dejectus; ut dulcissimum otium Literarium, ad quod Dei bona providentia me revocavit, multo majores & solidiores voluptates mihi pepererit; quàm negotiosum illud & periculosum vivendi genus unquam placuit. Quid postea obventurum sit nescio; sed Deo, cui curæ est de omnibus, qui olim revelabit occulta Cordium, meipsum

meipsum totum, piâmq; & pudicissimam uxorem meam, cum duobus charissimis filiis meis, commendo. Eundemq; Deum Optimum Maximum precor, ut ita in posterum infractis animis portemus probrum Christi, quo semper meminerimus hîc non esse nobis Civitatem manentem, sed inquiramus futuram, gratia & misericordia Domini mei Jesu Christi, cui cum patre & Spiritu Sancto sit omnis Honor & Imperium. Amen. 26. Octobr. Ann. Dni. 1554.

Et adhuc [die] hoc 6. Augusti Ann. Dom. 1557. [1555.] persto eâdem Constantiâ, suffultus gratiâ & benignitate Domini mei, & Servatoris Jesu Christi. Quo inspirante absolvi Psalterium versu metricè linguâ vulgari; & scripsi Defensionem Conjugij Sacerdotum contra Thomam Martin, 3 Febr. Ann. Dni, 1555.

Hactenus coram Deo ita latus, forte meâ contentus vixi, ut nec Superioribus inviderim, nec inferiores despexerim: Huc omnes conatus meos dirigens, ut Deo servire in purâ conscientiâ, ut nec major me despiceret, nec timeret minor. 14 Octobr. Ann. Dni, 1556.

Et adhuc latus, forte meâ contentus, testimonio conscientiæ meæ in Domino confisus, & fretus verbo ejus vivo; expectans redemptionem corporis mei per Christum Servatorem meum. [Ann. Dni, 1557.]

Conciones [habui]

- | | |
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| Anno. | |
| 1534. | Coram Episcopo <i>Eliensi</i> in suâ Visitatione <i>Balsamiæ</i> . |
| 1535. | Coram Domina <i>Elizabethâ</i> apud <i>Hundeston</i> . |
| 1535. | Coram Rege <i>Henrico VIII.</i> in Aulâ, Dominica tertia in Quadragesima. [Ex] Epistolâ. |
| 1539. | Coram <i>Edwardo</i> Principe. |
| 1540. | Coram Domina <i>Elizabethâ</i> apud <i>Hatefeld</i> . |
| 1548. | Coram <i>Edwardo</i> Rege in Aulâ <i>Westmonast.</i> in Quadragesima, Dominica tertia. De Evangelio. |
| 1551. | Coram Illustr. Rege <i>Edwardo</i> in Quadragesimâ, Scil. alternis diebus <i>Mercurij</i> , Viz. 9 & 23 diebus <i>Martij</i> ; Collegâ meo Magistro <i>Harleao</i> Episcopo <i>Herfordiæ</i> . |
| 1559. | Coram Domina <i>Elizabethâ</i> Regina, bis in Quadragesimâ. |

1559. 17. Decembr. Ann. 1559. CONSECRATUS sum in Archiepiscopum *Cantuarien*.

Heu! Heu! Domine Deus, in quæ tempora servasti me? Jam veni in profundum aquarum, & tempestas demersit me.

O! Domine, vim patior, responde pro me, & spiritu tuo principali confirma me. Homo enim sum, & exigui temporis, & minor, &c. Da mihi fidium tuarum, &c.

[Nuptiæ & Progenies.]

1547. 24 Junii, Conjugatus sum cum *Margareta* filia *Roberti Harleston* de *Matsall* in Comitatu *Norfolc.* Gen. anno ætatis meæ 43. ætat. suæ 28. Quæ nata est Anno Dom. 1519. Litera Dominicali B. 23. Junii. Quo anno Dies Corporis Christi fuit in Vigilia S. *Johannis Baptistæ*.

Ex

- Anno. 1548. Ex quâ suscepi filium *Johannem* anno dom. 1548. 5. *Maij*, Litera Dominicali G. manè Horâ Sextâ. Qui conjugatus est cum *Joanna* filiâ Episcopi *Eliensis* 28. *Januarii*, 1556. [1566.]
1550. Anno Dom. 1550. 27. *Augusti*, Litera Dominicali L. serò horâ undecimâ suscepi alterum filium, *Matthæum*. Qui è vitâ decessit 8. *Januarij* eodem anno.
1551. Anno Dom. 1551. 1. *Septembr.* inter horam secundam & tertiam post meridiem, Litera Dominicali D. suscepi tertium filium, *Matthæum*. Qui conjugatus est cum *Franciscâ* filia Episcopi *Cicestren.* 29 *Decembr.* 1569.
1556. Anno Dom. 1556. 12 *Septembr.* inter 7 & 8. Pomeridian. suscepi quartum filium, *Josephum*. Et decessit eod. anno.
1570. Hæc *Margareta* Uxor mihi charissima & castissima, mecum vixit annos plus minus 26. Et obiit Christianissimè 17 *Augusti*, anno 1570. circa undecimam ante meridiem, & sepulta est in Sacello Ducis *Norfolciæ* apud [*Lambhith.*]

NUMB. X.

PARKER and other Bishops Elect, their private Addres to the Queen, against the Exchange of Bishops Lands; and for other reasonable Favours.

MSS.C.C.C.C.
Vol. Synodal.

“**M**OST humbly sheweth your Excellent Majesty, your lowly Orators and loving Subjects, We underwritten: That like as your most noble Father of immortal Memory, K. *Henry VIII.* and your most godly and noble Brother K. *Edward VI.* in their Princely Zele which they bare to the Estate of Christs Faith, did much tender the Advancement of Learning, by cherishing of Students, and encouraging of Ministers; whereby they were the more able to do their Duty to God, and to serve the Necessity of the Realm; By which their Royal and Princely Affection, they purchased perpetual Fame and Praise, as wel within their own Realms, as throughout all *Christendom*: So we Trust undoubtedly that your Grace, being endowed with the Benefits of Knowledg far above any of your Noble Progenitors, wil be enclined no less to the Maintenance of Learning, for the setting forth of Christs true Religion, now, for want of sufficient Ministers, in great Jeopardy of Decay. In respect wherof, We Trust, that your Highnes Gracious Disposition, wil yet stay and remit this present Alteration and Exchange, as we suppose in our Consciencies (under Reformation of your great Wisdom) not meet to proceede for the Inconveniencies therof, now partly perceived like to ensue; and upon such good Grounds and Reasons as we could particularly describe in Writing, if your Highnes Plesure were to admit us to the Declaration of the same.

“And yet, lest we should appear not to consider your Highnes’s manifold and great Charges dayly sustained in most honorable wise, We Five underwritten, for us, the Province of *Canterbury*, do offer to give unto the same yearly among us one annual Pension of One Thousand Marks, during our Lives and continuance in the Bishoprics, for and in consideration of the Exoneration of the said Exchange.

“Howbeit, most Gracious Sovereign, as most obedient Subjects, in true and lowly Allegiance of our Hearts, We sue and pray, that if this our said Supplication shal not be thought meet to take place, that yet your Highnes would condescend favourably to peruse these our Petitions following, which we be perswaded to be grounded upon natural Equity, godly Conscience, and good Conformity, for most part of them, to the Act passed.

“I. That

" I. That the Vicarages of impropriated Benefices, appointed in Exchange, may be made just Livings for the Incumbents of the same. And that the Chancels and Mansion Houses decayed, might be considered by Survey to some reasonable Proportion of Allowance in the Exchange.

" II. *Item*, That yearly Pensions payable may be reprized out of the Parsonages set over in Exchange; and that yearly Distributions with the Charges of Church-Books, &c. may be allowed, such as the Injunctions bind the Rectors withal.

" III. *Item*, That where the Manred with the Manors is withdrawn from us, that we be not hereafter importably charged with the setting forth of Men to War.

" IV. *Item*, That Perquisites of Courts and Wood-Sales, and other such casual Profits may be Parcels of the Extent of the Manors; and that Consideration may be had for the equivalent Recompence of the same: And that Allowance may be made of Procurations and Synods, [Synodals] payable at the Visitation of Parsonages impropriate, and al Allowance for the mean Profits after the Death of the Incumbent, to the next Successor so considered in the first Fruits and Tenths. Which mean Profits were translated by Act of Parliament from the Bishop to his Successor, out of the Benefice from the Death of the Predecessor.

" V. *Item*, That Fees to Keepers of Parks and Woods, not yet valued, be not reprized out of the Value of the Manors: And that the said Parks and Woods may be also valued; and that Corn-heaps, Fowl and Fish, with Carriages and other Commodities, may remain for Hospitality to the Bishops.

" VI. *Item*, That the Parsonages appendent to the Manors exchanged may be reserved to the Bishops See: and that the Bishops of the new erected Churches may give the Prebends of those Churches as in other is used, the rather to maintain Learned Men and Preachers.

" VII. *Item*, If any of the Tenths and Rectories be evicted from us by Order of Law, that then Recompence may be made.

" VIII. *Item*, That we may have Remedy by Law to recover the Tenths denied or delayed, as wel as when they were Parcels of the Revenues of the Crown. Before which Assurance no Exchange can reasonably pass.

" IX. *Item*, That no Rents be reasonably returned for Spiritual Possessions, which be payd into the Exchequer for annual Rents Temporal reserved *nomine Decimæ*.

" X. *Item*, That Bishoprics may be discharged of al Arrearages of Subsidies, and Tenths and other Incumbrances past in the Days of their Predecessors, and in Times of Vacation. And that for the first Year of our Fruits paying, to be discharged of Subsidies, as before time hath been used.

" XI. *Item*, That it may please your Highness to continue the new erect Sees, founded upon great Considerations by your Noble Progenitor, the said King Henry, and that the Benefice of *Clyff* may be annexed to the See of *Rocheſter*; and from the See of *Cheſter* the Benefice late annexed therunto be not dismembred, in Consideration of the Exility of their Bishoprics.

" XII. *Item*, We most humbly beseech your Majesty, that in Consideration of our chargeable Expectation, and for the Burden of necessary Furniture of our Houses, and for discharge of the great Fees payd before, and at the Restitution of the Temporalities; To suffer us to enjoy the half Years Rent last past at *Michaelmas*; and that our first Fruits may be abated, and distributed into more Years; for the better Maintenance of Hospitality: And that we may be put to our own Surety, at the Compositions for our Fruits.

" Which gracious Favour in the latter Premises if your Highness do not shew towards us, We shal not dare enter our Functions, wherto your Grace hath nominated us, being too importable else for us to bear.

" All which Petitions, Most Redoubted Sovereign Lady, we make to your Highness, not in respect of any private worldly Advantage or temporal Gain, as God knoweth our Hearts, but in respect of God's Glory, Christ's Faith and Religion, your Grace's Honor, and Discharge of your Conscience

“to al the World, and for the honorable Report of your Nobility, and to the
“Comfort of the Realm.

[*This Letter hath no Date. It could not
be writ before August: In which Month
Parker's Election was made by the Dean
and Chapter of Canterbury.*]

Your Highnes most
Humble Orators,
Matthue Elect Canterbury,
Edm. Elect London,
Richard Elect Ely,
William Elect Ciceſtren.
John Elect Hereford.

Parker had a
chief hand in
this.

In the contriving of this, the Archbishop was chief, and the Addres, I suppose, was drawn up by his Hand and Head. And this was one of the first *Specimina* of his Discharge of his Pastoral Office and Care of the Church; and a good Instance of his great Concern for Religion and Learning in his Care for the Revenues thereof, being one of its main Incouragements. By Vertue of this Act probably at this time the *Broyle* in *Suffex*, with the brave seat and Parks therunto belonging, were alienated from the Archbishopric.

NUMB. XI.

ARTICLES for the Diocesses, To be enquired of in the Archbishops Metropolitall Visitation.

Park. Regist.

1. **I**mprimis, Whether Divine Service be said or sung by your Minister or Ministers, in your severall Churches, duely and reverently, as is set forth by the Laws of this Realm, without any kind of Variation. And whether the Holy Sacraments be likewise ministred reverently in such maner as by the Laws of this Realm is appointed.
2. *Item*, Whether you have in your Parish Churches al things necessary and requisite for Common Prayer, and Administration of the Sacraments: Especially the Book of Common Prayer, a Bible in the Largest Volume, the *Homilies* with the *Paraphrases* of *Erasmus*, a convenient Pulpit wel placed, a comely and decent Table for the holy Communion, set in Place prescribed by the Queen's Majesties Injunctions, the Chest and Box for poor Men, and al other Things necessary in and to the Premisses. And whether your Altars be taken down according to the Commandment in that behalf given.
3. *Item*, Whether Images and al other Monuments of Idolatry and Superstition be destroyed and abolished in your severall Parishes. And whether your Churches be wel adorned and conveniently kept without Wast, Destruction or Abuse of any thing. Whether your Church-yards be wel fenced and cleanly kept. Whether any Sale have been made of your Church Goods. By whom, and to whom: Whether your Chancels and Parsonages be wel and sufficiently repaired. Whether any Man have pulled down, or dis-covered any Church, Chancel, Chapel, Almes-house or such like.
4. *Item*, Whether there be any Persons, that intrude themselves, and presume to exercise any kind of Ministry in the Church of God, without imposition of Hands and ordinary Authority; or any being once Priest or Minister, that doth not minister, or frequent and resort to the Common Prayers now used, and, at times appointed, Communicate.
5. *Item*, Whether your Parson and Vicar be resident continually upon their Benefices. Whether they give themselves to devout Prayer, Preaching and Reading of the Scripture, and godly Contemplation; and relieve the Poor charitably to their Ability. Whether they pray for the prosperous State of the Queens Majesty, as is prescribed in her Graces Injunctions therein accordingly.

Item,

Item, Whether any of your Ministers doth, or hath, admitted any notorious Sinner, or malicious Person, and out of Charity, without just Penance done, and Reconciliation had, to receive the holy Communion; or any that hath not received the same according as to a Christian appertaineth, and as by the Laws it is appointed. 6.

Item, Whether they do teach Fathers, Mothers and Masters of Youth, to bring them up in the fear of Almighty God, in Obedience, and in convenient Occupations. Whether they be Peace-makers, and exhort the People to Obedience to their Prince, and to all others that be in Authority; to Charity and mutual Love among themselves. Whether they give themselves to Superstition, and be Maintainers of the Ignorant People. 7.

Item, Whether your Parson, Vicar and Curates be common Gamesters, Hunters and Hunters of Taverns or Ale-houses, suspect of any notable Crime, Fautors of any foreign Powers, Letters of good Religion, Preachers of corrupt Doctrine, stubborn or disobedient to Laws and Orders. Whether they be given to filthy Lucre. Whether they be Light either in example of Life, or in unwont and unseemly Apparel. 8.

Item, Whether any of your Benefices be vacant; How long they have been vacant. Who is Patron. Whether there be any Lay or Temporal Man (not being within Orders) or Children, that hath or enjoyeth any Benefice or spiritual Promotion: Any Patron that suffereth any Benefice to be vacant, and taketh the Tiths and Fruits thereof to himself. 9.

Item, Whether your Ministers keep their Registers wel; Teach you the Articles of the Faith, and the Ten Commandments, and the Lords-Prayer. 10.

Item, Whether your Parsons and Vicars have any other or mo Benefices. Where, and in what Country they be. Whether they came by them by Simony, or other unlawful Means. Whether in their Absence they leave their Cures to honest, learned or expert Curats. Whether they make their ordinary Sermons according to the Queens Majesties Injunctions. Whether they admit any to preach unlicenced, or put by any that hath Licence. Whether they read the Queens Majesties Injunctions, as they ought to do, and their Service sensibly and distinctly. 11.

Item, Whether the Lay People be diligent in coming to the Church on the Holy Days, and with al Humbleness, reverently and devoutly do give themselves to the hearing of the Common Prayer in the time thereof: and otherwise occupy themselves in private Prayer, reading of Scripture, or other virtuous Exercise. If any be negligent or wilful, whether the Forfeiture be levied on their Goods to the use of the Poor, according to the Laws of this Realm in that behalf provided. 12.

Item, Whether there be in your Quarters any, that openly or privately use or frequent any kind of Divine Service or Common Prayer, other than is set forth by the Laws of this Realm: Any Disturbers of Common-Prayer, or Letters of the Word of God to be read, preached or heard: Any that by covert or crafty Means deprave or contemn the same, or that speak to the Dero- gation of the Queens Majesties Authority and Power, or of the Laws set out by publick Authority. 13.

Item, Whether there be among you any Blasphemers of the Name of Almighty God, Adulterers, Fornicators, Bawds, or Receivers of such Persons; any suspected of Incest, or any other notorious Fault, Sin or Crime: Any Drunkards, Ribalds, common Slanderers of their Neighbours, Railers or Scolders, Sowers of Discord between Neighbours, by Playes, Rhimes, infamous Libels or otherwise. 14.

Item, Whether be in your Parishes any Inn-keepers or Ale-wives, that admit any resort to their Houses in time of Common Prayer; Any that commonly absent themselves from their own Church, or otherwise idly or leudly profaneth the Sabbath day: Any that keep any secret Conventicles, Preachings, Lectures, or Readings, contrary to the Laws: Any suspected of Heresy, or that maintain any erroneous Opinions contrary to the Laws of Almighty God and good Religion, by Publick Authority in this Realm set forth. 15.

16. *Item*, Whether there be in these Parties any Executors that have not fulfilled their Testators Wil; especially in paying of Legacies, given to good and godly uses; as to the Relief of Poverty, to poor Scholars, Orphans, Highways, Mariage of poor Maidens, and such like. Whether your Hospitals and Almes-houses be justly used, according to the Foundation and antient Ordinances of the same. Whether be any other placed in them, than Poor, Impotent and Needy Persons, and that hath not otherwise wherewith or wherby to live.
17. *Item*, Whether there be any of late hath bequeathed in their Testament, or otherwise there be appointed by Ordinaries, any Sums of Mony, Jewels, Plate, Ornaments, or Annuities for the Erektion of any Obits, Diriges, Trentals, or any such like use, now by the Laws of this Realm not permitted. And if there be, that you present the Names of such Executors, the Quantity and Quality of the Gift, that order may be taken therein accordingly.
18. *Item*, Whether there be any Mony or Stock appertaining to any Parish Church in any Mans hands, that refuseth or deferreth to pay the same, or that useth Fraud, Deceit or Delay, to make any Account in the Presence of the Honesty of the Parish for the same. Whether your Church-wardens, or others afore time, have given the Year Accounts, according unto the Custome as it hath been aforetime used. Whether the Store of the Poor mans Box be openly and indifferently given where need is, without partial Affection. Whether any Stock of Cattel or Grain appertaining to your Churches be decayed. By whose Negligence, and in whose Hands.
19. *Item*, Whether your School-masters be of sincere Religion, and Diligent in teaching and bringing up of Youth. Whether they teach any other Grammar than such as is appointed by the Queens Majesties Injunctions, annexed unto the same.
20. *Item*, Whether there be any among you, that use Witchcraft, Sorcery, or Inchantment, Magick, Incantation or Negromancy; Or that be suspected of the same.
21. *Item*, Whether there be any in these Parties, that have married within Degrees of Affinity or Consanguinity, by the Laws of God forbidden: Any Man that hath two Wives, or any Woman that hath two Husbands: Any married that have made Precontracts, and that have made privy and secret Contracts: Any that have married without Banes thrice solemnly asked: Any Couples married that live not together, but slanderously live apart: Any that have married in times by the Laws prohibited, or out of the Parish Church, where they ought to have the same solemnized.
22. Generally, Whether there be any il Livers, or Offenders of the Laws of Almighty God; any suspected of any notorious Sin, Fault or Crime, to the Offence of Christian People, committed: Any that giveth occasion of the breach of Christian Love and Charity among you; Any that stubbornly refuse to conform themselves to Uniry and good Religion: Any that bruiteth abroad Rumours of the Alteration of the same, or otherwise that disturbeth good Orders, and the Quietnes of Christs Church and Christian Congregation.

N U M B. XII.

Archbishop Parker's Statutes; For the Government and Settlement of the Hospitals of St. John the Baptist in Canterbury, and St. Nicolas in Harboldown.

*MSS Eccles. N.
Christ. Cant.*

MATTHEW by the Sufferance of God, Archbishop of Canterbury, Primate and Metropolitan of England; To all Christian People sendeth greeting in our Lord: Whereas amongst other Things that do concern our Pastoral Office, Wee have before our Eyes the charitable Affection and godly Zeal that was in divers our Predecessors, Archbishops of Canterbury, who founded

founded and erected two several Hospitals; th'One of St. *John's* in *Northgate*, in the Suburbs of *Canterbury*, and the other of St. *Nicholas* of *Harboldown*, nigh unto our See, the City of *Canterbury*; for poor, sick, impotent, and needy People to be relieved and succoured in the same, Wee, knowing the Provision for the Poor to be a Thing very acceptable to God in this World, have for the discharge of our Conscience thought it our Duty unto God to see, as nigh as wee can, and the Law of God doth suffer, that the said Hospitals be used and ordered according to the Minds of the Founders, our Predecessors.

Wherefore wee Doe and Appoint, That according to the first Foundation, there be in our Hospital of St. *John's* in *Northgate* xxx Men, whom (after the ancient Custome) wee Will to be called *Bretheren*; that by this Name they may be the rather put in mind of their Duty to live together like Bretheren in Unity, Concord, godly Agreement, and brotherly Love: And xxx Women, whom after the like manner wee Will to be called *Sisters*, which all shall be bound to make their abode, and to dwell within our said Hospital, except they have for their Absence a special Grant and Dispensation by Writing, from us or our Successors, Archbishops of *Canterbury*, for the time being. Prohibing, and allwayes foreseeing, That there dwell not out of the House above the number of x Bretheren and x Sisters at any time.

Also wee Doe, That upon every Vacation or Avoydance of any of the Rooms of the Bretheren or Sisters, whither it be by Death, Deprivation, Cession, voluntary Departing, Expulsion, or by any other lawful Means; The Elder or the Prior, so commonly called for the time being, with three of his Bretheren, within 10 Dayes next after such avoidance, if the Brother dwelt in the House, or in the City of *Canterbury*, and of others that are further off, (so soone as he or they have certain Knowledge thereof) shall intimate and give in Writing unto us and our Successors, Archbishops of *Canterbury*, or else to the Dean and Chapter (*Sede vacante*) as well the Person's Name and manner of departing, as also the Day, Month, and Year of such Departing, that wee may eftsoones appoint some other to the said Roome.

Also we Doe, That henceforth none be admitted Brother or Sister, but such as shall be named by some Certificate from us or our Successors under our Signet, else shall Personally exhibit to the Prior for the time being, and to his Bretheren, or unto four of them at the least, a Grant of a Corrody, under Seal from us or our Successors, or under the Seal of the Dean and Chapter (*Sede vacante*): And the Elder or Prior, upon sight of every such Grant, shall within 2 Dayes next following, in the Presence of Four of his Bretheren at the least, admit every such Brother and Sister without further Delay, 'til there be the full Number of xxx Bretheren and xxx Sisters. And Every Brother, and Sister at his or her Admission, shall pay towards the maintaining and repairing of the Church and other Houses 6 s. 8 d. and have their Names written in the Table appointed for the same Purpose. And the Prior shall cause these Statutes to be read to every Brother and Sister, at his or her Admission to dwell within the Hospital: And also to be read Yearly on *Midsummer-day*, before all the Bretheren and Sisters.

Also wee Doe, That every Brother and Sister, at his or her Admission to dwell in the House, shall take a corporal Oath upon a Book in Manner and Form following, " I A. B. Brother or Sister of St. *John's* in *Northgate*, shall
" bear true Faith and due Allegiance unto the Queen's Highness, her Heirs and
" Successors; and shall observe and keep all such Statutes and Orders and
" Rules which now be, or hereafter may be made and given by Lord *Matthew*,
" Archbishop of *Canterbury*, or by his Successors, concerning the State of the
" Hospital, not repugnant to the Laws of God, nor to the Laws of this
" Realm. And I shall obey the Elder, or Prior, for the time being, in all
" Things lawfull and honest; and I shall not consent nor agree to sell, to
" give, to change, to pledge, or by any kind of Wayes to alienate any Lands,
" Tenements, Buildings, Pastures, Woods, Cattle, Utensils, Stock of Money,
" Deeds, Charters, or other Writings, or any other Thing appertaining or
" belonging to the said Hospital, without the Consent and Assent of the
" said

- “ said Lord *Matthew* or his Successors, Archbishops of *Canterbury*, first had and obtained ; so God me help, and by the Contents of this Book.
5. **Also wee Ordain**, That none, (having the Use of Reason and Speech) be admitted Brother or Sister, but such as can say the Lord's Prayer, the Articles of the Faith, and the X Commandments of God in the English Tongue: and that after Admission, within a convenient time, they endeavour themselves to learn by heart the brief Catechisme inserted in the Book of Common Prayer.
 6. **Also wee Ordain**, That all the Bretheren and Sisters, dwelling within the said Hospital, shall diligently come to the Church twise in the Day, Morning and Evening, (except there be lawfull Cause to be absent, and allowed by the Prior) there to offer up their common Prayers unto Almighty God, and attentively to hear God's Holy Scripture read ; and if any be absent, (not having sufficient Cause) or be slack and negligent in coming to the Church ; or being there, do use to jangle, to talk or to sleep in the time of Common Prayer, the Administration of the Sacraments, reading of the Holy Scriptures or the Homilyes ; if after two Admonitions given by the Prior to amend that Fault, the Party estoones commit the like Offense, that Brother or Sister, whither it be, shall be punished in the Stocks one half Day or more, at the Discretion of the Prior, for his or her Correction. And if that Brother or Sister, after such Punishment, will not amend, but continue still that lewd Behaviour and Example, Wee will, That the Prior, with the Assent of four of his Bretheren, do give Knowledge unto us, our Successors or lawfull Deputyes, of the evil Qualities of that Brother or Sister, that wee, following the Example of a good Surgeon, may estoones cut off that Member, which is not only unprofitable, but also hurtfull to the whole Body.
 7. **Also wee Ordain**, That no Brother dwelling within the said Hospital, goe abroad without the Precincts and Limits of the same, except he first shew to the Prior a just Cause of his going, and the Prior do allow the same: The Sisters in like sort shall not goe forth without a just Cause first shewed to the Prioresse, and by her allowed. Whosoever shall do contemptuously to this Order, shall (after three monitions given him by the Prior, if it be a Brother, and by the Prioresse, if it be a Sister) be punished in the Stocks at the Discretion of the Prior. **Provided**, That no Brother or Sister being in House, Dwelling, be absent more than two Months in the Year jointly or severally, except in common Causes of the House, &c. and that the Prior do make a Note of their going and returning again, for the more certainty.
 8. **Also wee Will and Ordain**, That there be a Prior chosen yearly within one Month next before the Feast of *All Saints*, or within one Month next, and immediately following the said Feast, in such Form and Order as of an old Custome hath been used : And as the Bretheren do chose their Prior, so wee Will and Ordain, That the Sisters shall chose a Prioresse. At which Day the Prior is chosen, shall be also chosen four of the most skillfull, sober and discreet Bretheren, to be Assistants and Counsells to the Prior that Year, as well in Things appertaining to the State of the House, concerning the Lands, Tenements and Reparations, as also in the due Execution of the Statutes.
 9. **Also we Will**, That the Prior shall understand, That his Office is to see that his Bretheren keep and observe the Statutes and Ordinances of the House ; as of the Prioresse, to call upon her Sisters in like manner to do the same. The Prior and one of the Bretheren with him, or else two of the four Bretheren, shall every Year twise at the least, that is to say, at *Easter* and *Michaelmas*, see and view their Church, their Houses both at home and abroad otherwayes, that where need is, Reparations may be done in time ; and to take diligent heed, that neyther any of their Lands be changed, nor stript, ne Wast upon their Grounds, nor in their Houses, be made by any of their Tenants. The Prior himsele, or some one of his Bretheren, must have from time to time a diligent Eye to the Woods which serve for Provision of the House, that no Spoil, ne wast be made of them ; and that the Spring be sufficiently fenced and kept from Cattle.
 10. **Also we Will and Ordain**, That the Prior and one of the Bretheren, as hath been aforetime accustomed, shall faithfully collect and gather up the Rents and

and Sums of Money due to the House: And every Year once, in the Presence of all the Bretheren, or of Ten at the least, make a true and perfect, and plain Accompt of the same, in such Form and Order as shall be prescribed by us, and in the end of the Accompt shall deliver up there that Money, which shall be found to be in his or their Hands, which Money shall be layd up in a Treasury-House, in a Coffer with three several Keys and Locks: In which Coffer we will the Foundation of the House, the Charters and Grants, and Confirmations of Charters, their Statutes, all Leases, and the common Seal, be warily kept: And the Prior to keep one of the three Keyes, and two of the Bretheren the other two, and no one Man to have two of those Keyes in his Custody at one time, but if any of the Keepers go from Home, he shall leave his Key with a Brother that hath no Key; and the Prioresse shall keep the Key of the Treasure-House Dcor.

Also we Will and Ordain, That if any Brother shall by the Testimony of Six of the Bretheren, or any Sister, by the Testimony of Six of the Sisters, be convict before the Prior, to be a common Drunkard, a Quarreller, a Brawler, a Scold, or a Blasphemous Swearer, every such Offender, so convict, shall for the first Time sit in the Stocks one Day and a Night with Bread and Water; and offending in that Fault again, shall the Second Time be punished in the Stocks Two Days and Two Nights, and for the Third Offence in the same Crime, Three Days and Three Nights with Bread and Water only; but if, after the Third Punishment, he or she do eftsoones offend in the like Offense, then to be expulsed and driven out of the House for ever.

Also we Ordain, That if a Brother or Sister be accused before the Prior, of Fornication or Adultery, or that he or she receiveth or maintaineth Fornicators, Adulterers, or any such leud Persons, he or she, whither it be, shall within one Month next after any such Accusations, make his or her Purgation, before the Prior and his Four Bretheren, after this manner. The Brother accused shall bring Six of his Bretheren, who shall depose upon a Book before the Prior, that in their Consciences, they think that Man not faulty in that Crime that he is accused of. The Sister shall bring Six of her Sisters, which by Virtue of an Oath, shall testifie, that in their Consciences they think she is not faulty in the Crime objected against her; which if they do, the Prior, shall pronounce the Party accused to be clear and free from that Fault. But if either Brother or Sister faileth in his or her Purgation, then the Prior shall pronounce that Person to be faulty and convict of the Crime, and immediately for the same expulse that Person out of the House.

Also we Will and Ordain, That no Lease of any Lands, Houses, Tenements, or Stocks of Cattle, shall pass under the common Seal for Term of Years, without the assent of us, and our Successors, first had and obtained to the same: And no Reversion to be given before the Lease be fully expired, or within one Year of expiring.

Also we Will and Ordain, That every of the LX Bretheren and Sisters quarterly, out of the 6 s. 8 d. paid unto every of them by us and our Successors, shall allow and leave in the Prior's Hand 8 d. amounting in the whole to the Sum of 8 l. which shall be employed to the Stipend of an able Priest, to be nominated, appointed, and admitted by us and our Successors, to be their Curate, to instruct them how to live in the Love and Fear of God, and to Minister unto them Christs Holy Sacraments.

Also, If any Brother or Sister shall willingly or wittingly do contrary to the Oath taken at his or her Admission, for the due Observation of these Statutes; We Will and Ordain, that every such Person, upon a sufficient Proof thereof made, shall be accepted, reputed and taken as perjured: and for his Offense shall be expulsed out of the House, never after to enjoy any Alms thereof.

Furthermore we Will and Ordain, That it shall not be lawful for the Bretheren and Sisters of the said Hospital, at any Time to abrogate or change, or by any means hereafter to alter these Statutes, Rules and Ordinances, or any of them, or any part of them, without our Assent, in Writing, under our Signet first obtained and had.

And

17. And if any Scruple or Doubt shall hereafter arise about the same, or any of them, we reserve the Interpretation of them to us and our Successors. And that we during our Life, may (if we see just Cause) put to, change, abrogate and disannul them, and every of them, at our Will and Pleasure.

18. And for the more Authority, and better Confirmation of these Statutes, we the said *Matthew* have put to our Seal; and the Bretheren and Sisters, for a sure Band for the due Observation of the same on their Partie, have put to their common Seal. Given in our manner of *Lambeth*, the 15th. Day of *September*, in the 2d Year of our Sovereign Lady *Elizabeth*, by the Grace of God, Queen of *England, France and Ireland*, Defender of the Faith, &c. and of our Consecration the first.

Examined by N. Battely.

Additions to the former Statutes, made by the said Reverend Father in God, August 20. 1565.

19. *Item*, We will that the Minister to whom we have committed the Charge of your Soule, shall be no Underling to the Prior, or at his Commandment, but for his Office sake, equal with the Prior; and the Minister to assist the Prior with Counsel, and the Prior to assist the Minister in executing our Statutes; that as in Name ye be called, so in the whole Conversation of your Lives, ye may live together like Bretheren and Sisters before God and the World.

20. *Item*, We will that none, having our Dispensation to be an out-Brother or Sister, be suffered to be an in-Brother or Sister, until he or she hath surrendered to us and our Successors, his or her Dispensation: And then to have a new Warrant from us, or our Successors, to be received an in-Brother or Sister.

21. *Item*, we do ordain, that all and every of the Bretheren or Sisters, being at Home and in Health, do go every *Sunday* together in seemly Order, to hear the Sermon at *Christ's Church*.

22. *Item*, We will that every Brother or Sister do keep clean and sweet their Dorter-Chambers, and to lie in the same two Weeks in the Year at least, between the Feast of the *Annunciation of our Lady*, and the Feast of *St. John the Baptist*.

23. *Item*, We will the Prior to see from time to time, that the said Dorters be sufficiently repaired, or else, after Two Admonitions given by the Prior before the Bretheren and Sisters in the common Hall, and yet not amended, to stop so much of his or her Wages, as he by the Advice of Two or Three of the Bretheren shall think reasonable for the sufficient repairing of the same.

Examined as above.

Matthew Cantuar'.

Additions again, May 20. 1574.

24. *Item*, We will and ordain moreover, that whatsoever Brother or Sister shall hereafter offer his or her Corrody to sel, or shall lay the same to mortgage, the same Person shall immediately for the same Fault or Offence, upon sufficient Proof thereof by Two Witnesses, cease to be taken any longer for a Brother or Sister, and shall lose his or her living in this our Hospital, by Expulsion out of the same House, and be deprived from all the Commodities of the same. And also, that he or she, which is not a Brother or Sister, and hath bought any such Corrody, shall never have Grant or other Corrody to be admitted into any of the same Rooms so bought and bargained for.

25. *Item*, We will and ordain, that every in-Brother & in-Sister, and so many of the out-Brothers and out-Sisters, as be dwelling within the City of *Cant'*, or near thereunto, and having the use of Speech and Reason, shall once every Year in the Time of *Lent*, before *Easter*, being called thereunto, come and say over the Catechisme, either before the Minister of your House, or before him, whom we or our Successors shall appoint for the same matter; and that Brother or Sister which shall refuse to be obedient to this Order, and doth not learn the Catechism against the same time, or else doth negligently forget the same, after he

he or she hath once learned it, that Brother or that Sister so offending, shall want or lose his or her Quarters Stipend at the next Quarter day following, for the same Offence, and be further punished, as We or our Successors shall appoint, if they do not conform themselves to this Order afterwards. And the said Quarter's Stipend, or Stipends, in such sort abridged, and taken from such unorderly Persons, shall go to the Reparation of the House, to be immediately imployed upon the same.

Examined by N. Battely.

Matth. Cantuar'.

N U M B. XIII.

Sandys, Bishop of Worcester, to the Archbishop; Apologizing for himself in some Things, for which the Archbishop had taken Offence at him.

MY Duty remembred, I thank your Grace for your large Letters. But MSS. G. Petyt. Armig. I am often put to a doubtful Interpretation by reason of your sundry dark Sentences, hard to scan forth. As I doubt not of Equity at your Hands, so have I at all times assured my self of your Friendship. In Northfolk's and Arden's Deprivation, troth is, I neither followed Affection, nor sought my private Gain. I was right sorry that they compelled me to do, as they deserved I should do. And their displacing can no ways profit me. Only I sought therein the Vantage of Christ's Church. They have bragged, but I never thought that they should find so much Favour at your Hands. I know your Nature in shewing of Humanity, which I never misliked. And as I judge yours to be good, so I think ye wil not utterly condemn all Germanical Natures. For Germany hath brought forth as Good Natures, as England hath. And if ye mean of us which were Strangers in Germany for a Time, sure I am, there be some of us, that be neither big-hearted, nor proud-minded, but can in al Simplicity seek the Kingdom of Christ. And most sure I am, that there be of us that have given you no Offence, but have offended others in defending of you, and have favoured you and your Authority so much as any your old Friends have done. And for my part, I am right glad, that ye know from whence it cometh, that Canterbury is misliked. If ye know truly, sure I am I shal not be blamed. If ye follow Suspensions, ye may easily be deceived. *Et si liceat pace & bona cum venia tua dicere, soles aliquando nimium in eam declinare partem.* And many probable Collections may cause prudent Men sometimes to conclude Indirecte. As when you think or suspect that my Letters of Answer written unto you, were first expended by my Lord of London, and so sent down. Certainly he never saw them. I have at no time so distrusted either your Good Wil, or yet mine own Wit, that I durst not write unto you without such perusing of my Letters before-hand.

Troth is, I writ a Letter to my Chancellor, which then was at London, requiring him to Certify your Grace fully concerning my Visitation. The Letter written unto you, whereof I made mention, was enclosed in his Letter, he returned or [ere] the Letter was delivered; his Friend at London, to whose Hand it came, sent down the Letter again to my Chancellor, and then enclosed, this is most true. Neither was I at that time, neither am I at this time otherwise delicate or soft in Body, either so tender in Ear, but that I could, and can gladly receive *Vulnera Amantis*: Yet methinks, *Quid amantis est vulnerare delinquentes*, and not to burthen the blameless.

For as concerning my Visitation, wherewith your Grace seemed so much offended, and that therein I sought my Commodity before I was lukewarm in place. First, I Visited with your Consent: I proceeded orderly, according to Laws and Injunctions: I innovated nothing: I was altogether led by Laws. What Sobriety I used, let the Adversary report. I redrest, as I could, Disorders,

orders, and punished Sin. And my private Gain was xxiii l. loss. I gained only in doing some Piece of Duty, and that with my great Travail. Those sharp Letters whereof I spake, I have put out of the Way, because I would neither hereafter see them, nor remember them.

Where your Grace burtheneth me, that I should think, that Men may do something to win a Favour against another Day; Methinks, I am sure I wrot no such matter: that were too undadvised. For I am perswaded, that neither you nor I shal find Favour at that Day. Ye bid me *live*, and leave off Talking. Sir, in my best Life, I confesse with Paul, *Quod primus sum Peccatorum*: Yet I hope *Quod nemo de me queri possit*; except Malice overturn Truth. I have *Testimonium Conscientiæ*, that my chief Study is, that my Life hinder not my Preaching. And I trust my Adversary cannot be so impudent as to open Mouth against me. My Lord of Hereford and I be Neighbours; and we often meet and confer by reason of Council-Matters here, and Commissions directed to us. I have brotherly monished him of such Things, as I saw in him, or heard of him. And he hath promised, when Occasion shal serve, to do the like to me.

Habits of his
Clergy.

How the Folks go I cannot wel tel, but I assure you mine go so soberly and decently, as they offend no piece of the Queen's Majesties *Injunctions*. For if I be under the Yoke, such as pertain to me shal draw in the same Yoke with me. And for my Preaching and theirs, I trust it is altogether to Edify and to Win, using *Obsecro*, and not *Jubeo*. And I thank God the People hear me and believe me, and the chief Comfort that I have is, that they universally favour me. I speak not of such as wil never receive the Truth, nor favour Honesty. And for the better utterance of the Food for the Soul, I am forced largely to feed the Body. Without Loaves People do not follow the Word. I spend al and more, if I were of an even Board, as I was at the beginning: Such Joy have I of this Office, that I could wish to be dispatched; and I have often wrestled with my self in keeping it thus long. If God's Cause were not, I should soon be at a Point.

Sir, to make an end of my Babbling, I shal pray you not to mislike, or cut off a hearty Wel-willer without Cause, but to continue my good Lord and Friend, as ye were wont. *Quo amore te amavi, quibus verbis erga te usus sum, qua benevolentia te semper sum prosecutus, utinam æquè ipse scires, atq; ille novit, qui abdita Cordium scrutatur.* If I am any thing, I am yours, and that unfeignedly. And although ye have, as ye know, put me to sore Pinches and Dangers of too heavy Displeasure, yet could I never be perswaded, that your good Wil was alienated from me. If I have been earnest in Matters of Conscience, I trust ye wil not mislike me therin. When Gods Cause cometh in hand, I forget what Displeasure may follow. In al other things, ye know, I could ever be guided by you. As I followed mine own Conscience, so condemned I none others. Thus as I thanked you for your long Letter, I pray pardon for mine. The Lord Jesus preserve you to the great Profit of his Church.

At Hartilbery, Octob. 24, 1560.

Your Graces in Christ,
EDW. WIGORN.

NUM B. XIV.

The Archbishop's Secret LETTER to the Queen; Persuading Her to mary. Signed by himself and two other Bishops.

Most Redoubted Sovereign,

MSS. G. Petyt
Armsig.

AS our Suite is simple, so in most lowly Reverence, We beseech your Majesty graciously to accept the same. We wish your Highnes al manner Benediction from God our Heavenly Father, so to procede in your godly Enterprize, as ye have blessedly begun, and hitherto continued; Doubting nothing in your earnest Zele to Godward, but that ye wil bear in continual remembrance to advance his Honour in your Government. As he hath miracu-
lously

lously preserved your Estate to restore again the Sincerity of his Religion, we shal pray to God, the God of Hosts, to arm your Princely Heart with Constancy in the same. We know how maliciously the Adversary envieth your Doings, how he compasseth subtilly to pervert your gracious Affection to the same †: But we trust, that he whose Cause it is, and who hath begun this notable work in you shal perform it ††, to your eternal Fame and Renowne, to the Establishing of your Reign in al Prosperity and Wealth, and to the Comfort of the whole Christian World. Which, as may appear dayly at eye, laboureth universally to be disburthened from that old Tyrannical Yoke, and to aspire to Christian Liberty. Which we now, by Gods Mercy and your Authority, do peaceably enjoy. Only our Care shalbe to labour in our Vocation, that this incomparable Benefit of God be not turned in your Subjects to carnal Liberty. Our Travail shalbe the more comfortable herein to us, being assured of your Majesties Favour to continue towards our Endeavours.

† For Satan is no Sluggard, nor Judas no Sleeper. Writ in the Margin by Bp. Cox.
†† To the Glory of God. Writ by Bp. Grindal.

In trust wherof, according to our Duty, We crave at your hands to see you entred into this blessed State of Wedlock: Wherby your Highnes's Establishment, and their Assurance might be fully concluded. The hollow-hearted Subject feedeth his Hope only in this Delay. We do not herein, Right Godly Lady, as Counsellors in Policy, but as Christs Ministers in Vigilancy, *Loquentes ad Cor*, and burthening your Majesties Conscience in Charity: Which is a Cause incident to our Ministry, evermore favourably heard of Princes, and faithfully observed of Pastors; that is to say, to regard the Continuance of Sincerity in Doctrin, Unity in the common Christian Charity, and Safety of Realms by godly Succession in Bloud. For the which with Honour be it spoken, your Majesty hath to account before the just Judge, if ye pretermitt the ordinary godly Means, appointed by Gods Wisdom uttered in his Word.

Our Affections, of true Heart toward your Majesty in this Case of Importance, could utter many other weighty Considerations, but that with Words we wil not be tedious to your prudent Contemplation. But this we may say, Until we se that fortunate Day arose, we shal never repose our selves to minister in our Offices comfortably, in perfect Joy and quiet of Heart.

Thus beseeching your gracious Disposition to interpret our true, and faithful Heart, as we most sincerely before Almighty God mean the same, we shal continue to your Highnes dayly Bedesmen, the same Eternal God to endue you with al Grace, Vertue and Honour. Amen.

Your faithful Orators,

MAT. CANT.

EDM. LONDON.

RICH. ELY.

N U M B. XV.

The Queen to the Archbishop, the Bishop of London, Dr. Bill her Almoner, and Dr. Haddon, Master of Requests, her Ecclesiastical Commissioners; To alter some Lessons appointed to be read by the Book of Common Prayer; and for the better and more comely keeping of the Churches.

By the QUEEN.

Most Reverend Father in God, Right Trusty and Right welbeloved, Right Reverend Father in God, Right trusty and welbeloved, Trusty and right welbeloved, and Trusty and welbeloved, We greet you wel. Letting you to understand, that where it is provided by Act of Parliament holden in the first Year of our Reign, That whensoever we shall se Cause to take further Order in any Rite or Ceremony appointed in the Book of Common Prayer, and our Pleasure known therein, either to our Commissioners for

Mss. C.C.C.C.
Et Registr.
Park.

Causes Ecclesiastical, or to the Metropolitan; that then estones Consideration should be had therein; WE therefore, understanding that there be in the said Book certain Chapters for Lessons, and other Things appointed to be read, which might be supplied with other Chapters or Parcels of Scripture, tending in the hearing of the unlearned or Lay People more to their Edification: And that furthermore in fundry Churches and Chappels, where Divine Service, as Prayer, Preaching, and Administration of Sacraments be used, there is such Negligence and lack of convenient Reverence, used towards the comely Keeping and Order of the said Churches, and especially of the upper part, called the *Chancel*, that it breedeth no smal Offence and Slaunder, to se and consider, on the one part the Curiosity and Cost bestowed by al sorts of Men upon their private Houses, and on the other part, the unclean and negligent Order and spare Keeping of the House of Prayer; by permitting of open Decays and Ruins of Coverings, Walls and Windows, and by appointing of unmeet and unseemly Tables, with foul Cloths for the Communion of the Sacrament; and generally, leaving the Place of Prayer desolate of al Cleanliness, and of meet Ornaments for such a Place, wherby it might be known a Place provided for Divine Service: H A V E thought good to require you our Commissioners, so Authorized by our great Seal for Causes Ecclesiastical, or Four of you, Wherof We wil you, *MATTHEW*, Archbishop of *Canterbury*, *EDMUND*, Bishop of *London*, *William Bil* our Almoner, and *Walter Haddon*, one of the Masters of our Requests, to be always Two, to peruse the Order of the said Lessons throughout the whole Year, and to cause some new Calendars to be imprinted. Wherby such Chapters or Parcels of les Edification may be removed, and others more profitable may supply their rooms.

And further also, to consider, as become, the foresaid great Disorders in the Decays of Churches, and in the unseemly Keeping and Order of the *Chancels* and such like; and according to your Discretions to determin upon some good and speedy Means of Reformation. And among other Things, to order that the Tables of the Commandments may be comely set or hung up in the East end of the *Chancel*, to be not only read for Edification, but also to give some comely Ornament and Demonstration, that the same is a Place of Religion and Prayer: and diligently to provide, that whatsoever ye shal devise in this Disorder, that the Order and Reformation be of one Sort and Fashion; and that the Things prescribed, may accord in one Form as nigh as ye may. Specially, that in al Collegiate and Cathedral Churches, where Cost may be more probably allowed, one Maner to be used: And in all Parish Churches also, either the same, or at the least the like, and one Maner throughout our Realm.

And further, We Wil, that where we have caused one Book of Common Service to be translated into the Latin Tongue, for the Use and Exercise of such Students, and other learned in the Latin Tongue, We Wil also, That by your Wisdoms and Discretions ye prescribe some good Order to the Collegiate Churches, to which we have permitted the Use of the Divine Service and Prayers in the Latin Tongue, in such Order as ye shal conclude to be most meet to be used, in respect of their Companies or of Resort of our Lay-Subjects to the said Churches. So that our good Purpose in the said Translation be not frustrated, nor be corruptly abused, contrary to the Effect of our Meaning.

And for the Publication of that, which you shal order, We Wil and Require you, the Arcbbishop of *Canterbury*, to se the same put in Execution throughout your Province; and that you, with the rest of our Commissioners before mentioned, prescribe the same to the Archbishop, now in Nomination, of *York*, to be in like maner set forth in that Province. And that the Alteration of any thing hereby ensueing, be quietly done, without shew of any Innovation in the Church. And these our Letters shal be your sufficient Warrant in this behalf. Given under our Signet at our Palace of *Westminster* the 22d of *January*, the Third Year of our Reign.

NUMB. XVI.

The Queen's LETTER to the Archbishop; To Visit Eaton College.

By the QUEEN.

ELIZABETH R.

MOST Reverend Father in God, Right Trusty and Right Welbeloved, MSS. C.C.C.C.
We grete you wel. We hear that the Fellows of our College of *Eaton*, next *Windsor*, without Our Assent, or without Our Pleasure therein by them fought, have chosen one to be their Provost, of whom there is disperst very evil Fame. And for that you and others have had heretofore Commission to Visit the same College, as a Member of Our College, in *Cambridge*, which yet continueth; Our Pleasure is, That you shal have good Consideration hereof; and taking with you such other Our Commissioners as speedily as may be had for such a Purpose, Repair to our said College, and Visit the State of the same: and to examine the Authority of this rash Election; and to make also a good Scrutiny of the Quality of this pretended Provost: Using the Matter in such sort, as whatsoever you shal duely find in the said Pretended Election not justifiable by Law, or by laudable Usage of that House, that the same be severely Reformed, and the Persons found therein faulty, committed, to receive due Punishment. The rest of the Order of that College, We Require you to se reduced to the best, for th' Honour of Almighty God, and Increase of Learning. And of your Doing, We Require Advertisement. Given under Our Signet at *Lea*, the XXII of *August*, in the Third Year of Our Reigne.

NUMB. XVII.

The Archbishop to Secretary Cecyl; Upon some Speeches uttered to him by the Queen, against the Mariage of the Clergy.

SIR, Yesterday attending upon the Queens Majesty, to know if her High- MSS. G. Petyt
Armig.
nes had any Spiritual Matter to appoint me, I perceived her Affection to be such toward the State of the Clergy, that I cannot but lament to se the Adversary so to prevail. Who either envieth the quiet Government of her Time, which is now at a good Point, with some Labour and Diligence of our Parties: or else, Who, under Colour of Diffimulation, labour to undermine the State of Religion, and to intervert, or rather subvert the Gospel of Christ, and the Liberty of his Holy Word. Whose Devices I doubt not, but he *Qui habitat in Caelis deridebit, & subsannabit in tempore. Nam Deus est qui custodit Veritatem in Secula Seculorum.*

I was in a Horror to hear such Words to come from her mild Nature, and Christianly Learned Conscience, as she spake concerning Gods Holy Ordinance and Institution of *Matrimony*. I marvelled that our States in that behalf cannot please her Highness, which we doubt nothing at al to please Gods Sacred Majesty, and trust to stand before Gods Judgment Seat in a good Conscience therewith, for al the glorious Shine of counterfeited Chastity. And it is a wonder to me that her Highnes is so incensed by our Adversaries, that al the World should understand her Displeasure against us. Wherby our Credits be little, Our doing God Service and Her shal take least among her Subjects, to her own Disquiet of Governance. I never heard or read, but that al manner of Princes, as wel Christian as Profane, did evermore cherish their

their Ecclesiastical State, as Conservators of Religion ; By the which the People be most strongly knit together in Amity ; their Hearts stayed and won to God ; their Obedience holden under their Governors : And we alone of our Time openly brought in Hatred, shamed and traduced before the Malicious and Ignorant People, as Beasts without knowledge to Godward, in using this Liberty of his Word, as Men of effrenate Intemperancy without Discretion, or any godly Disposition, worthy to serve in our State. In so much, that the Queens Highnes expressed to me a Repentance, That We were thus appointed in Office, Wishing it had been otherwise. Which Inclinations being known at large to Queen *Maries* Clergy, they laugh prettily to se how the Clergy of our Time is handled, and what Equity of Laws be ministred to our Sort. But by Patience and Silence we pass over, &c. and leave al to God : In the mean time we have cause al to be utterly discomfited and discouraged.

Her Majesty moreover talked of other maner Injunctions, that shal hereafter follow. I trust God shal stay her Heart, as his Grace hath moved her to begin godly this good Work ; Which we take to be Gods, and not *Hujus Seculi*, and so to procede, and so to finish. I doubt nothing, though these *Asinus Humani*, conceived upon untrue Reports, break sometimes from her, that her Majesty wil wel acquit her Doings, and wil use *Theodosius's* Days of Deliberation, in Sentence giving in Matters of such Importance. I should be fory, that the Clergy should have cause to shew Disobedience, with *Oportet Deo obedire magis quam Hominibus*. And what Instillers soever there be, there be enough of this contemptible Flock, that wil not shrink to offer their Blood for the Defence of Christ's Verity, if it be openly impugned, or secretly sugilled.

Alas ! What Policy is this to drive out Hospitality in Cathedral Churches ? To drive out Preachers in the Head Cities, which being wel instructed, the rest of the Country is better ruled in Obedience ? And to tary in Cathedral Churches with such open and rebukeful Separations, what modest Nature can abide it, or tary where they be discredited ? Horse-Keepers Wives, Porters, Pantlers, and Butchers Wives may have their Cradles going ; and honest Learned Men expelled with open Note : Who only keep the Hospitality, who only be Students and Preachers, who only be unfeigned Orators, in open Prayers for the Queen's Prosperity and Continuance ; Where others say their back *Pater-Nosters* for her in Corners. The extern Disciplin of this Injunction might have been so ordered, that both Abuses might have been reformed or prevented, and yet our Estimation preserved for our Office sake. Which for my part I would I had never entred, and may rue the Time to be the Head, to whom resort daily and hourly such Complaints, as I send you herewith some Copies, having of this Argument divers others. I have neither Joy of House, Land, or Name, so abased by my natural good Lady : for whose Service and Honour I would not think it cost to spend my Life : To the Contentation of whose Desire and Commandment I have earnestly travailed, or els some things peradventure might have been worse. And where I have, for the Execution of her Laws and Orders, purchased the Hatred of the Adversaries, and also, for Moderating some Things in Difference, have procured to have the fowl Reports of some Protestants : Yet al Things thus born never discomfited, so I might please God, and serve her Highnes. But Yesterdays Service, with such earnest Forcing that *Progres-hunting Injunction* made upon the Clergy, with Conference with no Ecclesiastical Person, have driven me under the Hatches, and dulled me in al other Causes, Mourning only to God, *In Amartitudine animæ meæ, ut dicam cum Sara, Peto Dominum ut de Vinculo improprietatis hujus absolvas me, aut certe desuper terram eripias me.*

S. Hierom's Rhetoric recourseth to my Mind, Writing *Ad Oceanum* in a Case not unlike : *Nonne legisti ab Apostolo, Unius Uxoris Virum assumi in Sacerdotium, & Rem non Tempora definiri, &c. Qui sunt Fidei Candidati ne Uxores ducant, ne honesto jungantur Matrimonio, sed de Repub. Platonis promiscuas Uxores, communes Liberos habeant, imo, caveant quaecunq; Vocabulum Conjugis, ne postquam in Christo crediderint, Noceat eis autem aliquando ; non Concubinas, nec Meretrices, sed Uxores habeant, &c.* A long Quotation ; and so the Letter endeth without any Name subscribed.

NUMB. XVIII.

Flacius Illyricus to the Archbishop from Jenæ; Concerning ancient MSS.

Salutem à Domino Jesu, unico piorum Servatore. Amen.

Reverende in Domino Pater; Cum statuiffemus mittere isthunc hominem M.S.S.C.C.C.C.
 idoneum, accipiendorum veterum Monumentorum gratiâ, quæ nobis
 R. M. ante Annum per tuas literas pollicita est, putavi me etiam separatim ali-
 quid ad T. U. Paternitatem scribere debere. Eo enim studio veterum Moni-
 mentorum, præsertim *Græciæ*, quæ obscuratam Eccl. veritatem illustrare, &
 Pontificiam Tyrannidem redarguere possint, feror, ut non possim non instare
 ac urgere, ubi modo sese aliqua spes hujus gerendæ in hac parte rei offerat, eti-
 am si minus decore id facere videar; præterquam igitur quod & optamus & ex-
 pectamus promissa Monumenta, valde utile esset tuam Reverentiam per id agere
 ut & isthic in vestro Regno & in *Scotiâ*, ex locis remotioribus & ignobilioribus,
 inclyta quædam & Illustriora comportarentur, omnes libri Manuscrip-
 ti & qui rariores esse existimarentur, aut etiam quorum nomina planè ig-
 norarentur, quorum quidem non adeo infinitus esset futurus numerus, neq;
 adeo immensos sumptus ea res postularet. Non etiam haberent quod Civitates
 quererentur se Libris spoliari, cum eis omnia impressa & etiam Manuscripta
 Monumenta Patrum & aliorum Scriptorum, quæ aliquo extant, relinqueren-
 tur. Quo verò eo facilius librorum Historicorum Ecclesiasticorum utilium con-
 quisitio fieri possit, mitto indicem quendam quasi generalem. *Baleus* eoràm
 mihi narravit, se multa admodum vetera Monumenta habere, quæ utile esset
 post ejus mortem in publicas Bibliothecas Regni retrahi, sicut & aliorum Mo-
 numentorum præterquam quod in privatorum ædibus facile, præsertim succe-
 dentibus indoctis Hæredibus, intereant; etiam non sunt istiusmodi res, toti
 Regno ac Ecclesiæ necessaria, privati juris aut possessionis propriæ, sed pub-
 lici, utinam aut vacaret aliquando ipsi coràm inspicere & perlustrare omnes
 isthic veteres codices, ut multas Bibliothecas in *Germaniâ & Italiâ* perspexi,
 sperarem me multa utilia vobis & nobis reperire; & inter alia etiam meum
Catalogum testium Veritatis egregiè augere posse: Sed nec valetudo, nec
 tempus, denique sumptus ad tantam peregrinationem & conatum sup-
 petunt. Ut vero vicissim tuæ R. P. & Reg. M. meum humile studium ac officii-
 um declarem & probem, mitto muneri Disputationem de *Originali corrupti-
 one & libero Arbitrio* ante Annum coram nostris illustrissimis Principibus habi-
 tam, contra quendam qui humanarum virium arbitrium potentiàmque plane Pa-
 pistico more modòque extollebat, & Deo in Conversione & Renovatione coo-
 perari volebat. Quî quidem error nimia incrementa à morte *Lutheri* per quosdam
 in nostris Ecclesiis sumpsit, & nos in eâ re secum sentire, *Lovanienses* in suo pri-
 mo Tomo, *Lindanus* & *Osius*, in suis Prolixis voluminibus, abundè testantur: ta-
 met si id & res ipsa multò clarius loquatur. Et quoniam etiam proximè tua
 Ampl. indicavit *Matth Paris*. Chronicon apud vos non reperiri, mitto ex-
 cerpta ejus quæ dudum per quendam amicum fueram consecutus. Multa nam
 in hisce ipsis paucis compendio dicuntur, quæ à vestris Hominiibus legi utile est.
 Mitto etiam brevem indicem eorum quæ Regiæ M. communicare possem, si ea
 habere cuperet, & sumptus in Descriptione exemplarium quæ nobis relinque-
 rentur, facere vellet. Neque n. prorsus velim hisce Scriptis carere, quæ mag-
 no labore ac sumptu sum nactus. Curaveram olim, tempore *Interim*, cum om-
 nes *Germanicæ* Ecclesiæ institutis cum Antichristo conciliationibus corrumpitur vi-
 debantur, dedicare tuo Antecessori meum librum de *fide*; quem an unquam ac-
 ceperit ignoro, ac forte nec tua R. P. quidem unquam eum vidit; & unum ideo
 mitto, ut ea de illo suum mihi iudicium, si modo ei vacaverit, perscribat.
 Cupio n. de tantis rebus eruditissimorum virorum iudicia cognoscere. Hæc
 jam ad T. V. P. forte paulo prolixius perscripsi, quàm ad tam occupatum
 tantæque dignitatis virum à me fieri decuisset, sperans eam benignè ac Christia-
 nè omnia in meliorem partem accepturam esse.

Incidit

Incidit vero adhuc aliquid quod tua C. benignè audiat, *Joh. Tillium Gallum* Ep. *Engolismensem*, qui edidit *Canones Græcos* cum suo nomine, & *Caroli Magni*, contra Idololatriam Imaginum, non expresse suo nomine (proculdubio vel de nomine saltem nosti) dicitur favere puriori Religioni. Habet is multa vetera, præsertim autem Concilia. Forte haud difficulter ab eo Manuscript. descriptionem eorum exemplarium nancisci posset, & nostro huic instituto accommodare. Extant *Romæ* quidam boni Codices, ut inclusa Scheda testatur, eos; vos potentiores ac nummatiores haud difficulter per amicos describi curare possetis: Nos quidem eam rem exoptavimus, sed sumptus & tam potentes intercessores, ut res postulabat, habere nequivimus. Tua Vener. Pat. publicæ utilitatis gratiâ, omnino aliquid ejusmodi conetur. Nam *Anastasium* extare valdè profecto operæ pretium esset. Dominus *Jesus* regat tuam R. P. suo sancto Spiritu, ad gloriam Nominis sui & Ecclesiæ utilitatem, Amen. *Jenæ*, 22 Maii 1561.

T. V. P. Studios.

MATTHIAS FLACIUS ILLYRICUS.

Reverendissimo in Christo patri ac Domino
D. Matthæo Archiepiscopo Cantuariensi
suo Domino plurimum colendo.

N U M B. XIX.

A Letter of Bishop Jewel; Concerning the Lawfulness of Marrying Two Sisters Successively.

M.S.S.C.C.C.C.
Miscell. B.

Ver. 18.

After my hartly Commendations; Whereas ye desire to understand my poor Advice touching certain Words in the XVIIIth. Chapt. of *Leviticus*, by which ye think it not unlawful for a Man to mary successively his own Wives Sister, I would ye had rather taken in hand some other matter to defend. For it is not the best way in my Judgment, neither in these troublesome and doubtful Times, to cal more Matters in doubt without just Cause, nor in this Intemperance and Science of Life, to open a Gate to the Breach of Laws. I reckon the Words in *Leviticus*, whereupon you ground, are these, *Uxorem & Sororem suam ad laceffendam eam, ne ducas, ut retegas Turpitudinem ejus, illa adhuc Vivente.* Which Words I know have been diversly construed by divers Men, and in some Mens Judgment seem to sound of your side. *Pellican*, *Paul Fagius*, and *Lyra*, with certain others, think such Mariage to be Lawful; and that God forbad the having of two Sisters in Matrimony at one time, both of them being together onlyve. And that for the spightful and continual Contention and Jealousy, which must needs grow betwixt them, as appeared in the Example of *Jacob* with his two Wives, *Rachel* and *Leah*. And therefore some think the *Jews* continue such Mariage among them, as lawful, until this Day.

Al these Things hitherto make on your side; and the same would not greatly mislike me, saving that I find the Judgments of the best Learned Men now Living, and the continual Practise of al Ages, and in maner very public Honesty, to the contrary. There be otherwise Women enough to have choise of, so that no Man can justly say, that Necessity drove him to mary her, whom in our maner of Speech he first called Sister.

The Practise of former Times appeareth by the Canons; wheras it is decreed, that only *Carnalis Copula cum puella Septem Annorum dirimit Matrimonium cum ejus puellæ Sorore postea Secutum.* But I know you make smal stay upon the Canons, and sooner rest your self upon these Words in the Text, *Illa adhuc vivente.* And therefore thus you ground your Reason; A Man may not mary his Wives Sister, while she is onlyve: Ergo, he may mary her after she is dead. This Reason *A negativis* is very weak, and makes no more Proof in Logic, than this doth, *Corvus non est reversus ad Arcam donec exsiccatae erant Aqua; Ergo,* he

he returned again after the Waters were dried up. Or, *Joseph non cognovit eam, donec peperisset filium suum primogenitum.* Ergo, *Joseph* knew after she was delivered of her first begotten Child: Or such other like.

Yet will you say, Although this manner of Reason be weak, and the Words make little for you, yet this far the Reason is good enough: for these Words make not against you. Which thing notwithstanding I might grant, yet will not this Reason follow of the other side. There are no expresse Words in the *Levitical* Law, whereby I am forbidden to marry my Wives Sister: Ergo, by the *Levitical* Law such Mariage is to be accounted Lawful. For notwithstanding the Statute in that Case makes relation unto the XVIIIth. Chap. of *Levit.* as unto a Place, whereunto the Degrees of Consanguinity and Affinity are touched most at large; yet you must remember, that certain Degrees are there left out untouched: Within which nevertheless it was never thought lawful for Men to marry. For Example, there is nothing provided there by expresse Words, but that a Man may marry his own Grandmother, or his Grandfather's Second Wife, or the Wife of his Uncle by his Mother's side. No, nor is there any expresse Prohibition in al this Chapter, but that a Man may marry his own Daughter. Yet wil no Man say, that any of these Degrees may join together in lawful Mariage.

Wherefore we must needs think, that God in that Chapter hath especially and namely forbidden certain Degrees; not as leaving al Mariage Lawful, which he had not there expressely forbidden, but that therby, as by infallible Precedents, we might be able to Rule the rest. As when God saith, No Man shal marry his Mother, we understand, that under the Name of *Mother*, is contained both the Grandmother, and the Grandfather's Wife, and that such Mariage is forbidden. And when God commands, That no Man shal marry the Wife of his Uncle by his Father's side, we doubt not but in the same is included the Wife of the Uncle by the Mother's Side. Thus you see God himself would have us to expound one Degree by another.

So likewise in this Case, albeit I be not forbidden by plain Words to marry my Wives Sister, yet am I forbidden so to do by other Words, which by Exposition are plain enough. For when God commands me, I shal not marry my Brother's Wife, it follows directly by the same, that he forbids me to marry my Wife's Sister. For between one Man and two Sisters, and one Woman and two Brothers, is like *Analogy* or Proportion, which is my Judgment in this Case. And other such like ought to be taken for a Rule. And therefore the *Rabbins* of the *Jews* have expressely forbidden divers Degrees by this Rule, which God by plain Words forbade not.

And this is one part of the Tyranny of the Bishop of *Rome*, that he wil take upon him to rule God's Commands at his Pleasure; and by Dispensation to make that lawful in one Man for the Time, which God hath plainly forbidden, as unlawful in al Men for ever. He hath dispensed with a Man to marry his own Brother's Wife, as you know. He hath dispensed with the Brother to marry his own Natural Sister*, as ye find in *Summa Angelica*, in these Words *Papa*. And what Mervail? He would be Omnipotent, and saith, he may dispense, *Contra jus Divinum*, as you may see 16. q. 1. *Quicumq;* in *Glosa*.

* *Vide Pres. sus.* This writ by Archbishop Parker's Hand.

But thus by the way, you have my Mind touching your Demand, and I doubt not but, al things wel considered, the same Mind wil be your Mind.

————— *Si quid novisti rectius istis,
Candidus imperti, si non, his utere mecum.*

Thus fare you heartily wel. From *Sarum*, *Calend. Novem.* 1561.

E

NUMB.

NUMB. XX.

*The ignorant Curate of Cripplegate's Letter to Mr. Peerfon, the Archbishop's Chaplain.*MSS.C.C.C.C.
Vol. Epistol.

TO the beloved in the Lord Jesus, Mr. *Perfie*. Know you, that wheras your Mastership said, I knew not what this Word *Function* meant, I being *Pauperes Spiritus* to a quick apposing, it may please you to understand, that I take it for my *Utilitie*. And wheras the Prophet *David* saith, *Impulsus eversus sum, ut caderem*; I may say, for lack of good Memory, and a pregnant Wit, I was overseen in making mine Answer. And the Prophet saith furthermore, *Et Dominus suscepit me*. And I wil pray *quotidie*, that the Lord may encrease me in my *Function*, and great Charge. For I am Curate over Three thousand and more of Gods Sheep. And therefore my *Function* is not to sleep and be sluggish, but to wait on my Office, to discharge as I am charged, in teaching and governing; and to exercise my self to do my Duty, if I were worthy before the Lord. For he saith, *Gratuitè recepistis, gratuitò date*. So I must blow the Trumpet against Ungodly, or els the Lord wil require the Bloud of the People at my hand, because the Office and *Function* is mine. Therefore my Suite to my Lords Grace and to you, is to have a les thing towards my Living. *Scriptus te viginti quinque die Mensis Junius. Anno 1569.*

Per me WALTERUS TEMPEST,
Curatus in Ecclesie Sti. Egidij extra
Cripplegate Civitas Londoniencis.

NUMB. XXI.

The Queen's LETTER to the Archbishop; Authorizing his Prayers and Orders for Fasting, during the Plague.

By the QUEEN.

ELIZABETH R.

MSS.C.C.C.C.
Vol. Epist.
Prins. Et
MSS. Jo. D.
Episc. Elien.
* In the Print
it is Serve.

MOst Reverend Father in God, Right Trusty, and Right Welbeloved, We Grete you wel. Like as Almighty God hath of his mere Grace committed to Us, next under him, the chief Government of this Realm, and the People therin, so hath he of his like Goodnes ordered under Us sundry principal Ministers to guide and * assist Us in this Burthen. And therefore considering the State of this present Time, wherein it hath pleased the most Highest, for th'Amendment of Us and Our People, to Visit certain Places of Our Realm with more contagious Sickness than lately hath been, for Remedy and Mitigation therof We think it both necessary, and Our bounden Duty, that universal Prayer and Fasting be more effectually used in this Our Realm. And understanding, that you have thought and considered upon some good Orders to be prescribed therin, for the which ye Require the Application of Our Authority for the better Observation therof amongst Our People; We do not only Commend and Allow your good Zeal therin, but do also Command al maner Our Ministers, Ecclesiastical or Civil, and al other Our Subjects, to Execute, Follow and obey such godly and wholesome Orders as you, being Primate of al England, and Metropolitan of this Province of Canterbury, upon godly Advise and Consideration, shal uniformly Devise, Prescribe and Publish, for the universal Usage of Prayer, Fasting, and other good Deeds;

Deeds, during the time of this Visitation by Sicknes and other Troubles. Geven under Our Signet at our Manour of *Richmond* the first Day of *August*, the Fifth Year of Our Reign.

To the most Reverend Father in God, Our Right Trusty and Right Welbeloved, the Archbishop of Canterbury, Primate of al England.

N U M B. XXII.

A short FORM of Thanksgiving to God, for ceasing the Contagious Sicknes of the Plague; To be used in Common Prayer on Sundays, Wednesdays and Fridays, insted of the Common Prayers used in the Time of Mortality. Commanded by the Lord Bishop of ELY, to be used in his Cathedral Church at ELY, and the rest of his Dioces.

After the End of the Collect in the Litany, which beginneth with these *MSS. G. Petre.* Words, *We humbly beseech thee, O Father, &c.* shal follow this Psalm, to be *Armig.* said of the Minister, with the Answer of the People:

Lord, thou art become gracious unto thy Land: Thou hast turned away the Afflictions of thy Servants.

Thou hast taken away al thy Displeasure, and turned thy self from thy wrathful Indignation.

For if thou, Lord, hadst not helped us, it had not failed, but our Souls had been put to Silence.

But when we said, our Feet have slipped, thy Mercy, O Lord, helped us up, &c. And so on in many other proper Versicles.

Then followed the Collect, *Viz.*

O Heavenly and most Merciful Father, what Mind or what Tongue can conceive, or give thee worthy Thanks for thy most great and infinite Benefits which thou hast bestowed, and dost daily bestow upon us, most unworthy of this thy so great and continual Goodnes and Favour, tho' we should bestow al our Life, Power, Travail and Understanding thereabouts, only and wholly. When we were yet as Clay is in the Potter's Hands, to be framed at his Plesure, Vessels of Honour or Dishonour, of thy only Goodnes without deserving, (for how could we deserve any thing before we were any thing) thou hast created and made us of nothing; not dumb Beasts void of Reason; not vile Vermin creeping upon the Earth, but the Noblest and most Honourable of al thy Worldly Creatures, little inferior to thy Heavenly Angels: Endued with Understanding, adorned to al Excellency both of Body and of Mind; Exalted to the Dominion over al other the earthly Creatures; Yea, the Sun and the Moon, with other heavenly Lights appointed to our Service; Enriched with the Possession of al things, either necessary for our Use, or delectable for our Comfort.

And as thou hast made us so Excellent of Nothing, so hast thou restored us being lost, by thy Son our Saviour Jesus Christ, dying for us upon the Cross, both more mervailously and mercifully, than thou didst first create us of Nothing. Besides that, thou dost continually forgive and pardon our Sins, into the which we daily and hourly fal most dangerously, yea deadly also, damnable and desperately, were it not for this thy present and most ready Help of thy Mercy. And what have we that we have not by thee? Or what be we, but by thee? Al which unspeakable Benefits thou hast like a loving

Father bestowd upon us; that we therby provoked, might like loving Children humbly honour, and obediently serve thee our God and our most gracious Father.

But for so much as we have dishonored thee by and with the abusing of thy good Gifts, thou dost even in this also, like a Father correcting his Children, whom he loveth, when they offend, no less mercifully punish us for the said Abuse of thy Gifts, than thou didst bountifully before give them unto us; scourging us sometimes with Wars and Troubles, sometimes with Famine and Scarcity, sometimes with Sickness and Diseases, and sundry other Kinds of Plagues; for the abusing of Peace, Quietnes, Plenty, Health, and such other thy good Gifts, against thy holy Word and Wil, and against thy Honour and our own Health, to thy great Displeasure and high Indignation: As thou now of late terribly, but most justly and deservedly, hast plagued us with contagious, dreadful and deadly Sickness. From the which, yet thou hast most mercifully, and without al deserving on our Parts, even of thine own Goodnes now again delivered us, and saved us. By the which thy most merciful Deliverance; and especially in that, among other thy great and manifold Benefits, it hath pleased thee of thine infinite Goodnes, most mercifully and miraculously, not only heretofore to deliver our most Gracious Queen and Governour, from al Perills and Dangers, yea, even from the Gates of Death; but now also to preserve her from this late most dangerous Contagion and Infection. Like as thou hast exceedingly comforted our sorrowful Hearts, so we for the same do yield unto thee, as our bounden Duty is, our most humble and hearty Thanks, O most merciful Father, by thy dear Son our Saviour, Jesus Christ. In whose Name we pray thee to continue this thy gracious Favour towards us: and stay us in thy Grace: Defending us from time to time, not only from this Perillous Plague of Sicknes, but also from al the dangerous Devices and cruel Attempts of our Adversaries, who seek our Destruction, and the utter Subversion of this thy Realm, O Lord: And finally, defending us against the Assaults of Satan: That we continually enjoying thy Favour, with the Health of our Souls, which is the Quietnes of our Consciences, as a Tast here in Earth of thy Heavenly Joys, and as a Pledge of thy Eternal Mercy, may always in this Life render therfore al Laud and Honour to thee: And after this transitory and miserable Life, may ever live and joy with thee, through the same, our only Saviour and Mediator, Jesus Christ, thy only Son: Who, with thee and the Holy Ghost, one immortal Majesty, of thy most glorious Godhead, is to be praised and magnified, World without end. *Amen.*

PSALMES,

Whereof may be used in the stead of the Ordinary Psalms in the Morning Prayer, one, two, or three in Order, according to the length therof. And also one of the same may be said or sung in the Beginning or Ending of Publick Prayer.

Psalm XXXIII. XLV. XLVI. C. CIII. CVII. CXVI. CXLII. CXLV. CXLVI. CXLVII. CXLVIII.

N U M B. XXIII.

The Common Places of Archbishop CRANMER's two Volumes of Collections out of the Fathers.

Foxij MSS.

1. **S**acrae Scripturae Intellectus & Utilitas.
2. Authorum Scripta sine Verbo Dei non sunt accipienda pro Articulis Fidei.

3. Scripturae confirmantes idem.
4. Doctores idem probantes.
5. Rationes in idem.

6. Con-

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| <p>6. Conciliorum Decreta sine Scriptura non sunt accipienda pro Articulis Fidei.</p> <p>7. Veteres Canones abrogati.</p> <p>8. Ex Angelorum Oraculis non licet idem facere.</p> <p>9. Nec miraculis idem probare fas est.</p> <p>10. Nec etiam Apparitio Mortuorum idipsum satis astringit.</p> <p>11. Sed ne Consuetudini hac in re fidendum est.</p> <p>12. Traditiones non scriptæ.</p> <p>13. Objectiones, quod præter Scripturæ autoritatem recipiendi sunt novi Articuli Fidei.</p> <p>14. Rationes in idem.</p> <p>15. Nec miracula, nec Christi Professio, nec Locus, nec externum aliquod, faciunt hominem sanctum aut Deo gratum, sed Observatio Mandatorum Dei.</p> <p>16. Novæ Doctrinæ.</p> <p>17. In Ceremonijs fere omnibus Judæos imitatur.</p> <p>18. <i>Osiander.</i></p> <p>19. De Sacrificijs Christianorum.</p> <p>20. De Sacramentis.</p> <p>21. De Characteribus.</p> <p>22. De Baptismo.</p> <p>23. De Eucharistia.</p> <p>24. De Pœnitentia.</p> <p>25. De Satisfactione.</p> <p>26. De Matrimonio.</p> <p>27. De Ordinibus Ecclesiasticis.</p> <p>28. De Unctione.</p> <p>29. De Impositione Manuum.</p> <p>30. De Confirmatione.</p> <p>31. De extrema Unctione.</p> <p>32. De Unctione pedum.</p> <p>33. De Aqua benedicta.</p> <p>34. De Ferijs.</p> | <p>35. De Sanctorum Invocatione.</p> <p>36. De Imaginibus.</p> <p>37. De Divorum Reliquijs.</p> <p>38. De vera Religione & Superstitione.</p> <p>39. Ut oremus, ut peccatorum veniam consequamur, non est ullus Locus præ alio, Deo acceptior; Nec prohijs opus est longè peregrinari.</p> <p>40. De Religiosis.</p> <p>41. De Votis.</p> <p>42. De Virginitate, & Voto Castitatis.</p> <p>43. De Ecclesia.</p> <p>44. De Ecclesijs ædificandis, dedicandis, & earum Ornatu.</p> <p>45. De Horis Canonicis.</p> <p>46. De Oratione, & Cantu Ecclesiastico.</p> <p>47. De Jejunio.</p> <p>48. De Eleemosyna.</p> <p>49. De corruptis Ecclesiæ moribus.</p> <p>50. De Excommunicatione.</p> <p>51. De Sepultura Mortuorum.</p> <p>52. De Missa.</p> <p>53. De Divinis Præceptis.</p> <p>54. De Gratia & Meritis. De Purgatorio. Contra Purgatorium.</p> <p>55. De libero Arbitrio.</p> <p>56. Semper orandum est, Deus ut condonet peccata, etiam pijs filiis, quibus jam omnia peccata dimissa sunt.</p> <p>57. De Beatiss. Virgine. De Conversione Impij.</p> <p>58. De Obedientia erga Magistratus.</p> <p>59. Gratia præcedit Meritum. De Operibus ante Sp. Sanctum.</p> <p>60. De Fide. Contra merita humana.</p> |
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N U M B. XXIV.

To the Archbishop of Canterbury, from the Queen's Majesty
Jan. 25. 1564.

Requiring him to confer with the Bishops of his Province, and others having Ecclesiastical Jurisdiction; For the redressing Disorders in the Church, occasioned by different Doctrines and Rites; And for the taking Order to admit none into Preferment, but those that are Conformable.

Most Reverend Father in God, &c. We greet you wel. Like as no one thing in the Government and Charge, committed unto us by the favourable Goodnes of Almighty God, doth more profit and beautify the same to his Pleasure and Acceptation, to our Comfort, and ease of our Government, and finally

MSS. Cecilian.

finally to the Universal Weal and Repose of our People and Countries; than Unity, Quietnes and Concord, as wel amongst the public Ministers, having charge under us, as in the Multitude of the People by us and them ruled: So contrariwise, Diversity, Variety, Contention, vain Love of Singularity, either in our Ministers, or in the People, must needs provoke the Displeasure of Almighty God, and bee to Us, having the burden of Government, discomfortable, heavy and troublesome, and finally must needs bring danger of Ruine to our People and Country. Wherefore, altho' our earnest Care, and inward desire hath always been from the beginning of our Reign, to provide, that by Lawes and Ordinances, agreeable to Truth and Justice, and consonant to good Order, this our Realm should be directed and governed, both in the Ecclesiastical and Civil Policy, by public Officers and Ministers, following, as near as possible might be, one Rule, Forme, and Manner of Order in all their Actions, and directing our People to obey humbly, and live godly, according to their severall Callings, in Unity and Concord, without Diversities of Opinions, or Novelities of Rites and Maners, or without Maintenance or Breeding of any Contentions about the same: Yet We, to our no smal Grief and Discomfort, do hear, that where, of the two maner of Governments, without which no maner of People is wel ruled, the Ecclesiastical should be the more perfect, and should give Example, and be as it were a Light and Guide, to allure, direct and lead all Officers in Civil Policy; yet in sundry Places of our Realm of late, for lack of regard given therto, in due time, by such Superior and Principal Officers, as you are, being the Primat, and other the Bishops of your Province, with Suffrance of sundry Varieties and Novelities, not only in Opinions, but in external Ceremonies and Rites, there is crept and brought into the Church by some few Persons, abounding more in their own Senses, then Wisdome would, and delighting in Singularities and Changes, an open and manifest Disorder, and Offence to the godly, wise and obedient Persons, by diversitie of Opinions, and specially in the external, decent, and leeful Rites and Ceremonies to bee used in the Churches. So as except the same should bee speedily withstand, stayd and reformed, the Inconvenience therof were like to grow from place to place, as it were by an Infection, to a great Annoyance, Trouble and Deformitie to the rest of the whole Body of the Realm: and therby empaire, deface and disturb Christian Charity, Unity and Concord, being the very Bands of our Religion. Which Wee do so much desire to encrease and continue amongst our People; and by, and with which our Lord God, being the God of Peace and not of Dissension, will continue his Blessings, and Graces over us and his People. And altho' wee have now a good while heard, to our Grief, sundry Reports hereof, hoping that all cannot bee true, but rather mistrusting that the Adversaries of Truth might, of their evil Disposition, encrease the Reports of the same: yet we thought, until this present, that by the Regard, which you, being the Primat and Metropolitan, would have had hereto, according to your Office, with the Assistance of the Bishops, your Brethren, in their severall Diocesses, (Having also received of us heretofore charge for the same Purpose) these Errors, tending to breed some Schism or Deformity in the Church, should have been stayed and appeased. But perceiving very lately, and also certainly, that the same doth rather begin to encrease, then to stay or diminish, We considering the Authority given to us of Almighty God for defence of the Publick Peace, Concord, and Truth of this his Church, and how Wee are answerable for the same to the Seat of his high Justice, mean not to endure or suffer any longer these Evils thus to proceed, spread and encrease in our Realm; but have certainly determined to have all such Diversities, Varieties and Novelities amongst them of the Clergy and our People, as breed nothing but Contention, Offence, and breach of common Charitie, and are also against the Laws, good Usages and Ordinances of our Realm, to bee reformed and repressed, and brought to one manner of Uniformitie through our whole Realm and Dominions. That our People may thereby quietly honour and serve Almighty God in Truth, Concord, Peace and Quietnes: and therby also avoyd the Slaunders, that are spread abroad hereupon in foraign Countries.

And

And therefore Wee do by these our present Letters require, enjoin, and straitly charge you, being the Metropolitan, according to the Power and Authority, which you have under us over this Province of *Canterbury*, (as the like Wee wil order for the Province of *York*), to confer with the Bishops your Brethren, namely such as be in Commission for Causes Ecclesiastical, and also al other Head-Officers, and Persons having Jurisdiction Ecclesiastical, as wel in both our Universities, as in any other Places Collegiat, Cathedral, or whatsoever the same bee, exempt or not exempt, either by calling to you from thence, whom you shal think meet to have Assistance or Conference, or by Message, Process, or Letters, as you shal see most convenient: And cause to bee truly understand, what Varieties, Novelties and Diversities there are in our Clergy, or among our People, within every of the said Jurisdictions, either in Doctrin or in Ceremonies and Rites of the Church, or in the Maners, Usages, and Behaviour of the Clergy themselves, by what Name soever any of them bee called. And thereupon, as the several Cases shal appear to require Reformation, so to proceed by Order, Injunction or Censure, according to the Order and Appointment of such Laws and Ordinances as are provided by Act of Parliament, and the true meaning therof. So as Uniformity of Order may bee kept in every Church, and without Variety and Contention. And for the time to come, Wee wil and straitly charge you to provide and enjoin in our Name, in al and every Places of your Province, as wel in Places exempt, as otherwise, that none bee hereafter admitted or allowed to any Office, Room, or Cure, or Place Ecclesiastical, either having Cure of Souls, or without Cure, but such as shal be found, disposed, and wel and advisedly given to common Order; and shal also before their Admittance to the same, orderly and formally promise to use and exercise the same Office, Room or Place, to the Honour of God, the Edification of our People under their Charge, in Truth, Concord and Unity; and also to observe, keep and maintain such Order and Uniformity in al the External Rites and Ceremonies, both for the Church, and for their own Persons, as by Laws, good Usages, and Orders, are already allowed, wel provided and established. And if any Superior Officers shal bee found hereto disagreeable, if otherwise your Discretion or Authority shal not serve to reform them, We wil, that you shal duly inform us thereof, to the end Wee may give indelayed Order for the same. For Wee intend to have no Dissension, or Variety grow, by suffering of Persons, which maintain the same, to remain in Authority. For so the Sovereign Authority, which Wee have, under Almighty God, should bee Violate, and made frustrate. And Wee might bee wel thought to bear the Sword in vain.

And in the Execution hereof, We require you to use all Expedition, that to such a Cause, as this is, shal seem necessary: That hereafter We bee not occasioned for lack of your Diligence, to provide such further Remedy, by some other sharp Proceedings, as shal percase not bee easie to bee born by such as shal be disordered: and therewith also Wee shal impute to you the Cause thereof.

This last Paragraph was substituted in the room of some other Words, which I find written by Cecyl's own Hand in a former rough Draught (which carrying something in them that might be made use of in favour of these Dissenters) the Queen, I suppose, commanded to bee struck out, and the Words above inserted in the place thereof. The Words of the other Draught were as follows.

And yet in the Execution hereof Wee require you to use al good Discretion, that hereof no trouble grow in the Church, neither, that such as of Forwardness and Obstinacy forbear to acknowledg our Supreme Authority over al sort of our Subjects, bee hereby encouraged anywise to think that Wee mean to have any change of the Policy, or of the Lawes already made and established, but that the same shal remain in their due Force and Strength.

NUMB. XXV.

Pilkington, Bishop of Durham, his Letter to the Earl of Leicester; In behalf of the Refusers of the Habits.

MSS. penes
me.

Right Honourable, My Dutie confidert, and under Correction; I understand by commen Reporte, and I fear too true, that there is grete Offence taken with some of the Mynisterie for not using such Apparell, as the rest doe. Therefore, as in grete commen Daungers of Fire or such like, they that bee far off come to succure those that have nede; So I, being out of that Joparde and ferre off, cannot but of Dutie wish wel to those, that bee touched in this Case. In this Liberty of God's Truth, which is taught plainly without Offence, in the gretest Mysteries of our Religion and Salvation, I mervel much that this smal Controversie for Apparell shuld bee so heavily taken. But this is the Malice of Satan, that where he cannot overthrowe the gretest Matters, hee wil raise grete Troubles in Trifles. Peter and Paul agreed in the chiefest Articles of our Salvation; and yet they differed so about Meats, that Paul withstode and rebuked him openly. Paul and Bernabas fel at such bitter Contention, whither Marc shuld goe with them or no, so that they parted Companies, and went either fundrie Wayes. God defend us from the like. Paul circumcidet Timothe, when there was Hope to wyne the Jewes; but whan they wolde have it of Necessitie, hee wolde not circumcide Titus. Therefore compelling wold not be used in Things of liberty. In this rude, superstitious Peple, on the Borders, Priestes go with Sword, Dagger, and such course Apparell as they can get, not being curious or scrupulous, what Colour or Facion it be, and none is offender at them. But such Grete to be taken at a Cap among them that are Civil, and ful of Knowledge, is lamentable. Consider, I beseech your Honour, how that al Countries, which have reformed Religion, have cast away the Popishe Apparell with the Pope, and yet we that wold be taken for the best, contend to keep it, as a holie Relique. Merke also, how many Mynisters there be here in al Countries, that be so zelous, not only to forsake that wicked Doctryne of Poperie; but ready to leave the Mynisterie and their Livings, rather then to be like the Popish Teachers of such Superstitions, auther in Apparell or Behaviour. This Reame hais such Scarce of Teachers, that if so many worthy Menne shuld be cast out of the Mynisterie for such smal Matters, many Places shuld be destitute of Prechers. And it wold give an incurable Offence to al the Favorers of Godds Truth in other Countries. Shal wee make so precious that, that other Reformed Places esteeme as vile? God forbidd. S. Paule biddes Wimen use such Apparell, as becomes them, that professe true Godlines. Which Rule is much more to bee observed of Menne, and specialli Prechers. But if we forsake Popery as Wicked, how shal we say their Apparell becomes Saintes and Professors of true Holiness? S. Paule biddes us refrain from al outward Shew of Evill: but surely in keping this Popishe Apparell, we forbear not an outward Shew of much Evill, if Popery be judged evil. As we wold have a divers Shew of Apparell to bee knowen from the commen Peple, so it is necessarie in Apparell to have a shewe, howe a Protestant is to bee knowen from a Papist.

It hais pleased Godd to call your Lordship to honor wurthili, Godd be praised for it: and the same Godd will preserve and increase it, if ye diligentlie endeavor your selfe to set furth his glorie again. For so he hais promised, *Honorantes me glorificabo: qui vero contemnunt me, contemnentur.* Whan Hester made Curtesie to speke for Godds Peple being in daunger, Mardocheus said to her, *Si nunc tacueris, alia ratione liberabuntur, & tu & domus patris tui peribitis.* Wherin it easily apperes by these Thretnings, how grete a Faute it is, not to help Godds Peple in their nede, or not to forther Religion, whan they may. But of your gudd Lordship's Inclination to forther Godds Cause no manne dowtes: and seeing manie gudd menne have felt and rejoyced of it, I am bolder to crave it. Whan Terentius, a gudd Christian Captain, returned with grete Triumph

Triumph and Victorie, th'Emperor *Valens* bade him aske what he wold, and he shuld have it, for his gudd Service : he having Godd afore his Ees, desired nauther riches nor honor, but that those, which had adventured their Lives for true Religion, might have a Church allowed them to serve their Godd pureli in, and severall from the *Arrians*. Th'Emperor, being angry with his Request, pulles his Supplication in pieces, and bade him ask some other Things. But he gathered upp the pieces of his Papire, and said, I have received my Reward, I wil ask nothing else. God encrease about Princes the smal Number of such zealous Suters and Promoters of Religion ; and than no dowte Godds Glorie shal flourish, whan we seke his due Honor, and not our owne Profett. Your honorable Gentilnes toward all hais encouraged me thus boldlie to speke for this Case ; and I dowl not, but your accustomed Gudnes hais fundrie Times spoken in it : and thogh ye spede not at the first, yet Importunitie procures manie things in time. *Austin* in myne Opinion gives a gudd Rule how a manne shuld behave himself in Contentions of Religion, to avoyde both Schismes, and breaking the Quietnes and Peace of Christen Menne ; Which Godd graunt might take place in this Case. *Quisquis quod potest arguendo corrigit, vel quod corrigere non potest, salvo pacis vinculo, excludit ; vel quod, salva pace excludere non potest tolerat, equitate improbat. Hic est pacificus, & a maledicto alienus.* Contr. epist. Par.

But how this Christian Peace shuld be kept in this Church, whan so many, for so smal Things, shal be thrust from their Ministerie and Livings, it passeth my simple Witte to conceive. S. *Pauls* Rule in such Things, is, *Omnia mihi licent, sed non omnia expediunt : Omnia mihi licent, sed omnia non edificant.* Therfor in this Case, we must not so subtilly dispute, what Christian Liberty wuld suffer us to doe, but what is metest and most edifying for Christian Charitie, and promoting pure Religion. But surely how popishe Apparel shuld edifie, or set forward the Gospel of *Christ Jesus*, cannot be sene of the Multitude. Nay, it is so much felt, how much it rejoyces the Adversarie, whan they see what we borrowe of them, and contend for therin, as Thinges necessarie. The Bishops wearing of their whyte Rochetts begane first of *Sisinius*, an Haretique Bishop of the *Novatians* : and these other have the like Foundation. But they have so long continued and pleased Poperie, which is beggerlie patched upp of al sorts of Ceremonies, that they culd never be roted out sins, even from many Professors of the Truth.

Thus setting Shame aside in Godds Cause, and forgetting my Dutie in troubling your honour so much, I most humbly beseeche your Honor to defend this Cause, thogh it be with some Displeasure. Godd wil reward it.

But while I defend others, it may be said, *Medice, cura teipsum.* And let your Doings and Saings agree in your self. Surely, my gudd Lord, thogh I in this Case folow S. *Austins* Rule afore reherfed, yet shuld not any mannes Doings be a Prejudice to others, that wold come to a better Perfection. Thogh Thinges may be born with for Christian Libertie sake for a tyme, in hope to wyne the Weake : Yet, whan Libertie is turned to Necessitie, it is Evil, and no longer Libertie : and that that was for wyning the Weak, sufferd for a tyme, is becomen the confirming of the froward in their Obstinatnes. *Paul* used Circumcision for a time as of Libertie, but whan it was urged of Necessitie, he wold not bend unto it. *Bucer*, whan hee was asked why he did not weare *quadrato Pileo*, made answer, *Quia caput non est quadratum.* Wherein surely hee noted wel the comelynes of Apparel to be, whan it was fashioned like the Bodie, and grete Folie, whan a square Cappe was set on a round Head. Godd be merciful to us, and graunte us uprightlie to seke his Honor with al Earnestnes and Simplicitie. The Lord long preserve your Lordship to the comforth of his afflicted Church, and graunt that in this olde Age of the World we may serve the Lord of Hostes in singlenes of Hert, and root out al stumbling Blockes in Religion ; that *Christes* Glorie may nakedlie shyne of it selfe, without al mannes Traditions, or Inventions, as in the beginning, whan it was purest, and al such Devices unknowen, but invented of late to bleare the Ees of th'ignorant with an outward shew of Holines. So craving Pardon for my Boldnes in so

long a Tale, I humbly take my leave, and commend your Honor to him that gives al Honor, and to whom al Honor is due.

*From my House at Awcland the
xxvth of Octobre, 1564.*

*Your Honours to Command,
J. A. DURESME.*

N U M B. XXVI.

*The Archbishop to the Bishop of London; Upon the Queen's Letter,
for providing for Conformity.*

*Archbishop
Parker's Reg.
p. 243.*

After my hartty Commendation to your good Lordship; Wheras the Queen the 28th day of this present Month addrested unto me her Letters very seriously, and at good length discoursed in her godly Zeal, much desirous to see Unity, Quietnes and Concord among the public Ministers of her Realm, and the People of the same; and also declaring on the contrary part, that Diversity, Variety and Contention hath been very discomfortable and heavy unto her Highnes: Which Diversity being not redrest, must bring danger of Ruine to her People and Country: The Inconvenience wherof her Highnes, foreseeing at the beginning of her Reign, did therefore provide Laws and Ordinances to stay and knit her People in Unity, without Diversities of Opinions or Novelties of Rites and Maners, breeding but Strife and Contention: And that now of late for lack of regard of us, the Bishops, notwithstanding the earnest Weight of Orders charged upon us by her Highnes, and the States of the Realm for due Execution, sundry Varieties and Novelties in Opinion and in external Ceremonies and Rites, by a few People delighting in Singularities and Changes, be crept in, by whom Christian Charity, the Band of good Religion, is impaired and defaced, to the great Dishonour of Almighty God: And furthermore, where her Highnes hath oft heard, to her great Grief, sundry Reports hereof, in which Consideration yet her Majesty of her gracious Affection, standeth in some Mistrust, that the Adversaries of Truth might of their evil Disposition increase the said Reports; notwithstanding her Highnes of late perceiving certainly, that the same Disorders began rather to increas than to diminish: And further, her Highnes, in consideration of her Authority given her of God for Defence of Concord and Truth in this Church of *England*, Professing that she cannot endure or suffer any longer these Evils to procede and encrease in her Realm; hath certainly determined to have al such Diversities and Novelties against the Laws, good Usages and Ordinances of the Realm to be expelled, and to have Uniformity throughout the whole Realm, to the Honour of God, to the Unity of the People, and to avoid the Slanders that are spred hereof in foreign Countries:

WHER UPON her Majesty hath straitly charged me, according to such herupon and Authority as I have under her, to have Consideration of the same in such Form as by her said Letters is expressed: and to understand of every Person, having any Jurisdiction Ecclesiastical, as wel in both the Universities, as in other Places exempt whatsoever, what Varieties be used either in Doctrin, or in Ceremonies and Rites of the Church, or in the Maners, Usages and Behaviours of the Clergy themselves, and to seek the Reformation of the same.

And further, her Commandment is, that none hereafter be admitted to any Office or Room Ecclesiastical, but such as shal be disposed to follow common Order, and shal also before their Admittance orderly and formally promise to use themselves in true Unity and Concord; and to keep such Order and Uniformity in al the external Rites and Ceremonies, both for the Church and their own Persons, as by Laws, good Usages and Orders already are provided.

Moreover, her Majesty expresth her Pleasure to be, none such as maintain Disordered Dissension to remain in Authority, whereby her Sovereign Authority might be made frustrate, and might be thought to bear the Sword in vain.

Finally,

Finally, her Majesty straitly chargeth me to inform her Highnes of al such as be not Reformable, and to refer them to her further Order: or else, for lack of my Diligence herein, her Highnes shal be compelled to provide further Remedy, by some other sharp Proceedings, as shal percase not be easie for them to bear. In which Case her Highnes also saith, that she shal impute to me the Cause thereof.

These Things thus considered, for the performing my Duty to Almighty God, in Declaration of mine Obedience and Alegiance to her Princely Authority, and to avoyd her heavy Indignation, I do by these my Letters desire your Lordship, and in her Name straitly charge you, to expend and execute the Premisses; and also to signify the same with charge to the rest of our Brethren in my Province, that they inviolably see the Laws and Ordinances already established to be without Delay and Colour executed in their particular Jurisdictions, with proceeding against the Offenders by Censures of the Church, &c. And such as be incorrigible, to send up hither the Causes and Demerits of those Persons, and they the said Bishops to charge their Inferiors, having any Jurisdiction, to do the same. And also, that you and they severally calling the most apt grave Men to confer with, in your and their Diocess, to certify me, what Varieties and Disorder there be either in Doctrin or in Ceremonies of the Church, and Behaviour of the Clergy themselves, by what Names soever they be called. Which Certificate to be returned by the last day of *February* next to come at the farthest. And that you and they hereof fail not, as ye and they wil answer to the contrary at your and their Peril.

From my House at Lambhith, the

xxx of Jan. 1564.

Your Loving Brother,

MATT. CANT.

NUM B. XXVII.

Whittingham, Dean of Durham, to the Earl of Leicester; To use his Interest, that Conformity to the Habits might not be imposed.

Right Honorable and my singular good Lord. Love and Duty towards your Lordship, force me to write, though partly fear to trouble, and chiefly MS S. G. Ped
tyc. Armig. Despair to do good greatly discourage me. Not that I doubt of your godly Zeal for the Maintenance of Truth, but because I think the matter, through packing of Enemies, to be past Remedy. For I am advertised by the Letters of many; and it is here bruted by the Report of al, to the utter Discouragement of the Godly, and the great boldening and Triumph of the Wicked; that a Decree is either passed, or even at Hand to compel us either against our Consciences to wear the old Popish Apparel, or else with the Loss of our Livings to be deposed from our Ministry. *Nihil est Tertium.*

In that sorrowful Case and miserable Shipwrack, albeit I see no way, how we shal escape Dangers, yet the Remembrance of your Honor is no smal aswaging of my Grief, who I know by Sincerity of God's Word favoureth al true Preachers, abhorreth Popery and Superstition, and pitieth the lamentable Condition of Christ's Afflicted. Again, when I consider the great Charge joined to us of Almighty God, and the strait Account that we have to make for the right Use and true Dispensation of his Mysteries, I find no Comparison, that might justly move any Christian to doubt of the better of these two Choises. Only, that which maketh a shew for the maintenance of that Apparel, is the Opinion of *Indifferency*. Which thing he that wil persuade, must then prove that it tendeth to God's Glory, Consenteth with his Word, Edifieth his Church, Maintaineth Christian Liberty. Which Conditions and Circumstances

stances if they want, the thing which otherwise by Nature is Indifferent, doth degenerate and become hurtful. But how can God's Glory be advanced by those Garments which Superstitious Men and Antichrist have invented for the maintaining and beautifying of Idolatry? What Agreement can Mens Superstitious Inventions have with the Eternal Word of God? What Edification can there be, where the Spirit of God is grieved, Christ's little Ones discouraged, the weak Brethren brought in doubt of Religion, the wicked Papist confirmed in his Error, and a Door of new set open to al Popish Traditions and Antichristian Impiety?

Neither can any cal this *Christian Liberty*, where a Yoke is laid on the Disciples Neck, where the Conscience is clogged, true Preachers threatned, the Course of God's Word stayed, the Congregation spoiled of Godly and Learned Pastors, the Sacraments brought under Subjection of Idolatrous and Superstitious Vestments.

Therefore, My Lord, where either the former Conditions want, or those latter be annexed, I cannot cal it a thing merely indifferent. S. Augustin writing of Things indifferent saith, *Quæ non sunt contra Fidem, neq; contra bonos mores, & habent aliquid ad Exhortationem vitæ melioris, ubicunq; institui videmus, vel instituta cognoscimus, non solum non improbemus, sed etiam laudando & imitando seque-mur, si aliquorum infirmitas non ita impeditur, ut amplius detrimentum sit.* Here Augustin requireth two Points in things Indifferent; that they induce to a better Life, and so serve to Edification: Next, that we beware lest any Offence come therby, or any weak Consciences be hindred in the Doctrines of Religion. And a little after he addeth these Words, *Omnia itaq; talia, quæ neq; Sanctorum Scripturarum Auctoritatibus continentur, nec in Conciliis Episcoporum statuta inveniuntur, nec Consuetudine universæ Ecclesiæ roborata sunt, sed Universorum locorum moribus mirabiliter variantur, ita ut vix aut omnino nunquam inveniri possunt Causæ, quas in iis constituendis Homines secuti sunt, ubi facultas tribuitur, sine ulla dubitatione refecanda existimo.*

I might with divers Examples and Testimonies prove, that things which of themselves have been, or are, Indifferent, by Circumstance, and Abusing become evil. But I would be loth to be tedious to your Lordship, seeing that for your own part you are fully perswaded herein. Yet a few I trust wil not be impertinent. What thing is more requisite for sundry Causes in this Life than Fasting? And for the Days and Time, what can be more Indifferent? Yet if by the Observation of Days and Appointing of Time, we should confirm the Opinion of the Wicked, and so give consent to them, we were to be reprov'd: as S. Augustin witnesseth, writing after this sort, *Die Dominico jejuniæ Scandalum est, magnum, maxime postquam innotuit detestabilis, multumq; Fidei Catholicæ Scripturisq; divinis aptissime contraria Hæresis Manichæorum, qui suis Auditoribus jejuniandum istum tanquam legitimum constituerunt Diem.* I refer the Application therof to your godly Judgment. Tertullian in his Book *De Corona Militis*, defendeth the Cause of a Soldier that was zealous for the Glory of God, and would not wear a Garland on his Head, as the rest of his Fellows did, lest he should seem to consent with Idolaters, and so bring true Religion into doubt. And whereas many of the Christians misliked of this Soldier's Fact, which for so small a Trifle would hazard the Emperor's Favour, and so venture his Life, saying, that to wear the Garland was not against the Scriptures, Tertullian, who justified this zealous Fact, answereth on the Soldiers behalf, saying, *Si idem idicerem Coronari licere, quia non prohibeat Scripturæ rectorquebitur, Ideo Coronari non licere, quia Scriptura non jubet.* I omit on purpose many notable Places of this ancient Father for Brevity Sake. Concilium primum Toletanum, Cap. 5. ordains, That in Baptism should be used but once Dipping, lest they should seem to consent with the Heretics, which used to Dip the Child thrice: And sending Gregory for his Counsel herein, they received his Answer, *Propter vitandum Schismatis Scandalum, vel Hæretici Dogmatis, unam simplicem teneamus Baptismi immersionem, ne videantur apud nos, qui tertio mergunt, Hæreticorum approbare Assertionem, dum sequantur & morem.*

Thus your Lordship may see, that to use the outward Shew and Maner of the Wicked is to approve their false Doctrin. God forbid, that we by wearing the

Ep. 86.

Tertull. de Cor.
Mil.

Concil. I. To-
let. 5.

the Popish Attire, as a thing but Indifferent, should seem thereby to consent to their Blasphemies and Heresies. S. Hieron, upon the place of Ezek. Cap. 44. *Caput suum non radent, neq; Comam nutrient, writeth on this sort, Perspicue demonstratur nec rasis Capitiibus, sicut Sacerdotes Cultores Isidis atq; Serapis, nos esse debere, nec rursum Comam demittere, quod proprium Luxuriosorum, Barbarorumq; & Militantium est, sed ut honestus Habitus Sacerdotum facie demonstretur.* These godly Fathers, with one Consent, seeking the oppressing of Hypocrisy and Superstition, and the Advancement of the Gospel, confess that al Agreements and outward Similitude with Idolatry, is so far from Indifferency, that it is rather pernicious.

But they say, that this Apparel serveth not to set forth Papistry, but is reserved as a thing merely tending to the Conservation of Policy; *Vox tantum est, præterea nihil.* Surely, my Lord, it may seem to be a very poor Policy to think by this means to change the Nature of Superstition, or to deck the Spouse of Christ with the Ornaments of the *Babylonical* Strumpet, or to force the true Preachers to be like in outward shew to the Papists, Christ's Enemies. Almighty God would not permit his People in the old Law to retain any of the Gentile Manners for Policy, but expressly commanded, That they should not be like unto them: And therefore should destroy whatsoever thing pertained to their Idolatry and Superstition. And in the Time of the Gospel our Saviour Christ thought it not Policy, either to wear the Pharisaical Robes himself, or to suffer any of his Apostles do it; but he doth sharply speak against it as a thing altogether superstitious. If in the Civil State it be great Disorder, to make no Distinction between the good and honest Citizens, and the Wicked Unthrifts, it must certainly be a more Confusion in the Spiritual State, to make no difference between a preaching Pastor, and a Popish Mass-Monger. When I consider how *Jeroboam* maintained his Calves in *Dan* and *Bethel*, under this persuadable Name of Policy, it makes me to tremble so often as I see the Pope-like Ornaments avouched and set forth under the Vizard and Countenance of Policy. For if Policy may cloak Papistry and Superstition, then may Crowns and Crosses, Oil and Cream, Images and Candles, Palmes and Beads, with such like Baggage, *ab Inferis revocari*, and so claim a Place again, by virtue of this Policy. But let us term it as we list, yet the thing it self must be considered, and not the Name only. For a thing that of it self is good cannot by an evil Man be made naught; neither can a thing that is evil be commendable by a good Man. To call Black White, maketh not the Black, for so terming it, to lose his Nature. Yea, the Prophet cryeth, *Vae! qui dicitis malum bonum.* I read in *Epiphanius*, that the Learned Father *Origenes*, being forced by Occasion to come before the Image of *Serapis* at *Athens*, was commanded to deliver Boughs of Palm-Trees to them that Worshipped the Idol. Whereunto he did not unwillingly consent, thinking to have coloured the matter by a fair Title or Policy, *Venito, Incipito, non frondes simulacrorum, sed frondes Christi.* But the thing being like, the Title nothing availed him, as after appeared, to his great Grief and Shame. For the malicious Idolaters, seeing him entangled with this Absurdity, ceased not til they had brought him to a farther Inconvenience. But the Confessor and Godly Martyr did excommunicate him. This Example teacheth us to embrace the Truth with Simplicity, and to detest al Dissimulation and Counterfeiting of things, under the Opinion of wel doing.

S. Jerom giveth a good Rule for the Trial of such Things, *Estote probati Nummularii, ut si quis nummus adulter est, & Figuram Caesaris non habet, nec signata est moneta publica, reprobetur.* And St. Augustin, and the same Jerom, both conclude of the Jewish Ceremonies, saying, *Quicumq; eas observaverit, sive ex Judæis, sive ex Gentibus, non solum veraciter, verum etiam simulate, is in Barathrum Diaboli volvitur.* So we may conclude of the Popish Garments, that whosoever useth them either for Holines or Policy, *Antichristi mancipium est.* The same Father in another Place writeth after this sort, *Credo infames inestabilesq; haberi, qui muliebri habitu se ostentant; quos nescio utrum falsas Mulieres, an falsos viros melius vocem, veros tamen Histriones, verosq; infames sine dubitatione possumus vocare. Ut ibidem magna quæstio est, utrum Patriæ liberandæ causâ, muliebri tunica indutus debet hostem decipere, & utrum Sapiens, qui aliquo modo certam habeat necessariam fore vitam suam rebus humanis, malit emori frigore quam famineis Vestibus, si aliud non sit, amirari.* If this

Hieron. in
Ezek. Cap. 44.

Aug. Ep. 19.

Lib. Solilo. 21.

this zealous Father had been in these Days, he should have been judged but a *Precisian*. No, nor *Tertullian*, *qui noluit lavare diluculo Saturnalia*; because the Heathen used then to bath themselves, nor *S. John*, that would not abide in the House that *Cerintbus* was in; Nor *S. Jerom*, or *Lactance* who would not be present at Plays and Enterludes with the Wicked; Nor they that would not once shew themselves at the Banquets and Enterludes with Idolaters, nor wear any Garland, nor at the least dissemble to eat a piece of Swines Flesh for Safeguard of their Lives; Nor *Polycarpus*, who being willed of the Officer to say, that it was not he, would not deny his own Name, tho' he might thereby have saved his Life: No, nor Christ himself, who would not so much as suffer his Disciples to wash their Hands, as the *Pharisees* did. These worthy Examples, God no doubt of his gracious Providence hath left in Record for us, whom he hath reserved to these last Days; that we, seeing how the Godly at all Times have kept themselves pure from Idolatry and Superstition, with all the Appurtenances thereof, might the rather by their Constancy learn to reserve ourselves clean from all Antichristian Pollution.

De Dignit.

Sacerd. Cap. 3.

Cælestin.

Now if any should say, that we do this rather of *Singularity* than of *Conscience*; and that we are so addict to our Maners, that we wil not change for the better; he may understand, That if our Apparel seem not so modest and grave as our Vocation requires, neither suffer to discern us from Men of other Callings, we refuse not to wear such as shal be thought to the Godly and Prudent Magistrates for these Uses most decent; so that we may ever keep ourselves pure from the defiled Robes of Antichrist. Would God that the Sentence of *Ambrose* were wel weighed, whereas he saith, *Sicut Senatorem Chlamys adornat, sicut Agricultura Rusticum, sicut Arma Barbarum, &c. Sic Episcopum non aliud, nisi Episcopalis opera designat. Sic Paulus Opus Episcopi laudat, non Opes & alia quælibet, Insignia. Opera enim laboriosa Deo accepta est, non Vestes opulentæ, aut ullus externus Splendor.* Cælestinus the first Bishop of that Name, writing to the Bishops of France, who were somewhat given to Superstitious Apparel, saith, *Didicimus quosdam Domini Sacerdotes supersticioso potius Cultui inservire, quam mentis vel Fidei Puritati.* And after it followeth there, *Discernendi a Plebe, vel cæteris sumus Doctrina non Veste, Conversatione non Habitu, Mentis Puritate non Cultu. Docendi enim potius sunt rudes quam illudendi: Nec imponendum est eorum oculis, sed Mentibus infundenda præcepta sunt.*

2 Reg. 23. 4.

Thus what we ought to do both by the Example of Christ, and by the Fathers of the Primitive Church, I have partly declared. Now for my part, as I still wish and labour for the best, so I exhort al, earnestly to pray and to call unto God, that it wil please him of his infinite Mercy to shew the Brightnes of his Countenance upon us, and to illuminate the Queen's Majesty's Heart, as he did in Times past, for the true Reformation of Religion, the Minds of so many godly Princes, whom he inflamed with the Zeal of his Glory. *Hezekias*, *Josias*, and other famous Princes, when they reformed Religion according to God's Word, compelled not the Preachers of God to wear the Apparel of *Baal's* Priests, or of *Shemarim*, but utterly destroyed their Garments. For *Ezekias* caused all the Filthines, that is, all Garments, and whatsoever had served for the use of Idolatry and Superstition, to be carried out of the Temple, and to be cast into the Brook *Kedron*. *Josias* burnt all the Stuff and Vestments of *Baal* and his Priests, not in *Jerusalem*, but out of the City. *Jebu* caused *Baal's* Priests to put on their Garments, and so destroyed them, in Detestation both of the one and the other. And all this was according to the Word of the Lord, who willeth not only to hold the Idols as accursed, but also, that we utterly abhor, and count most abominable all the Things that pertain thereunto; and have nothing to do therewith, lest we be snared therewith. Read we not in the *Maccabees*, how the Lord destroyed all them that had any Stuff of the Idols. And how was *Achan* plagued for reserving those Things which the Lord would have destroyed, as accursed? We read how that *Julianus* caused the Heathen to accommodate themselves to the Maners and Usage of the Christians, thinking by these Means to intice to *Paganism*. And if we compel the Godly to Conform themselves to the Papists, I fear greatly, lest we fall to *Papism*.

Alas!

Alas! my Lord, that such Compulsion should be used towards us, and so great Lenity toward the Papists. How many Papists enjoy Liberty and Livings, which neither hath sworn Obedience to the Queens Majesty, nor yet do any part of Duty towards their miserable Flocks? These Misers laugh and triumph to see us dealt with, yea, not ashamed hereupon to brag, that they trust, that the rest of their Things wil follow. *Sed qui sedet in caelis subsannabit eos, & exitum tandem dabit nostris gemitibus.*

Oh! Noble Earl, at lest be our Patron and Stay in this behalf, that we may not lose that Liberty, which hitherto by the Queens Majesties Benignity we have enjoyed with Comfort and Quienes. Yield not to the Triumphs of the Pope against Christ. *Parce quantum in te est Visceribus tuis. Effundat hic iram super eos, qui non invocant nomen Domini.* If there be no hope of true Reformation, yet let not this Policy be secluded, which S. Augustin approveth in S. Paul: Let Christian Liberty prevail against Compulsion to Evil: Let not the Papists abuse us, as the Jews did the Christians, when they had the temporal Sword on their side. Pity the disconsolate Churches. Hear the Cryes and Groans of so many Thousands of God's poor Children, which hunger and thirst for spiritual Food. I need not appeal to God's Word, to the primitive Church, to the just Plagues which are powred upon the World for lack of true Reformation of Religion. But let your own Conscience, my Lord, judge between our Case and the Enemies. And if we seek nothing but God's Glory, Crave Equity and Right, Labour Christian Liberty, Labour to overthrow Idolatry, and to win Souls to Christ; I beseech your Honour, though it were to your Worldly Loss, to pity the Case. And if there be no Remedy but an Overthrow, yet to procure us this Liberty, granted both by God's Laws and Mans, even to the Evil Doers, much les ought it to be denyed to the sincere Preachers of the holy Gospel. *Nè indicta Causa in nos animadvertat.*

Thus, Right Honorable, as I began to write of Love and Duty, so do I conclude with some discharge of my Conscience, and with hope I trust ministered of God, to receive some Comfort by your means, whom God hath principally for such Purposes called to that State and Dignity. I have laboured to bridle mine Affection, and to temper my self from vehement Words. The Lord forgive me, if I have herein offended; as I trust your good Zeal toward the Truth, wil easily grant me Pardon, seeing I seek but Christian Liberty, the Comfort of the Afflicted Church, and your Honour. The Lord of Lords, and King of Kings, prosper your Lordship, Increase his holy Grace in you, and Direct you in al your godly Affairs, to his Glory and al our Comfort. Amen.

† From Durham, 1564.

† This writ
by Bp. Grin-
dal's hand.

N U M B. XXVIII.

*Ordinances accorded by the Archbishop of Canterbury, &c. in
his Province.*

THE Queenes Majestie, of her godlie State, callinge to remembrance how necessarie it is to th' Advancement of Goddes Glorie, and to me. th' Establisshmente of Christes pure Religion, for all her Lovinge Subjects, especiallie the State Ecclesiasticall, to be knytt together in one perfecte Unytie of Doctrine, and to be conjoynd in one Unyformytie of Rites and Manners in the Mynystracion of Goddes Holie Woordes, in open Praier and Mynystracion of Sacraments; As also to be of one Decent Behaviour in their outward Apparell, to be knowen partly by their Distincte Habitts, to be of that Vocation; who shoulde be the rather revered in their Office, as Mynysters of the Holie Things whereto theye be called; Hathe, by the Assent of the Metropolitan, and withe certeine other Her Commissioners in Causes Ecclesiasticall, Decreed certein Rules and Orders to be used as hereafter followith.

Not

Not yet prescribing the Rules, as Lawes equivalent with the eternall Worde of God, and as of necessitie to bynde the Consciences of Her Subjectes in the Nature of the said Lawes, considered in themselves, or as that theye shoulde adde enye Efficacie of more Holynes to the Mynistration of Praier and Sacraments, but as Constitutions meere Ecclesiasticall, without anye vayne Superstition, as positive Lawes in Discipline, concernyng Decency, Distinction and Order for the tyme.

Articles for Doctrine and Preaching.

Firste, That the Articles, concluded on by the whole Clergie at the last Convocation, stande in full Strength for Unytie of Doctrine, concernyng all suche Causes wherof theye do intreate.

Item, That no Preacher impugne or contrarie the Doctrine of the same Booke. And that everie Parson, Vicar and Curate, mynystringe publiclye, do reade the said Booke of Articles, without notinge or expoundinge, as theye be sett owte in the Englishe Tounge, twyse in the Yere, to their Parishoners, *Viz.* on the second *Sondais* after Sainte *Michaell*, and after *Easter*.

Item, That theye reade also the *Declaration* for the Unytie of Doctrine, sett owte for the same Purpose, in manner and forme, as is prescribed in the same in Printe.

Item, That all theye, whiche shalbe admytted to preache, shalbe diligentlie Examyned, as well in Unytie of Doctrine establisshed by publique Authoritie, as admonished to use Sobrietie and Discretion in teachinge the People, namelye in Matters of Controversie, and to consider the Gravitie of their Office. And to foreseee with Diligence the Matters whiche theye will speake, to utter them to the Edification of the Audience.

Item, That theye sett owte in their Preachinge the Reverente Estymation of the Holie Sacraments of Baptisme, and the Lordes Supper; excitinge the People to th'often and devoute Receivinge of the Holie Comunyon of the Bodie and Bloode of *Christe*, in suche Forme as is alreadye prescribed in the Booke of common Praier, and is farther declared in an Homelye, concernyng the Vertue and Efficacie of the said Sacrament.

Item, That theye move the People to all Obedience, as well in Observation of the Orders appointed in the Booke of common Service, as in the Queenes Majesties Injunctions; as also of all other Civil Duties due for Subjectes to doo. And that all Licences to preache, graunted before the firste Daie of *Marche*, 1564, to be voyde, and suche as shalbe newe admytted, shall paie for Writinge, Parchment and Waxe, onlye foure Pence and no moore.

Item, Yf anye Preacher or Parson, Vicar or Curate so lycensed, shall fortune to preache anye Matter tendinge to Dissension, or to the Derogation of the Religion and Doctrine recevid, that the Hearers denounce the same to the Ordinaries, or to the nexte Bysshoppe of the same place: but no man openlie to contrarie, or to impugne the same Speache so disorderly uttered; wherby may growe Offence and Disquiet of the People: but shalbe convinced and approved by the Ordynarie, after suche agreeable Order, as shalbe seene by him, accordinge to the Gravitie of the Offence. And that it be presentid within one Monethe after the Woordes spoken.

Item, That theye use not to exacte or receive unreasonable Rewardes or Stipendes of the poore Pastors, commynge to their Cures to preache, wherby they might be noted as folowers of filthie Lucre, rather then use the Office of preaching of Charite and good Zeale, to the Salvation of mens Sowles.

Item, If the Parson be able, he shall preache in his owne Person everie Monethe, or ellse shall preache by another, so that his Absence be approvid by the Ordynarie of the Dioces, in respecte of Sicknes, Service or Studie at the Universities. Nevertheles yett for wante of able Preachers and Parsons, to tollerate them without Penaltie; So that theye preache in their owne Persons, or by a learned Substitute, once in everie three Monethes of the Yere.

II. ARTICLES for Administration of Praier and Sacraments.

Item, That the Common Praier be said, or songè, decentlie and distinctly, in such Place as the Ordynarie shall thinke meete, for the Largenes and Streightnes of the Church and Quier, so that the People maye be most edified.

Item, That no Parson nor Curate, not admitted by the Bisshoppe of the Dioces to Preache, do expounde in his owne Cure, or otherwhere, anye Scripture or Matter of Doctrine, or by the waie of Exhortacion, but onely Studie to reade gravelie and aptelye, withoute anye glosing of the same, or anye Additions, the Homyles alreadye sett owte, or other suche necessarie Doctrine, as is or shal be prescribed for the quiet Instruction and Edification of the People.

Item, That in Cathedral Churches and Colleges, the Holie Communion be mynystred upon the firste or seconde fundae of everie Monethe, at the least, so that bothe Dean, Prebendaries, Priestes and Clarkes, and all other of Discretion of the Foundation, do receve sometymes in the Year at the least.

Item, In the Mynystracion of the Communion in Cathedral and Collegiate Churches, the Executor, with Pisteler and Gospeller, mynyster the same in Coopes; And at all other Praiers to be said at the Communion Table, to have no Coopes, but Surples.

Item, That the Dean and Prebendaries weare a Surples with a Silke Hoode in the Quier, and when theye Preache in the Cathedral Church to weare theire Hoode.

Item, That everie Mynyster, sayinge anye publique Prayers, or mynstringe the Sacramentes, or other Rites of the Church, shall weare a comelye Surples withe Sleves, to be provided at the Chargis of the Parishes. And that theye provide a Decent Table, standinge on a Frame, for the Communion Table.

Item, They shall decentlie cover withe Carpett, Silke, or other decent Coveringe, and withe a faire Lynnen Clothe, at the Tyme of the Mynystracion, the Communion Table, and to set the Tenne Commandments upon the East Wall over the said Table.

Item, That all Communycantes do receve Kneeling, as is appointed by Lawe, and not Sittinge or Standinge.

Item, That the Fonte be not removed, nor that the Curate do Baptise in Parishes Churches, in anye Basons, nor in any other Forme, then is alreadye prescribed, withoute charginge the Parent to be present or absente, at the Christenynge of his Childe; althoughe the Parent maye be present or absente, but not to answer as Godfather for his Childe.

Item, That no Childe be admytted to answer, as Godfather or Godmother, except the Childe hath recevid the Communion.

Item, That there be none other Holidais observed, besides the Sundaies, but onelye suche as be set owte for Holydaies, as in the Statute *Anno Quinto & Sexto Edwardi VI.* and in the newe Kalender authorised by the Queenes Majestie.

Item, That when anye Christian Bodie is in passinge, that the Bell be tolled, and that the Curate be speciallie called for to comfort the sicke Parson, and after the Tyme of his Passinge to ringe no moore, but one shorte Peale, and one before the Buriall, and another shorte Peale after the Buriall.

Item, That on Sundaies there be no Shoppes open, nor Artificers goinge aboute theire Affairs Worldlie. And that in all Faies and common Markettes, fallinge uppon the Sundaie, there be no shewing of anye Wares, before the Service be done.

Item, That in the Rogation Daies of Procession, they singe or saye in Englishe, the two Psalmes begynning, *Benedic anima mea, &c.* withe the Letanye and Suffrages thereunto, withe one Homelye of Thankesgiving to God alreadye devised, and divided into foure Parts, without Addition of anye Superstitious Ceremonies heretofore used.

III. ARTICLES for certain Orders in Ecclesiastical Polycy.

Item, Againste the Daie of gevinge of Orders appointed, the Bysshoppe shall geve open Monytions to all Men, to excepte againste suche as they knowe not to bee worthie either for Lyfe or Conversation: And there to geve notice, that none shall sewe for Orders, but within their owne Dioces, where theye were borne, or had their longe Tyme of Dwellinge, and that by the Testymonie of their Ordinaries, excepte of suche as shal be of Degree in the Unyversities.

Item, That younge Priestes, or Mynysters, made or to be made, be so instructed, that theye be able to make apte Answers concernynge the Forme of the Catechisme prescribed.

Item, That no Curate, or Mynyster, be permytted to serve, withoute Examynation and Admyssion of the Ordynarie, or his Deputie, in Writinge, havinge respecte to the Greatnes of the Cure, and the Meetnes of the Partie. And that the said Mynysters, yf theye remove from one Dioces to another, be by no Meanes admytted to serve, withoute Testymonie of the Diocesan, from whence he cometh, in Writinge.

Item, To avoide Contention, let the Curate have the value of the Chrysome, not under the value of foure Pence, and above as theye can agree, and as the State of the Parents maye require. And that the Curate have other accustomed Duties, as at Mariage and Burialls.

Item, That the Bisshoppe do call Home once in the Yere, anye Prebendarie in his Church, or Benyficed in the Dioces, which studieth at the Universties: To knowe howe he profiteth in Learnynge, and that he be not suffred to be a servinge or waytinge Man Dissolutelye: Or ells to sequester the Fruits of his Lyvinge.

Item, That at the Archdeacons Visitation, the Archdeacon shall appointe the Curates to certaine Taxes of the Newe Testament; to be conde withoute Book, and at their nexte Synode to exacte a Reherfall of them.

Item, That the Church-Wardens once in the Monthe, declare by their Curates in Billes, subscribed with their Handes, to the Ordynarie, or to the next Officer under him, who theye be whiche will not readilie paie their Penalties, for not commynge to Goddes Devine Service accordinglye.

Item, That no Bisshoppe shall graunte in Writinge any Advouson of his Patronage, untill the Benefice be voide: Except that, in a Synode or Convocation, the more parte of the Bishoppes do thincke it reasonable to be releaste in some special Case.

Item, That from this Daye forthe no Confirmation of anye Lease be given by anye Bisshoppe for terme of Yeres uppon a Benyfice.

Item, That no Bisshoppe hereafter shall ever graunte to anye Appropriation, to be newlie made, withoute the lieke Consent as in the former Article of Advouson.

Item, That the Ordinaries do use good diligent Examynacion, to foresee all Symonical Pactes or Covenantes, with the Presenters, for the Spoile of their Glebe, or Tenthes, or otherwise.

Item, That publique Teachers of Grammar be nether Officers in Cities, or Townes, or Fermoures; or otherwise accombred worldlie, to the Lett of their Laboures.

Item, That all suche Mariages, as have bene contracted within the Levitical Degrees, to be dissolved: And namelye, those who have married twoo Sisters one after another, who are by common consent judged to be within the Case.

Item, That no Parsons suffred to marie within the Degrees mentioned in a Table, set forthe by the Archebysshoppe of *Canterburie* in that behalf.

ARTICLES

IV. ARTICLES for outward Apparel of Persons Ecclesiastical.

Item, That all Archebysshoppes and Bishoppes do use, and contynue their accustomed Apparell.

Item, That all Deanes of Cathedrall Churches, Masters of Colleges, all Archdeacons, and other Dignities in Cathedral Churches, Doctors of Divinitie, and of Lawe, havinge anye Ecclesiastical Lyvinge; shall weare, in their common Apparell abroad, a Syde-Gowne, with the Sleeves streight at the Hande, withoute anye Cuttes in the same: And that also withoute anye fallinge Cape: And to weare a Typer of Silk.

Item, That theye, and all Ecclesiastical Persons, or other havinge any Ecclesiastical Lyvinge, do weare the Cappe appointed by the Injunctions: Excepte that for urgent Cause, or Necessitie, theye do obteyne the Princes Toleration, or otherwise. And theye to weare no Hattes but in their Journeyng.

Item, That theye, in their Journeyng, do weare their Clokes, with the Sleeves putt on, and like in Fashion to their Gowne, withoute Gardes, Weltes, or Cuttes.

Item, That in their private Howses, and Studies, theye use their owne Libertie of comlye Apparell.

Item, That all Doctors of Physicke, or of anye other Faculty, havinge anye Lyvinge Ecclesiastical, or anye other, that maye dispend by the Church one hundred Markes, so to be esteemed by the Fruits or Tenths of their Promotions, and all Prebendaries, whose Promotions be valued at xxli, or upward; weare the like Apparell, and none other.

Item, That all other inferior Ecclesiastical Parsons, shall weare longe Gownes of the Fashion abovesaid, and Cappes, as afore is prescribed.

Item, That all poore Parsons, Vicars and Curates, do endeavour themselves to conforme their Apparell in like sorte, so soone, and as conveniently, as their Habilitie will serve to the same. Provided, that their Habilitie be judged by the Bishoppe of the Dioces. And if their Habilitie will not suffer to buye them longe Gownes of the Forme afore prescribed; that then theye shall weare short Gownes, agreeable to the Forme before expressed.

Item, That all suche Parsons as have ben, or be Ecclesiastical, and serve not the Mynysterie, or hath not accepted, or shall refuse to accepte the Othe of Obedience to the Queene's Majestie, do from henceforthe weare none of the said Apparell of the Forme and Fashion abovesaid: But to goe as meere Laymen, till they be reconciled to Obedience. And who shall obstinately, refuse to do the same, that theye be presented by the Ordinary to the Commissioners in Causes Ecclesiastical, and by them to be corrected accordinglie.

Item, To th'intente that all and singular the Premisses, expressed in the said Articles, may be with the good effecte putt in due Execution, Authoritie is given to everie Archebysshoppe and Bishoppe, to convente, and call before him, from Tyme to Tyme, all and everie Ecclesiastical Parson, that shalbe complained upon, other in anye Visitation, or at anye other Tyme, for his or their Disorder, touching the Breeche or Violation of anye matter conteyned in the said Articles. And that it shalbe Lawfull for the said Bishoppe to reforme every Offender whom he shall fynde culpable in that behalf: And the Bishoppe to inflict suche Punishment as in his Conscience shalbe convenient for the Faute committed: As to suspend the Offenders *ab Executione Officii*: Or if the Contumacie of anye Offender increase, then to aggravate the Peine with Sequestration of the Fruits of his Lyving. Provided, that where for anye Offence the Peine of Sequestration is enjoined; that the Fruits received by the Sequestrators, shalbe employed to the use of the Poore, and to the Reparation of the Chancel or Mansion House of the Person offending, where mooste need is. Always foreseen, that the Poore, dwelling in the said Parishes, shall have the Moiety of the said Fruits; and more if it shalbe so thought convenient to the Bishoppe, or his Deputie, whose Advise shalbe had and procured, before Distribution shalbe made of the sayd Fruits received.

PROTESTATIONS to be made, promysed, and subscribed by them, that shall hereafter be admytted to any Office, or Roome, in any Church, or other Place Ecclesiastical.

Inprimis, I shall not Preache, nor Interpret, but onely Reade that whiche is appointed by Publique Authoritie; but by speciall Lycence of the Bishoppe, under his Seale.

I shall reade the Service appointed playnlie, distinctly, and audibly; that all the People maye heare and understand.

I shall keepe the Register Booke, according to the Queenes Majesties Injunctions.

I shall use Sobrietie in Apparell, and speciallie in the Church at Common Praiers, accordinge to Order appointed.

I shall move the Parishinors to Quiet and Concorde, and not geve them cause of Offence, and shall helpe to reconcile them whiche be at Variance, to my uttermoste Power.

I shall bringe in, to my Ordinarie, Testimonie of my Behaviour, from the Honeste of the Parishes where I dwell, within one half Yere nexte followinge.

I shall reade dailie at the leaste, one Chapter of the Olde Testament, and another of the Newe, with good Advise, to the increase of my Knowledge.

I do also faithfullie promyse in my Parson, to use and exercise my Office and Place to the Honor of God, to the Quiet of the Queenes Subjectes within my Charge, in Truth, Concorde and Unity. And also to observe, keepe, and maintene suche Order and Unyformitie in all External Pollicie, Rites, and Ceremonies of the Church, as by the Lawes, good Usages and Orders, are alreadye well provided and establisshed.

I shall not openlie intermedle with anye Artificers Occupacions, as covetously to seeke a Gaine thereby, havinge in Ecclesiastical Lyvinge to the Somme of Twentie Nobles, or above, by Yere.

NUMB. XXIX.

Dean Nowel's Letter to Secretary Cecyl; In Justification of himself for some Words spoken in his Sermon at Court.

Sal. in Christo.

Mss. Cecilian. **S**YR, the vere Occasion of my speakinge Yesterday against the Book of late dedicate to the Queenes Majesty, was the unreverent Impudencie of the Author thereof, not abashing to dedicate so leude a Booke to soo learned a Prince; and, which is moore, a Booke soo dishonest in manie Places of it, to his most gracious Soveraigne, & Principi & Virgini. To whose Majestie had the said Author borne due Reverence, he wolde either not have dedicate hys Book beinge suche, to suche a Prince; or wolde have abstained from suche kind of unshamefast Wrytinge, in a Booke to her Majestie to be dedicated. And indede that due Reverence to my gracious Soveraigne, soo lackinge in that Booke, soo lyked of summe (as I thinke) indiscreet Subjectes, moved me to shewe my mislikinge of the same, and of their Judgments also. Which my doynge, thogh it fell out sumwhat otherwyse, than I, soo longe accustomed to my Soveraignes gracious Patience with me, could well forsee: Yet, what Error soever was admitted in the Utterance thereof, I doo enjoy the Testimonies of sounde Doctrine, recorded as wel in the Scriptures, as the aunient Doctors, and the Conscience of a good Intent, and most humble Reverence towards my most gracious Soveraign, as knoweth God, who ever preserve your Honour, and all yours. At my House, 8. March. 1564.

My Transition was from Dame Grace's Books burned, to Images, termed *The Bookes of Ideots*, which I took as not altogether impertinent.

Your Honours to Commaunde,
A. NOWELL.

NUMB.

N U M B. XXX.

A Letter of Sampson and Humphrey, to the Archbishop of Canterbury, and the Bishops of London, Winchester, Ely, and Lincoln, the Queen's Commissioners Ecclesiastical; To bear with their Non-compliance, relating to the Ceremonies.

ET novum & singulare videri potest, paucos homines Multitudini, privatos ^{MSS. penes me.} Authoritati, obscuros Vobis, & doctrinæ & pietatis gloria celebratis, propter lanam & linum, vel dicto vel facto, aut velle aut audere obstrepere. Equidem ingenuè fatemur, & coram Domino testamur, Patres & fratres in *Christo* observandi, ut singularis nostra in religione suavissima conspiratio fuit, & est per-jucunda; sic hac nostra vel levi à vobis dissensione in vita nihil accidisse acerbis-us. Quanquam illud nos recreare solet, & vos consolari debet, discordare quidem nos, at concordi discordia; Evangelicè non Papisticè, fraternè non virulentè; sine dente & stomacho, utroq; sine Zelo tamen & fervore neutros, dissidere; in capite *Christo* Antesignano nostro, omnes & singulos idem evangelium, eandem fidem profiteri: in rebus natura sua planè adiaphoris suum quenq; spiritum, & studium sequi; ubi libertati esse locus potest sæpe, charitati autem esse debet semper: ubi non statim rumpitur unitas, nec obscuratur veritas, ubi aliqua Ceremoniarum cernitur varietas. Vidit hoc *Augustinus*, sabbatho alios prandisse, alios rursus jejunasse, & in una Ecclesia, uniusq; regionis Ecclesiis dissimilitudinem extitisse. Vidit *Socrates*, homines qui ejusdem sunt Fidei, de ritibus inter se dissensisse. Vidit *Theodoretus*, ab omni antiquitate hanc in Ecclesia consuetudinem mansisse, ut hic abstinentiam amplecteretur, ille esculentis vesceretur: nec hic judicaret illum, nec ille reprehenderet alterum, & omnes tamen claros, insignesq; redderet Lex concordia. Discessit à *Constantini* Decreto, aliarum Ecclesiarum exemplum sequuta, nostra *Britannia*. Dissensit à *Carolo* clerus *Ravennas*: imò à *Barnaba Paulus*, à *Paulo Petrus*, à *Petro* condiscipulus *Joannes*: ab hujus Successoribus *Romanis*, illius Sectatores *Asiani*. Utinam Patres, hîc hîc vos operam vestram interponeretis, ut illic pacificus *Irenæus*, & Episcopi, qui in id sedulò incubuerunt, ne *Victoris* Sententia *Asianorum* Libertati præjudicaret, neve rituum dissonantia Fidei consonantiam solveret.

Siqua nostræ in *Christo* consociationis ratio, siqua *συμμετρία*, (esse autem non dubitamus) patiamini, enitami, ut quod *Paulus* præcipit, *Augustinus* perhibuit, in sua quisq; *πληροφορία* acquiescat, ut ipsa Fidei unitas diversis observationibus celebretur. Causæ multæ & magnæ, quæ nos ad petendum moverunt, Vos, nisi nostra de vestra pietate & prudentia fallit opinio, ad assentiendum permovebunt. Teneram rem esse Conscientiam, Vobis non est obscurum: quæ nec tangi, nec angî debet. Hæc quæ à Deo ipsa accepit, nobis tradidit. Non enim profecto turbulenti, aut contumaces sumus, ut Ecclesiæ pacem turbatam libenter aspiciamus, quam colimus & fovemus: vel ut novitati studeamus, qui ad antiquum ecclesiæ candorem aspiramus: vel ut vinci nolimus, qui ratione persuaderi & instrui cupimus. Verum enimvero nos conscientia magistra edocti sumus, res natura indifferentes, opinionibus hominum non semper indifferentes videri, casu ac temporibus variari: Legem hanc de ceremoniis *Romanæ* Ecclesiæ instaurandis cum servitutis, necessitatis, superstitionis periculo conjungi. Hoc quia vobis non videtur, vos à nobis non damnandi, nobis quia sic videtur, nos à vobis non divexandi.

Nostra conscientia nos docet, si præterita spacia superioris memoriæ animo repetimus, à nobis stare Deum, *Christum*, primæ ecclesiæ patres. Si oculos per vicina tempora & loca circumferimus, doctissimos homines, & vos ipsos, & ecclesias, quæ quidem plenè repurgatæ sunt, universas; Deum, cujus voce Reges *Judæorum* prædicantur, qui omnia Vasa, id est, omnia Idololatriæ instrumenta, & apparatus deleverunt: *Christum*, qui *Phariseorum* omne fermentum, jejunia, lavacra, fimbrias & phylacteria repudiavit: Patres, qui nec cum *Judæis* Sabbatho jejunare, aut Pasca celebrare, nec cum hæreticis lavare, nec cum *Manichæis* die Dominico abstinere, nec ulla in re, ubi aliqua esse potest con-

consensionis Significatio, communicare voluerunt : Doctissimos, qui nostra ætate nobiscum in hac fide & sententia piè vixerunt, & nunc in Domino suaviter obdormientes, idem nos è libris docuerunt : Vosippos, qui, si conscientias vestras appellaremus, nobiscum sentiretis, & omnes hos offensionis Lapides amotos, penitus optaretis : Deinde ecclesias puriores, *Germanicam, Gallicam, Scoticam* ; in quibus non modo religio illibata conservatur, sed ritus etiam Religionis testes & indices, simplices non contaminati, à Christianis Ecclesiis mutuati, non à Romano Synagoga desumpti, observantur.

Postremò, quam grave scandalum hinc oriatur, vestra non ignorat prudentia. Adversarii nobis afflictis insultabunt : dein, vos suam causam propugnantes, suum jus persequentes, in sinu tacitè ridebunt : tum invento suo, postquam à Vobis non modo retineri, sed per vos fratribus obtrudi viderint, sibi magis placebunt. Quamobrem ut tandem aliquando nostra terminetur Petitio, demississimè petimus, ut quod Papistis curæ & voluptati, vobis non magnoperè cordi est, quod à nobis nullo contemptu vestri, sed odio communis hostis fit ; id nobis ne fraudi sit aut crimini. Ita Ecclesiis prospicietis optimè ; ita Sathanæ omnes vias & rimulas ad subvertendam Religionis puritatem obsepietis providentissimè ; Ita hostibus nostro malo & miseria oculos animosq; pascentibus, & nostra hac discordia serio triumphantibus illa rumpentur justissimè ; Ita nos ut fratres in *Christo* diligetis Christianissimè : ita vos, ut Patres venerabimur meritissimè : ita dextras societatis jungemus amicissimè ; communemq; causam communibus consiliis, & curis adversus omnes hostium machinationes & insultus propugnabimus fortissimè. Quod ut fiat, faxit *Iesus* Ecclesiæ suæ Deus ac Dominus Zelotes. Cui vestram Paternitatem custodiendam, & nostram Calamitatem sanandam, etiam atq; etiam commendamus.

N U M B. XXXI.

An Answer to the Reasons, that the Apparel of Priests ought not to be worn. By the which Answer it will appear, that the Apparel of Priests may be worn. Written by Guest Bishop of Rochester.

The First REASON.

MSS. penes me. **A**pparel ought to be worn, as Meat ought to be eaten. But by *Poule*, Meat offered to Idols ought not to be eaten. Therefore Priests Apparel, which hath been Superstitiously used, ought not to be worn.

The ANSWER.

LET al the Apparel of Priests be new made, as al that hath been, which hath been made, since Idolatry and Superstition have been put away ; and this Reason maketh not against the wearing of such Apparel of Priests, because it was never Superstitiously used. And this Reason concludeth but against the Wearing of Priests Apparel which hath been Superstitiously used. If it be replied and said, That Priests Apparel that is now worne, is such in Facion, as hath been Superstitiously used ; and therefore the Apparel of Priests that is now worn, ought not to be worn. I answer, That yet this Argument holdeth not, no more than this, Meat which is not offered to Idols is such in kind as hath been offered to Idols. Therefore that Meat ought not to be eaten. But to the aforesaid Reason, *Apparel ought to be worn as Meat ought to be eaten. But by Poule Meat offered to Idols ought not to be eaten. Therefore Priests Apparel, which hath been Superstitiously used, ought not to be worn.*

The *Minor*, or Second Part of this Reason, generally and simply taken, is not true. Therefore the Conclusion followeth not. For it is playne in *Poule*, that the *Corinthians*, which knewe the Liberty of the Gospel, might eat the Meat that was offered to Idols. *Siquis vocat vos infidelium, & vultis ire, quid*

quid apponitur vobis, edite, nihil interrogantes propter conscientiam. Quod si quis vobis dixerit, hoc simulacris immolatum est, ne edatis propter illum, qui indicavit, & propter conscientiam. Conscientiam, dico, non tuam, sed illius alterius. Here Poule sheweth, that the Corinthians, which knewe the Libertie of the Gospel, might eat what Meate soever was set before them, though it had been offered to Idols. And therefore touchyng there own Conscience, they neded not to aske, whether the Meate was dedicated to Idols, or no, knowynge, that even that Meate was not forbidden to bee eaten; and so by themselves, and with other also, which they knewe not, nor shewed themselves to be offended with the eatynge of Idol Meate, they might lawfully eate it. And whereas Poule forbade the eatynge therof, it was onely doen for the weak Consciences of them, that were not resolved, that to eat such Meate was Lawfull. For thees be Poule's Wordes, *Ne edatis propter illum, qui indicavit, & propter Conscientiam, non suam, sed illius alterius.* Whereupon thus it is to be concluded for the lawful wearynge of Priests Apparel, that hath been superstitiously used: As generally and simply it is lawful to eate the Meate, that was offered to Idols, even so it is with the like Generality to be concluded, that Priests Apparel, that hath been abused about Superstition and Idolatrie, may be worn. Therefore, as Poule saith, *Nemo vos iudicet in cibo, in potu, aut in parte diei festi,* for al the Superstition that was in them: So it is to bee saied, that no Man ought to condemne us for wearing the Priests Apparel, for al it hath been Superstitiously used. And thus the Reason, that was made against the wearing of the Superstitiously abused Apparel of the Priests, generally and simply maketh for the wearynge of the same.

But here it is saied, that Poule forbiddeth the Corinthians to eat Idol Meate before them that think it unlawful to be eaten, least they bee offended withal; therefore Priests Apparel, which hath been used to a Superstitious end, ought not to be worne. I answer, Now the Minor of the foresaid Reason is changed, and made not so general, as the Conclusion is, and so the Reason is worse then it was. For this now is the Reason, Apparel ought to be worne, as Meate, ought to be eaten: But by Poule Meate offered to Idols ought not to be eaten with the Offence of other. Therefore Priests Apparel, which hath been Superstitiously used, ought not to be worne. So the Conclusion here is more general than the Minor, because thees Wordes, *With the Offence of other*, be not put in the Conclusion to restrayne it withall, as they be put in the Minor. And so there is more in the Conclusion, then there is in the Minor. Therefore the Argument is not good; and it is a *Fallax a dicto secundum quid ad dictum simpliciter*. But be it, the Minor and the Conclusion be restrayned alike; and so the Reason is thus framed, Apparel ought to be worne, as Meate ought to be eaten; but by Poule Meate offered to Idols ought not to be eaten with the Offence of other. Therefore Priests Apparel, which hath been Superstitiously used, ought not to be worne with the Offence of other.

Yet this Reason proveth not the Negative of the Question; bycause the Negative therof is not put in the Conclusion. For the Negative of the Conclusion is not, that Priests Apparel, which hath been Superstitiously used, ought not to be worne with the Offence of other, (as it is here put,) but it is, that Priests Apparel ought not to be worne, as it is at the beginning declared: And so this Reason is *Fallacia accidentis*. Bycause Priests Apparel may be worne, whether it hath been Superstitiously used, or no, when and where none be offended withal, as it is before proved. And though this Reason maketh not against the wearing of Priests Apparel; yet it maketh for it; and that for three Causes.

The first is, Bycause there is concluded thereby nothing else, but that we may not wear the Apparel of Priests with the Offence of other. And therefore it is to be presupposed, and inferred therof, that when and where no Offence is given by the wearing of such Apparel, wee may wear it, whether it hath been superstitiously used, or no. Or else these Words, *With the Offence of other*, were put in vaine; and it had been sufficient, barely without the same Wordes, to have saied, Priests Apparel, which hath been superstitiously used, ought not to bee worne.

Rom. 14.

The second Cause, Why the Reason aforesaid maketh for the wearing of Priests Apparel, is, bycause, that as *Poule* calleth them that were offended with the eating of Idol-Meate, *Weak in Faith*, bycause they judged against the Libertie of the Gospel therein: Even so it is to be saied of them, which be offended with the wearing of Priests Apparel, that they be *Weak in Faith*; for that they be not fully perswaded of the Libertie of the Gospel herein, which alloweth the wearing of the saied Apparel. And therefore they ought to suffer themselves to be better taught and amended therein: as they did, or ought to have don, which thought it unlawful to eat of the Meat, that was offered to Idols.

1 Cor. 9.

Mat. 15.

The third Cause is, Bycause as they, that were offended with the eating of Idol Meate, were borne withal but for a time, until they were playnely taught in the Libertie thereof by the Gospel; and if after that Knowledge, they wolde be stil offended with the eating of Idol Meate, then they were coumpted no more *Weak in Faith*, but *Wilful* and stubborne in there Opinion: and so the Offence that they took by eating of Idol Meate was not regarded; no more then *Christ* regarded the Offence of *Pharisees*: Right so it is to bee seyed of them that be offended with the wearing of Priests Apparel. At the first they were to be borne withal until further Knowledge; but now that they perfittly knowe, that we weare not this Apparel for Religion, but for Order and Obedience; and that they have been borne withal herein almost thees six Yeres; and yet they are rather more then less offended with the wearing of Priestly Apparel, they are not now weak in Faith herein for lack of Knowledge, but corrupt in Opinion for Wilfulness, Stownes, and Singularitie. And therefore their Offence herein is not to be regarded.

The Second REASON.

1 Cor. 10.

WEE must not weare such Apparel as offendeth our Bretherne: But by wearing of Priestis Apparel we offend our Bretherne. Therefore we must not weare Priestis Apparel.

The ANSWER.

Rom. 13.

IT is most playnely knowen, that is the Quenes Majesties Injunction, and Commandment, that we Ministers shuld weare Priestes Apparell. Which Commandment in things indifferent, (as the wearinge of Priestis Apparel is,) ought to be obeyed and fulfilled, even for Conscience sake, as *Poule* saith. And it is further knowen, (as I wold wishe it were in prynte so declared,) that almost the whole Realme, as wel Protestants as Catholikes, do allow the same Apparel to be worne not for Religion, but for Order and Obedience. Therefore they, that be offended with the wearinge of Priestis Apparel, take the Offence, and the Wearers give none. But they, that be offended withall, give the Offence, in that they openly refuse to weare the saied Apparel, which is now commonly receaved and worne even of the Protestants; and say withal, that it cannot stand with the Libertie of the Gospel to wear it. For so by the Gospel they seeme to condemne the reast of the Protestantes, which doo allowe Priestes Apparel, or weare it. Whereby the People, and other also, thinke that we Protestants disagree in our Religion. And therefore they refuse to beleave it; as doubting of the Truth therof. And our Enymies slander and mocke it as false, for this our Variance (as it is thought) in Religion. And so the Trueth is hindered, the Majestie thereof defaced, and the Autoritie discredited. Wherefore thus maye we wel use their own Reason against them. Ministers must weare no Apparel, that offendeth other: But their wearynge of other Apparel then priestly offendeth other. Therefore Ministers must weare no other Apparel then is priestly.

The Third REASON.

DUrant, *Maurus*, and other write, That Priestis Apparel hath many Superstitious Significations; and hath been, and shuld be sanctified; and judgeth it so necessarye, that Ministers cannot serve God wel in the Church without it. Therefore Priestis Apparel ought not to be worne.

The

The ANSWER.

WE do not defend the wearing of Priestis Apparel, as it hath been superstitiously used, but as it is now commanded, and thought to make for good order. Therefore this Reason is not good, bycause there is more in the Consequent, then in the Antecedent. Yea, it is a *Fallax à dicto secundum quid ad simpliciter*; bycause it concludeth, that forasmuch as Priestis Apparel, which hath been superstitiously used, is not to be used, as it was used so; Therefore it ought not to be used and worn at al, without such Abuse. But to the foresaied Reason, *Durant, Maurus*, and other write, *That Priestes Apparel hath many superstitious Significations, and hath been judged so necessarye, that Priestes could not serve God wel in the Church without it. Therefore Priestis Apparel ought not to bee worne.* If we wil make a Syllogisme of this *Enthymeme*, we shal wel understand the Untrueth of this Reason. Whatsoever thing hath been superstitiously used, ought not to be used: But *Durant, Maurus* and other write, that Priestes Apparel hath been superstitiously used. Therefore Priestes Apparel ought not to be used. Now, who seeth not, that the *Major* is false? For Meat consecrated to Idols might be eaten without Synne, though by such Consecration it was idolatrously used. The difference of Meate and Dayes, which were commanded and kept for Religion, may be, for al that, stil kept for Policie and Order. Though God commanded, that there shuld be no Altar, but at *Hierusalem*, to do Sacrifice upon; and if there were, it was Idolatrye: Yet the Child ren of *Reuben, Gad* and *Manasses* builded up an Altar out of *Hierusalem*, in remembrance that they were Goddes People, and served the same God, that the reast of the Children of *Israel* did; and it was allowed as lawfully doen. So may we use Priestis Apparel for Order and Obedience, however it hath been superstitiously used.

Agayne, if it were true, (as it is not) that we ought not to weare Priestes Apparel, that hath been used with Superstition; yet such Apparel of Priestes, that hath been made since true Religion hath been received, and is stil made, may bee worne. Therefore the foresaied Reason is a *Fallax* (as I saied) *à dicto secundum quid ad dictum simpliciter*.

The Fourth REASON.

WE ought by *Poule* to forbear from al Appearance of Evil. But in Apparel, to go like a Papistical Priest, hath the Appearance of Evil. Therefore we ought not to go in Priestis Apparel.

The ANSWER.

THE *Minor* is not true. For no Apparel hath any Appearance of Evil; and no Man is to bee judged thereby to be Evil. For of al indifferent Things, as Meate, Drynke, Dayes and Apparel be, *Poule* saith, *Nemo vos iudicet in cibo, in potu, aut in parte diei festi.* For by the same *Poule*, neither Meat, Drink nor Apparel be the Kingdome of God: they be neither good nor bad. The Lawyer weareth a Typpit and a Gown, like a Papistical Priest; yet no man judgeth him to synne, or to be a Papist therefore. The Mourner weareth a Capp like a Priest; yet no Man reproveth him, or thinketh him to be a Papist for it. The Porter, the Horskeeper, sometime weare a lynnin Garment, like a Surplesse, yet no Man judgeth them to do amisse, or to be Papists for it. Therefore, it is not the Fashion of Priests Garments, that hath the Appearance of Evil.

If it be saied, that Priestes Apparel hath the Appearance of Evil, bycause it showeth, who is a Priest, and putteth difference betwixt a Priest, and another: I answer, that the Apparel of Priestes ought not to be judged to have the Show of Evil, for showing and putting such Difference. Bycause the Priest is of another Call and Office, than any other Man is: (and it is Reason, that he shuld be taken, as he is:) So it standeth with good Order, that by difference of his Apparel, it shuld be declared; and so it is not to be disallowed. For that both Scripture and Reason allow Order. Further, bycause

1 Cor. 10.

Josue 22.

1 Theff. 5.

Col. 2.
Rom. 14.

1 Cor. 4.

1 Theff. 5.

to be a Minister, as he is now, is not Evil : bycause his Ministry is now whole accordinge to the Worde of God. Therefore the Apparel, which is appoynted, and used to show, that this Man or that Man is a Minister, is not Evil, but good. But if it be saied, that Priestes Apparel was invented, and used for Religion, and to shew forth a Papistical Priest, such one as saith Masse, and mayntayneth Idolatrye and Superstition ; then I answer, that thoughe it was first so ordeyned, and for that Cause used ; yet it is not now appoynted, nor used for any such superstitious end. As I wold to God it were so taught by publike Doctrin in prynte, and then al this Strife wold be at an end. But the saied Apparel is worne and appoynted to put Difference betwixt a Priest, and another Man ; and to show who is a Priest, that he may be esteemed as he is, even the Minister of Goddes Holy Worde and Sacraments. Therefore Priestes Apparel hath not the Appearance of Evil, but of Good. And so it is not forbidden by *Poule*, bycause he forbiddeth but that thinge, which semeth and sheweth to be synne indeed.

The Fift REASON.

WE may not use indifferent Thinges, when they bee commanded ; bycause then of Things indifferent, they be made not indifferent, but necessary. But Priestes Apparel, though it be indifferent, is commanded, and so it is made not indifferent, but necessary. Therefore we ought not to use Priestes Apparel, bycause it is commanded.

The ANSWER.

Rom. 13.

Rom. 14.

Rom. 13.

Rom. 14.

IF the Apparel of Priestes ought not to be used, when it is commanded, bycause then it is made, of indifferent, necessarye, why then make ye it necessarye without Commandment ? For in that ye wil not use it, and teach that in Conscience you ought not to weare it, you make it therby, of indifferent, necessarye : not necessarye for Policie, which is lawful ; but necessarye for Religion, which is ungodly. If this were true, that we might not use indifferent Things when they be commanded, bycause then of Things indifferent, they be made not indifferent, but necessarye ; then we ought not to obey and kepe any Lawe, that properly a Prince doth make, bycause properly he maketh no Lawe for Vertue, or against Vice. For that it is made already in the Worde of God : For there al Vertue is commanded, and al Synne forbidden. But the Lawes, that a Prince maketh, they be of Things indifferent, which before his Laws we might at our choise, have doen them, or left them. But after they be commanded or forbidden by his Lawe, we must nedes kepe the commanded, and shoyne the forbidden, even for Conscience sake, as it is in *Poule*. If this were true, that we might not use Things indifferent, when they be commanded, bycause then of Things indifferent, they be made not indifferent, but necessarye, then we shuld not obey *Poule*, in commanding us not to eate the Meate, nor to breake the Holy Daye, that our weake Brothers will be offended withall : bycause by this his Commandment, the absteynynge from Meate, and the keepynge of holy Dayes, which be Things indifferent, be made not indifferent, but necessarye in the Case of Offence. But it is certen by *Poule*, that we must obey the Prince, when of Things indifferent, he maketh them by his Lawe necessarye : and we must not eate Meate, nor break the Holye Daye, (as indifferent Things as they be,) when and where thereby, we offend our Weake Bretherne.

Therefore we ought to weare Priestis Apparel, even when it is commanded, thoughe by the Commandement it is made, of indifferent, necessarye. Bycause it is commanded not for Religion, but for Order. To end this answer, *Necessarye* in this Reason is taken two wayes. In the *Major* for necessarye for Religion ; in the *Minor* for necessarye for Policie. And so there be fower Termes in the Syllogisme ; and so the Reason is not good. For it is a *Fallax ab equivocatione*.

The Sixth REASON.

IF we shuld graunt to weare Priestis Apparell, then it might, and wold be requir'd at our Handes, to have Shawen Crownes, and to receive more Papiſtical Abuses. Therefore it is best at the first not to graunt to weare Priestis Apparell.

The ANSWER.

WHAT wolde be requyred, if al Ministers did weare Priestes Apparell, we knowe not. For thinges to come be out of our Knowledge. But it is our part to judge the best, and to praye for the best. And we ought not to feare the worst, but to trust for the best. Bycause we evidently see the Prince to set forth and to favour good Religion, both in Word and Dede. This Evil Suspicion might be wel gathered, if the Prince were, (as God forbid) a Papist; but in no wise, she being as she is, (God be thanked) a Protestant. If we might thus reason of uncerten likelyhodes, then this might be saied: If they that be Ministers wil not wear Priestes Apparell, as the Prince hath commanded, then it is to be feared, (which I pray God be not) that she wil put them out of theire Lyvinges, and out of the Ministerie also, as wel lerned, and as necessarye as they be, as disobedient Persons; as *Eulabius* a Bishop served his own Sonne, bycause he wold not weare Priestes Apparell, (as *Camerarius* in his Catechisme writeth, *Cap. de Traditionibus*;) And that the Gospel shal be flaundered, hindered, and lesse loved for such unruly Teachers therof. The which is a great deal worse, than to have a shaven Crowne, which is worne without Superstition. But bycause this kinde of reasonyng is both hateful and uncerten, I wil leave to speake more of the foresaid Reason, for that it is uncerten, and so cannot prove that which is doubtful, nor disprove that which is certen.

[N U M B. XXXII.]

The Universities Letter of Thanks to the Archbishop of Canterbury, upon their obtaining a Licence to eat Flesh on Wednesdays.

QUANTIS beneficiis à Dominatione tuâ, jam superioribus sæpe temporibus affecti simus, non agnoscimus solum (Reverendiss. Domine) sed præ nobis etiam ferimus libentissimè. Et quanquam sanè aut Virtus tua, aut etiam ad gratificandum propensum studium, te ad perpetuam quandam beneficentiam excuscat, tamen hoc certè quicquid est commodi, quod per te sumus consecuti, tantâ præsertim celeritate, vix potuisse quidem confieri credidimus, petere à te certe non ausi simus. Quo tua est uberior Laus, sive Consilii, qui nostris admonitionibus non egueris, sive Benignitatis, qui tanto Beneficio Academiam diutius sollicitè carere non passus sis. Quare quod Academiae rationibus tam opportunè prospexerit Dominatio tua, cum in eo tibi omnes debemus plurimum, tum Posterì etiam nostri hujus tuæ beneficentiæ Memoriam, Benevolentiam prosequuntur sempiternâ.

Deus Opt. Max. Dominationem tuam quam diutissimè nobis Reiq; publicæ conservet incolumem. Vale 15. Kal. Decemb. 1564.

Reverendiss. in Christo Patri D.
Archiepo. Cant. Patrono nostro
Colendissimo.

Tui Honoris & Dignitatis Studiosissimi
Procancell. & Universus Sen. Cant.

Ex Registro
Literar. Ora-
tor Publici.
Cantab.

NUMB. XXXII.

The Maner how the Church of England is Administred and Governed. Drawn up by the Archbishop.

*Ex vet. libro
impresso.*

The CHURCH of England is divided into two Provinces, { *Canterbury,*
And { *York.*

The Province of Canterbury hath

The Archbishop of the same, who is Primate of al England, and Metroplitan,

The Bishop of	{ London,	{ Exeter,
	{ Winchester,	{ Rochester,
	{ Elye,	{ Peterborough,
	{ Chichester,	{ S. Davids,
	{ Hereford,	{ S. Asaph,
	{ Salisbury,	{ Landaff,
	{ Worcester,	{ Bangor,
	{ Lincolne,	{ Oxford,
	{ Coventry and Litchfield,	{ Gloucester, and
{ Bath and Wells,	{ Bristol.	
{ Norwich,		

The Province of York hath,

The Archbishop of the same, who is also Primate of England, and Metroplitan.

The Bishop of { *Durham,*
 { *Carlisle, and*
 { *Chester.*

Amongst us here in England, no Man is called or preferred to be a Bishop, except he have first received the Orders of Priesthood, and be wel hable to instruct the People in the Holy Scriptures.

Cathedrals.

Every one of the Archbishops and Bishops have their severall Cathedral Churches, wherein the Deans bear chief Rule, being Men specially chosen, both for their Learning and Godlines, as neer as may be.

These Cathedral Churches have also other Dignities and Canonries, wherunto be assigned no idle or unprofitable Persons, but such as either be Preachers or Professors of the Sciences of good Learning.

In the said Cathedral Churches, upon Sondays and Festival Days, the Canons make ordinarily special Sermons. Whereunto duely resort the Head Officers of the Cities, and the Citizens. And upon the Worken Days, thrice in the Week, one of the Canons doth read and expound some piece of Holy Scripture.

Archdeacons.

Also, the said Archbishops and Bishops have under them their Archdeacons, some two, some four, some Six, according to the largnes of the Dioces. The which Archdeacons keep Yearly two Visitations, wherein they make diligent Inquisition, and Search both of the Doctrin and Behaviour, as wel of the Ministers as of the People. They punish th'Offenders. And if any Errors in Religion, and Heresies fortune to spring, they bring those and other weighty Matters before the Bishops themselves.

Scripture read.

There is nothing read in our Churches, but the Canonical Scriptures, which is done in such Order, as that the Psalter is read over every Month; the New Testament four Times in the Year, and the Old Testament once every Year.

And

And if the Curate be judged of the Bishop to be sufficiently seen in the Holy Scriptures, he doth withal make some Exposition and Exhortation unto Godliness.

And forsomuch as our Churches and Universities have been wonderfully marred, and so foully brought out of al Fashion in time of Papistry, as there cannot be had learned Pastors for every Parish, there be prescribed unto the Curats of meaner Understanding, certain Homilies devised by learned Men, which do comprehend the principal Points of Christian Doctrin, as of Original Sin, of Justification, of Faith, of Charity and such like, for to be read by them unto the People.

Homilies.

As for Common Prayer, the Lessons taken out of the Scriptures, th'administering of the Sacraments, and the Residue of Service don in the Churches, are every whit don in the vulgar Tongue, which al may understand.

Common-Prayer.

Touching the UNIVERSITIES.

Moreover this Realm of England hath two Universities

{ Cambridge,
and
Oxford.

And the Maner is not to live in these as within Houses that be Inns, or a Receipt for common Guests, as is the Custom of some Universities; but they live in Colleges under most grave and severe Disciplin; even such as the famous learned Man Erasmus of Roterodame, being here amongst us about fourtie Years past, was bold to preferre before the very Rules of the Monks.

In Cambridge be XIV. Colledges; these by name that follow:

Trinity Colledge, Founded by King Henry VIII.

The King's Colledge.

S. John's Colledge.

Christ's Colledge.

The Queen's Colledge.

Jhesus Colledge.

Bennet Colledge.

Pembroke Colledge; or Pembroke Hall.

Peter Colledge, or Peter House.

Gunwel and Gains Colledge, or Hall.

One other Trinity Colledge, or Trinity Hall.

Clare Colledge, or Clare Hall.

S. Katharin's Colledge, or Katherin Hall.

Magdalen Colledge.

In Oxford likewise there be Colledges, some greater, some smaller, to the Number of XXIV. The Names wherof be as followeth:

The Cathedral Church of Christ: Wherein also is a great Company of Students.

Magdalene Colledge.

New Colledge.

Marten Colledge.

All Sowles Colledge.

Corpus Christi Colledge.

Lincolne Colledge.

Auriel Colledge.

The Queen's Colledge.

Baylie Colledge, or Baliol Colledge.

S. John's Colledge.

Trinity Colledge.

Exceter Colledge.

Brazen-nose Colledge.

Th'University Colledge.

Glocester Colledge.

Brodegate Hall.

Heart Hall.

Magdalene Hall.

Alborn Hall.

S. Mary Hall.

White Hall.

New Inne.

Edmond Hall.

And besides these Colledges that be in the Universities, this Realm hath also certain Collegiate Churches, as Westmynster, Windesour, Eaton, and Wyndchester. The two last wherof do bring up and find a great Number of yong Scholars; the which, after they be once perfect in the Rules of Grammar and of

of Versifying, and wel entred in the Principles of the Greek Tongue and of Rhetorick, are sent from thence unto the Universities. As thus; Out of *Eaton Colledge* they be sent unto the *King's Colledge* at *Cambridge*; and out of *Wynchester* unto the *New Colledge* at *Oxford*.

The Colledges of both the Universities be not only very fair and goodly built thorough th'exceeding Liberality of the Kings in old Time, and of late Days; of Bishops and of Noble Men; but they be also endowed with marvellous large Livings and Revenews.

In *Trinity Colledge* at *Cambridge*, and in *Christ's Colledge* at *Oxford*, both which were Founded by King *Henry th'Eighth*, of most Famous Memory, are at the least found four hundred Scholars. And the like Number wel neer is to be seen in certain other Colledges, as in the *King's Colledge*, and *S. John's Colledge* at *Cambridge*: In *Magdalen Colledge* and *New Colledge* of *Oxford*. Besides the rest which we now pas over.

Every one of the Colledges have their Professors of the Tongues, and of the Liberal Sciences, (as they cal them) which do trade up Youth privately within their Halls; to th'end they may afterward be able to go furth thence into the Common Schools as to open Disputation, as it were into plain Battail, there to try themselfe.

In the Common Schools of both the Universities, there are found at the King's Charge, and that very largely, Five Professors and Readers, that is to say,

The Reader of Divinity,
The Reader of the Civil Law,
The Reader of Physick,

The Reader of the *Hebrew Tongue*,
And
The Reader of the *Greek Tongue*.

And for the other Professors; as of Philosophy, of Logique, of Rhetorick, and of the Mathematicks, the Universities themselves do allow Stipends unto them. And these Professors have the Ruling of the Disputations, and other School Exercises, which be daily used in the Common Schools. Amongst whom, they that by the same Disputations and Exercises are thought to be come to any Ripenes in Knowledg, are wont according to the Use in other Universities, solemly to take Degrees, every one in the same Science and Faculty which he professeth.

*The Ends of
the Reformati-
on.*

We thought good to annex these Things, to th'end we might confute and confound those that spread abroad Rumours, how that with us nothing is don in Order, and as ought to be don; that there is no Religion at al, no Ecclesiastical Discipline observed, no Regard had of the Salvation of Mennes Souls; but that al is don quite out of Ordre, and seditiously; that al Antiquity is despised; that Liberry is given to all Sensualiry and leud Lusts of Folkes; that the Livings of the Church be converted to profane and worldly Uses. Wheras in very Trough we seek Nothing els but that that God, above al, most good, may have stil his Honour truly and purely reserved unto him; that the Rule and Way to Everlasting Salvation may be taken from out of his very Word, and not from Mens Fantasies; that the Sacraments may be ministred not like a Maskary or a Stage-play, but religiously and reverently, according to the Rule prescribed unto us by Christ, and after the Examples of the Holy Fathers, which flourished in the Primitive Church; that that most holy and godly Fourm of Discipline, which was commonly used amongst them, may be called home again: that the Goods of the Church may not be launched out amongst Worldlings and Idle Persons, but may be bestowed upon the Godly Ministers and Pastors, which take Pain both in Preaching and Teaching: That there may from tyme to tyme arise up out of the Universities Learned and Good Ministers, and others meet to serve the Commonwealth: And finally that al unclean and wicked Life may be utterly abandoned and banished, as unworthy for the Name of any Christian.

And albeit we are not yet able to obtain this, that we have said, fully and perfectly (for this same Stable, as one may rightly cal it, of the *Romish Augias*, cannot so soon be thoroughly cleansed, and rid from the long grown Filth and Muck) nevertheles this is it whereunto we have regard; hither do we tend;

to this Mark do we direct our Pain and Travail : And that hitherto (through God his gracious Favour) not without good Success and plenteous Increase. Which thing may easily appear to every Body, if either we be compared with our own selves, in what manner of Case we have ben but few Years synce, or els be compared with our false Accusers, or rather our malicious Slaundersors.

The Lord defend his Church ; Govern it with his Holy Spirit, and Bless the same with al prosperous Felicity. *Amen.*

B O O K III.

[N U M B. XXXII.]

The Archbishop to the Bishop of London ; Concerning Licences for Preachers.

*To the Right Reverend Father in God, and my Loving Brother, the Park. Regist.
Bishop of London, Give these :*

After my Harty Commendation to your good Lordship : For that the Queens Majesty is informed of divers indiscreet Preachers, who be thought to be Licenced partly by my Letters, partly by other of our Brethren ; Of which Preachers, divers have deceived our Expectation : Whereupon for the better Instruction of her Subjects, her Highnes Commanding the same, it is meet that we should take for hereafter, a more diligent choise of such as shal sue for such Licences. In the mean time, this is to pray and require your Lordship to signify to the rest of our Brethren in my Province, that they charge their Curats to suffer none to Preach in their Cures, by Vertue of my Licences, bearing date before the first Day of April last past. Which Order I find to have been used in my Predecessors Days, as in Bishop Cranmer's I have to shew : Who upon such occasion was compelled twice or thrice in his time to cal in Licences before granted with Addition partly of certain Clauses, and partly Bands, not to Disturb the State of Religion established by public Authority : Notifying also, that such as shal desire to be admitted by my Licence or theirs, (being meet for the same) shal be received again without any Difficulty, or any great Charges for their Licences, bringing in their old.

Furthermore, this is also to require you in the Queens Majesties Name, that the Officers of the Ordinaries give charge, that no Curat be admitted to serve, coming out of any other Diocess, except he bring the Letter Testimonial from the Ordinary where he did before serve : And also that they be advertised, that such Ministers as be not of grave and constant Abode, Let not out their Benefices without the Consent of the Ordinary ; to foresee al dishonest Pacts ; as divers have deceived the Queens Subjects in taking Summs of Mony for their Leases, and afterward dishonestly departed from their Places, to a manifest Fraud of their said Farmers.

*From my House at Lambeth, this
XII. Day of May, 1565.*

Your Loving Brother,

MATTH. Cant.

N U M B.

NUMB. XXXIII.

*A DIETARY; being Ordinances for the Prices of VICTUALS
and DIET of the Clergy: For the preventing of Dearth.*

¶ *A Dietarie.*

Edwarde
the Second

Writtes published after the Ordinaunce of Earles and Barons.
Anno domini. 1315.

Edwarde by the grace of God kyng of Englande, &c. To Shyriffes, Ma-
jors, Bailiffes of Fraunchises, greetynge. Forasmoch as we haue
heard and understanded the greibous complayntes of Archbishops, Bi-
shops, Prelates, and Barons, touchyng great dearth of victuals in
our Realme: We ordeyne from henceforth, that no Dre stalled or
corne-fedde, be solde for more then xliiii. s. No other grasse-fed Dre for more then
xvi. s. a fat stalled Cowe at xii. s. another Cowe lesse woorth, at x. s. a fat Nut-
ton-corne fed, or whose wool is well growen, at xx. d. another fat Nutton shorne at
xliiii. d. a fat Hogge of two yeres olde at iii. s. iiii. d. a fat Goose at ii. d. ob. in
the city at iii. d. a fat Capon at ii. d. in the cite ii. d. ob. a fat Hen at i. d. in
the cite at i. d. ob. Two Chickens at i. d. in the cite at i. d. ob. Foure Pigi-
ons i. d. in the cite thre Pignons i. d. Item xliiii. Egges a peny. in the cite xx.
Egges a peny. We ordeyne to all our Shyriffes and our other ministers whatsoever
they be, that yf any person buy or sell any of the thynges aboue named, contrary to
our ordinaunce aforesayde, that the ware be forsaite, and due penaltie let upon them
according to their default. Given at Westmynster vnder our great seale the xliiii. day of
Marche, the viii. yere of our reigne.

This writte was published in the Shyriffes countie in Kent, in the feast of
saint Agaperus the martyr.

Edwarde by the grace of God, &c. to Shyriffes of Kent, greetynge. Foral-
much as through to outrageous and vnumerable seruices of measses and
meates, the which great personages of our Realme at this tyme haue made
and used to make, and yet do make and vse in their houses, and hereupon other
meaner men of the same Realme, for whom it is not conuenient to take upon them
such thynges, do endeavour and enforce themselves to counterfeit the great estates in
doynge such outrages, farther than their state requireth: And besides this, because
many idle persons vnder colour of mynstrelle, and going in messages, and other
fained busines, haue ben and yet be receaved in other mens houses to meate and
drynke, and be not therewith contented, yf they be not largely considered with gyftes
of the Lordes of the houses: many ylls are come to the sayde Realme, both to the
sparynge of the good health of mens bodies, and also to the destruction of the goodes
of the Realme, and to the great decay and impouerishment of the sayde Realme:
We wyllynge to restrayne suche outrageous enterpises and idleness, and the ylls
that myght chaunce therof, and to take them cleane awaye so farre as we may, by
the assent and aduise of our counsell, haue ordeyned, that the fourme which followeth be
holden and kept touchyng the thynges aboue written. First, that the great Lordes of
the Realme cause not to be serued in their houses aboue two courtes of fleshe, of foure
kyndes of fleshe, that is to say, the one and the other course double, without any more,
sayng that the Prelates, Earles, and Barons of the greater sort of the lande, may
haue one measse betwene, of one sort of fleshe at their table yf they lyst. And like-
wise that they make upon the fysh day their seruice of two courtes in foure kindes of
fysh without any more, or one measse betwene of one kynde of fysh, yf they lyst,
and that whosoever shall do otherwise be greuously punished by our Officers. And
likewise that to the houses of Prelates, Earles, and Barons, none resort to meate
and drynke, unlesse he be amynstel, and of these minstrels, that there come none ex-
cept it be thre or foure minstrels of honour at the most in one day, unlesse he be desi-
red

red of the lord of the house. And to the houses of meaner men, that none come, unless he be desired, and that such as shall come so, holde them selues contented with meate and drinke, and with such curtesie as the maister of the house will shewe vnto them of his owne good will, without their askyng of any thyng. And yf any one do agaynst this ordinaunce, at the firste tyme he to lose his minstrellie, and at the seconde tyme to forswear his craft, and neuer to be receaved for a minstrell in any house. Lykewise that no messenger, nor currou, come to any house to eate and drinke, yf he byng not his maisters male, or haue some certaine message to do to the maister of the house. And conceayning Archers and other idle men, that none come there unless he be desired of the maister. And we forbid under pain of our greuous forfeiture, that no man receave them to meate and drinke, contrary to the fourme of this ordinaunce. And therefore we commaunde you, and earnestly enioyne you, that you cause the thinges abovesayde to be published, in Cities, Boroughes, market Townes, and other places within your Bayliwicke, where you shall see it meete to be done, and the same earnestly to be kept vpon the paynes aforesayde. Given at Langley the vi. day of August, in the ix. yere of our reigne.

Christus.

AS it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man. *Math. 24.* They were eatyng and drynkyng, &c. even vnto the same day that Noe entred into the Arke, and the flood came, and destroyed them all. Lykewise in the dayes of Lot, *Luk. 17.* they were eatyng and drynkyng, &c. But the same day that Lot went out of Sodome, it rained with fire and bymstone from heaven and destroyed them all: Even thus shall it be in the day when the Sonne of man shall appeare.

Constitutio Thome Cranmeri Archiepiscopi, & aliorum Fratrum suorum.

IN the yere of our Lord M. D. xli. it was agreed and condescended vpon, aswel by the common consent of both Tharchbishops and most part of the Bishops within this Realme of Englande, as also of diuers graue men at that tyme, both Deanes and Archdeacons, the fare at their tables to be thus moderated.

First, That Tharchbishop should neuer exceede vi. diuers kyndes of fleshe, or vi. of fishe one the fishe dayes; the Bishop not to exceede v. the Dean and Archdeacon not aboue iiii. and al other vnder that degree not aboue iii. Prohibited also, that the Archbisshop myght haue of second dishes iiii. the Bishop iii. and al others vnder the degree of a Bishop but ii. As Custard, Tart, Fritter, Cheele, or Apples, Peares, or ii. of other kyndes of frutes. Prouided also, that if any of the inferiour degree shoulde receave at their table any Archbisshop, Bishop, Dean, or Archdeacon, or any of the lairie of lyke degree, vidz. Duke, Marques, Earle, Viscount, Baron, Lorde, Knyght, they myght haue such provision as were meete and requisite for their degrees.

Prouided alway, that no rate was limited in the receauyng of any Ambassadour. It was also prouided, that of the greater fyshes or fowles, there shoulde be but one in a dish, as Crane, Swan, Turkeycoke, Haddocke, Pyke, Tench: and of lesse sortes but two, vidz. Capons two, Pheasantes two, Conies two, Woodcockes two. Of lesse sortes, as of Partriches, the Archbisshop iii. the Bishop and other degrees vnder hym ii. Of Blackburdes the Archbisshop vi. the Bishop iiii. the other degrees iii. Of Larkes and Snytes, and of that sort but xii. It was also prouided that whatsoeuer is spared by the cuttyng off of the olde superfluitie, shoulde yet be prouided and spent in playne meates for the relieuyng of the poore. Memorandum, that this order was kept 102 two or thre monethes, tyll by the disulyng of certaine wylful persons, it came to the olde excesse.

Inter constitutiones legantinas, editas Londini, sub Anno 1555.

Presidente Reginaldo Cardinali Polo, decret. 5.

The example of lyfe is a certaine effectuous kynde of preachyng. Therefore all Bishops, and all other prelates of the Church, be monished and commaunded to lyue soberly, chastely, and godly, abstaynyng not only from all euyl, but also from all shewe of euyl: that their persons, houses, families, tables, implemēttes of house,

may be worthily called a Mirror of Modestie and Frugalitie. Whereupon the vse of precious and sylke Garments be forbydden them. At their Table whatsoever Guest there be, shall be set no more then three kyndes of Meate, or at the most foure, which is in the respect of the Qualitie of this tyme graunted by Pardon and Indulgence, rather than by Allowance, besydes Fruite and banquettyng Dishes. As for further furnyshyng of their Table, let it be, reacyng of holy Bookes, and godly Communication.

Cauete à crapula & ebrietate.

N U M B. XXXIV.

Cawses of the Dearth of Corne : and Remedies.

MSS. penes me.

1. **F**irst, wealthie Farmers, that ought by Statute to bring so much Corne to the Market as thei buie for Seede, do perhaps bring, for Coulours sake, iij or iiij Bushell, and bargain with him, of whom thei buie their iij or iiij Bushell for seed, to deliver at a certain Place appointed a number of Quarters at the like Price ; so that neither of theis ij Parties furnishe the Market enie more, and speciallie the Buier, althoughe he have perhaps C Quarters in his Barne to sell.
2. *Item*, If perhaps Barnes be at enie time charged to serue the Market according to eche mans quantitie of Corne, some will keape a great Portion of Corne readie threshed hid within the Mowe of Corne in Sheaf.
3. *Item*, All maner Craftsmen, that are well able to live of their Occupation, yea and manie Batchelers, at the first comming in of Corne in Harvest, do buie some XX Quarters, some C. some V or VI Hundreth of Barlie ; which thei make into Malt, and lay up in back Roomes untill *Midsummer*, when they think to have best Utterance for it.
4. *Item*, The Victualers to the Citie by Water and Land, that dwell in the Countrey, have so much in Store, that manie times looking for a greater Dearth, it is not conueied to the Citie, while it is good. And great Pitié it is, that thei shoulde have enie more in store then wold loade a Barge or Cart, and asmuche for the next Return from the Citie, and not more at once.
5. *Item*, Such Victualers as dwell within the Citie, when thei perceiue a likelihood of Dearth, thei stray abroad in the Countrey, and give a small Portion of Money in Earnest for manie Hundreth Quarters at a Price agreed upon.
6. *Item*, Bakers and Brewars, perceaving a Dearth of Corne liklie to ensue, do engrosse a great Somme against the Yeere following, which is a great Hindrance to the Cheapnes of Corne.
7. *Item*, In the Counties of *Oxford, Berks, Bucks, Cambridg, Hartford, Surrey, Essex, Kent, Norffolk, Suffolk* and *Southwark*, there be Licenses to buie and sell Graine, graunted by the Iustices of the Peace, to suche Persons as may in Lands dispende yeerlie XXX or XL Pounds : And to suche Farmers as have let out their Farms for XX *l.* yeerlie above the Rent ; And also to a Number of Inholders.
8. *Item*, There are Licenses graunted to divers Craftsmen, as Diers, Clothiers, Shoomakers, Weavers, &c. who give up their Occupation, and get them a License to sell Graine. And some have License, and kepe still their Occupation.
9. *Item*, The Badgers, that be licensed, do most communelie buie their Graine in Barnes, and not in the Market, which Graine afterward thei kepe in great Quantitie in Lofes and Cellers, untill thei espie their Time to utter it.
10. *Item*, Such Iustices of the Peace, that set forward the said Licenses in open Sessions to Persons of great Wealthe, are Men of great Tillage themselves, and commune Sellers of Corne to Badgers secretlie in their Barnes.

Some

Some Remedies for the foresaid Abuses.

THAT it wold please the Quenes Majesties Counsell, to pick out vii. or viii Justices of the Peace, that be no Cornsellers in the said Shires, and admit special Trust to them, to see the forsaide Abuses redressed, aswell in graunting of Licenses in open Sessions, as in seeing the Marketts well served by such as have it in their Barnes. But chieflie in the Countie of Oxford, with speciall mention of Henley Towne, where at this present are all the Disorders above mentioned.

Item, To such Justices, as will for the commune Weales sake take some Paines in seing, that Fermers bring their Corne to Market, wheras indeed the Market is generallie ill served, were it not for such poore Men that sell for verie Necessitie, either to make Rent, or otherwise to serve in their House of Necessaries.

Item, That the said Justices of Peace, well waying the forsaide Abuses, pik out in everie hundred iiii substantiall honest Men, to see such good Ordres well kept, (who may be no Corne men as nighe as thei can,) and to make relation of their Doings in that Behalf to the said Justices Monthelie.

Item, To take Order as nigh as thei can, that whatsoever Corne is brought to the Market, it may there be bought, and not caried back again unfold.

In com. Oxon. Henry Norris, Robert Fines, Edmund Ashfield, Hercules Rainsford.
In Berks, Sir Henry Neuell, William Hide, Richard Warde, Jhon Winchcombe, Griffith Courteis, Edmund Dockwray, Roger Yong.

In Bucks, My Lord Windesore, Sir Robert Drurie — Hautrey, Jhon Goodwine, — Craiford, Thomas Farmer.

N U M B. XXXV.

A Forme of Licence for Preaching of old Custome used. Granted by Bishop Fisher, Chancellor of the University of Cambridge.

U Niversis sancte matris Ecclesie filiis, presentes Literas inspectur. vel audituris; IOHANNES Dei gratia, alme Universitat. Cantabrigie Cancellarius, & ejusdem Universitatis ceteris unanimis Regentium & non Regentium, Salutem in Domino sempiternam. Universitati vestre notum facimus per presentes, Quod Julianus Episcopus Ostiensis Miseratione divina, pro divini Cultus & Fidei Catholice incremento, ac Christiane Religionis augmentatione, ad Petitionem & Instanc. providi viri Thome Cabolde Domini Pape pro Natione Anglie, Scotie, & Hibernie, in Romanam Curiam minoris Penitentiarii, per quandam Bullam, que sic incipit, JULIANUS Episcopus, miseratione Divina Ostiensis, &c. concessit nobis & Successoribus nostris, Autoritate Domini Pape ALEXANDRI Sexti apud Sanctum Petrum Sexto Nonas Maii, Pontificatus sui anno undecimo, de ejus habundante gra. & speciali mandato super hoc vive vocis oraculo illi facto, Licentiam & Liberam Facultatem imperpetuum, eligendi singulis annis duodecim Doctores seu Magistros & GraduatOS, in Presbyteratus ordine Constitutos, & ad predicandi officium magis idoneos, qui sub Universitatis sigillo communi electi & deputati, ubique per totum Regnum Anglie, Scotie, & Hibernie, populo & clero Verbum Dei predicare & seminare possint; Dummodo predicti Doctores, seu Magistri & Graduati prefati, & hujusmodi, ad predicandi officium sic electi & deputati non predicent in locis, ubi Ordinarii Locorum predicant, nisi de eorum consensu, Constitutionibus & Ordinationibus Apostolicis; ac Statutis & Constitutionibus Provincialibus & Synodalibus, aut Othonis & Octoboni, ceterisque contrariis quibuscunque in Regno Anglie, Scotie, & Hibernie, non obstantibus, nec non locorum Ordinarioum Licentia super hoc minimè requisita; Consensu tamen Rectorum Ecclesiarum interveniente. Que omnia & singula plenius & evidentius in predicti Ostiensis Epi. Bulla apparent.

MSS. penes me.

NOS igitur JOHANNES *Roffensis* Episcopus, Cancellarius antedict. cum cetu unanimi Regentium & non Regentium Universitatis predict. autoritate prefat. Bullæ nobis in hac parte concessa, ad officium predicandi hujusmodi, Dilectum nobis in Christo *Christophorum Bayley* Presbyterum, Artium Magistrum, *pro anno duntaxat post Dat. presentium*, eligimus, preficimus, & deputamus. Vosque in Domino oramus & obsecramus, quatenus quum prefatus *Christophorus* ex Alumnis nostris unus, ad Vos, Ecclesias, vel Capellas vestras accesserit, ad officium predicationis hujusmodi exercendum, ipsum cum omni favore, quo poteritis, admittatis. In cujus rei Testimonium sigillum commune Universitatis predict. apposuimus. Dat. *Cantabrigie* ultimo die mensis Maii anno Salutis humane Millesimo Quingentesimo Vicesimo Secundo.

NUM B. XXXVI.

A Forme of Licence for Preaching, now used.

MSS. penes
me.

EDWARDUS HAWFORDE Sacræ Theologiæ Baccalarius, alme Universitatis *Cantabrigie* Procancellarius, Magistri & Scholares ejusdem, Omnibus & Singulis præsentis Literas inspecturis, visuris vel audituris, salutem in Domino sempiternam. Cum nuper Serenissima Regia Majestas per suas Literas patentes, gerentes Dat. apud *Westmonast.* vicesimo sexto die Mensis Aprilis, Anno Regni sui tertio, inter alia privilegia & Libertates Universitati *Cantabrigie* indulta, pro Divini Cultus, Fidei & Religionis Christianæ incremento, etiam dederit & concesserit Nobis & Successoribus nostris Auctoritatem & Facultatem eligendi & emittendi singulis annis imperpetuum, duodecim Doctores, Magistros sive GraduatOS; qui ubicunque in & per totum Regnum *Angliæ & Hiberniæ*, populo & clero, Verbum Dei prædicare & seminare possint, Licentiâ Ordinariorum locorum super hoc minimè requisitâ, prout ex earundem Literarum patentium inspectione plenius liquet & apparet:

NOTUM vobis facimus, quod Nos antedicti, Procancellarius, Magistri & Scholares Universitatis predictæ, *Georgium Withers* in Artibus Magistrum, unum ex prædictis duodecim Prædicatoribus, hoc præsentis anno per nos emittendis, assignavimus & deputavimus, ac per presentes assignamus & deputamus. Dantes & concedentes eidem *Georgio*, virtute & vigore dictarum Literarum patentium, Auctoritatem & Facultatem prædicandi & seminandi Verbum Dei, tam Clero quàm populo, in & per totum regnum *Angliæ & Hiberniæ*, *durante vita sua Naturali*. Ac rogantes, & in Domino vos obsecrantes, quod cum præfatus *Georgius Withers* ad vos, Ecclesias seu Capellas vestras accesserit ad hujusmodi officium prædicationis exercendum, ipsum cum omni favore recipiatis & tractetis, & officium suum prædict. exequi permittatis. In cujus rei Testimonium, sigillum nostrum commune præsentibus apponi fecimus. Dat. *Cantabrigiæ* quinto die mensis Novembris, Anno Regni ELIZABETHÆ Dei gratia *Angliæ, Franciæ, & Hiberniæ* Reginæ, Fidei Defensor. &c. Quinto, 1563.

NUM B. XXXVII.

A CEASE of Privilege, for Licencing PREACHERS; sued to be graunted of King EDWARD VI. to the University: But not obteyned.

MSS. penes
me.

VOBIS præterea, de quorum erga Sacrosanctum Christi Evangelium Zelo, eitam secundum Scientiam, vitæq; & morum integritatem plenam in Domino fiduciam obtinemus, Ad nominand. eligend. approband. & Licentiand. quoscunque duodecim probos & discretos Viros prefate Universitatis nostre

nostre in Ordinibus constitutis, quos ibidem in Sacra Theologia magis peritos, de tempore in tempus repereritis, Verbum Dei juxta talentum eis a Deo creditum, in quibuscunque Ecclesiis & locis Ecclesiasticis totius regni nostri *Anglie*, ac Dominiorum ejusdem, Sermone Latino vel vulgari predicaturos & proposituros, plenum & integram tenore presentium, concedimus auctoritatem & facultatem, quibuscunque Legibus, ordinationib. jurisdictionib. Statutisve hujus Regni nostri *Anglie* in contrarium fact. sive edit. aut imposturum faciendis in aliquo, non obstantibus.

NUMB. XXXVIII.

*Queen ELIZABETH's Grant to the University, for
Licencing Preachers.*

In Literis Patentibus Domine Regine Elizabethæ.

ET ulterius de Gra. nostra speciali, ac ex certâ Scientiâ, & mero motu nostris, pro nobis, Heredibus & Successoribus nostris, damus & concedimus prefat. Cancellario, Magistris, & Scholaribus Universitatis nostre Cantabr. predictis, & successoribus suis; Quod ipsi & eorum successores, *Juxta Consuetudinem suam laudabilem ante hæc ibidem usitat. ac privilegia in ea parte indult.* imperpetuum, Habeant auctoritatem & facultatem, Eligendi & emittendi singulis annis duodecim Doctores, Magistros sive Gratuatos, ad predicandi officium idoneos. Qui sic electi, & sub Universitatis predict. Sigillo communi admissi, ubicunque in & per totum regnum nostrum *Anglie & Hibernie*, populo & Clero Verbum Dei predicare & seminare poterint, Licentiâ Ordinariorum Locorum super hoc minimè requisitâ.

MSS. penes
me.

MSS. penes
me.

NUMB. XXXIX.

*Dr. Beaumont, and some other Heads of Colleges in Cambridge, to
their Chancellor, to stay a Proclamation that was coming forth for the
University to wear the Apparel.*

*Clarissimo ac Ornatissimo Viro D. Guil. Cecilio Regiæ Majestatis
Secretario, Dignissimo Academia Cancellario, & Patrono
nostro Dignissimo.*

CUM Voluntatem tuam, uti de reliqua Repub. sic de Academia nostra bene merendi, semper constantem esse intelligamus, facimus hoc tempore, Honoratissime Vir, ut in præsentis magnitudine difficultatis, causam nostram non verborum flumine, sed paucis admodum agentes, tuæ fidei commendemus. Est autem, quod te, hominem alioqui & in humana politia, & in summa religionis exercitatum penitus latere non potest, de Edicto rationis Vestiariæ. Cujus jamdudum apud nos magnopere fama percrebuit; Fore scilicet, ut ad illius præscriptum vetus omnes nostræ Academiæ alumni, quadam necessitate imposita, redigantur. Qua quidem in re, cum nobiscum ipsi quotidie recordamur, quanta sit apud nos & piorum & eruditorum multitudo, qui testimonio conscientiæ usum omnem ornatus hujusmodi sibi illegitimum ducant, & quorum discessu (si vis edicti urgeat) omnino est periculum, ne Academia nostra orba fuerit: Nostri esse officii putamus imprimis, ut ea conditione fratrum ac nostratium tibi patefacta, vehementer à tua Prudentia per literas contendamus, ut pro ea tum fide, tum gratia, quam apud Serenissimam regiam Majestatem obtines, ad remittendam promulgationem ejusmodi, te ipsum intercessorem interponas. Nobis enim, quantum ipsi animadvertere possumus, habita præsertim ratione

MSS. penes
me.

ratione de præfenti ftatu Academia, hæc quafi oneris levatio nullum vel incommodum, vel periculum, videtur allatura. Contrà vero, impositio & prædicationi divini Evangelii, & bonis literis valde veremur, ne nimis adverfaria futura fit. Quare de communi fententia placuit ad tuum patrociniũ in hac caufa confugere; eam fi tu folita prudentia & humanitate expediveris, non folum nobis, verum etiam Reipub. hoc dediffe beneficium putabere. Dominus Jefus honorem tuum nobis & patriæ quam diutiffimè conſervet incolumen. 26 die Novemb.

Anno. 1565.

Honori tuo deditiffimi,

Robert. Beaumont.

Rogerus Kelk.

Matth. Hutten.

Ri. Longworth.

Jhon Whitgifte.

NUMB. XL.

For ORDERS in Apparel, and other Things at Oxford.

MSS. penes
me.

Imprimis, Every Hedde of College, Hal or Houfe of Study, ſhal goo apparelled in ſuch forte as ys fitte to hes Vocation; that is to ſeye, Scholer lyke; to weare when they goo abroad longe Gownes or Hodes, or Typetts, and ſquare or four cornered Capps, as the lawdable Cuſtome hath bene heretofore.

Item, Such Heddes as have taken degree of Schole ſhal prepare themſelves to the takynge thereof, in ſuche forte, that hee or they bee Maſter of Arte, or Batchelor or Doctor of Divinitye, or Doctor of Phyſicke, or Lawe, within the ſpace of two Yeres.

Item, No Hedde, or other Graduate or Scholer, havinge anye Lyvinge in anye College, or anye other Spiritual Lyvinge, ſhal weare anye Shirte with a Ruffe at the Sleeve, neyther with anye Ruffe at the Collar, aboue the bredethe of one Finger, and that without ony Work of Sylke.

Item, No Scholer, Graduate, Fellowe of onye College, or having onye other Spirituall Lyvinge, ſhal in onye of his Hoſe, weare aboue a Yarde and three quarters in the Outſide of the ſame; and without Slyppe, Cut, Pownce, Welte, or Sylke, ſavyng the ſtytchyng of the Stocks, or the Clocks of the ſame; neyther Lyne them with onye other Stoffe to make them ſwelle or puffe out, more then one Lyninge.

Item, That no Graduate go out of hes College or Halle in the Day-time into the Towne, but in hes Gowne and Hode, or Gowne and Typpet (if it bee lawful for him to weare a Typpet by the Lawes of the Realme,) and that no Scholer, Graduate, Fellowe, or Probationer; havinge onye Lyvyng of onye College, weare upon his Hedde in the ſeyd Univerſitye in the Time of hes Helthe, anye other Cappe then ſquare.

Item, That all Graduates cumynge to common Exerciſe or Diſputations in ther Faculties in the Scholes, common Prayers in Seynt Marges Church, or Sermons *ad Clerum*, come in ther Habyts and Hodes, according to ther degrees in the Scholes.

Item, That everye one of them, that offendethe in onye of theſe Premiſſes, ſhal paye, ſo often as he offendethe therin, vi s. viii d. The which ſeyd vi s. viii d. ſhal bee levyed by the Proctors for the Tyme beyng, to the uſe of the Univerſitye.

Item, That no Scholer under the degree of a Maſter of Arte, or Batchelor of Lawe or Phyſicke, comme at the Sefſions, without ſpecial leave of the Vice-chancellor, upon the Peyne of x s. to bee levyed by the Proctors or ther Deputies, to the uſe of the Univerſitye.

Item,

Item, That all Heddes, and all other Scholers, of what degree soever they bee, shal weare in ther Cherches or Chappels, at the Tyme of Common-Preyer, Surples and Hodes, according to ther degree.

Item, That on the next Workynge-daye, before the first Day of everye Terme, ther be had a Solempne Communion, and Common-Preyer in Seynt Maryes Cherche at ix of the Clock, wherat the whole Universitie shalbee bounde to bee present.

Item, Wheras the old Statutes do grawnte to everye Master of Art Regent, a negative Voice in Graces, it is decreed, that what Tyme anye Grace shal chance to be denyed three Tymes in the whole, by anye one or more, at the third Tyme the cause of that Grace so denyed, shal bee given to the Commisfarye and Proctors; and then that Cause, without onye mention or Signification of the Partye or Partyes denying, that shal bee signified the next Congregation; and if then it shal bee thought sufficient by the Commisfarye, Proctors, and the more part of the Regents present, then that Grace so denyed before, to remayne as denyed still: Yf not, then to bee taken as grawnted, and so to bee pronounced. And if no cause bee shewed, then if it pass by the more part, to bee taken as grawnted.

N U M B. XLI.

The Chancellor of Cambridg, to the Vicechancellor; Directing him how to procede against certain Preachers, and many others in S. John's and other Colleges, that had in a tumultuous manner Preached against and cast off the Orders Established.

After my very hartly Commendations. When at the Tyme of the Wryting of my former Letters to yow, I was much perplexed with the Insolency of the rash Attempts of so great a Nombre, as was reported to have manifestly invaded the Authority of the Prynce, by wilful breaking of common Orders in that Universite; Now uppon more Certenty received, as wel by your Letters, as by others of Credit ther, I am recomforted, in that I see the Elders and Fathers of that Universitie, with others of approved Larning and Godlynes, remayne untouched with this leud Leprosy of Libertines; and most of al to understand, that among so many Societies in Colleges, none, that have bene stablished in Orders, have thus riotously shaken off the Yoke of Obedience and Ordre, but onely one. And yet in that, I perceave an untrew or unadvised Wryting of the Master, (for yet I wil use no worse Word) alledgyng, that al his Company, accompting them three Hundred in Nombre, had throwen off Surples: This amazed me more then, now that I understand the Truth, I needed. Now therefore, considering I understand upon how light Occasions this Disorder hath begon, and how easy and nedeful it is in Tyme to staye and reform it, I have thought mete to gyve to yow, as to the Principal Officer in that Universitie in my Absence, Knowledg; that though I thynk myn own Authoritie in that Universitie, as Chancellor, or otherwise, as I am called into the Service of the Prynce, though unworthy, in any part of the Realme, wold serve me to direct a Reformation of disordered and disobedient Persons; yet, I have, for discharge of my Duty, imparted to the Quenes most excellent Majesty some part of this late Disorder, in Violation of hir Ordonances, grounded upon the Lawes of the Realme. Whose Majesty, beyng indede therwith much provoked to Offence, charged me to use al Severitie expedient to punish the Authors and Maintainers hereof; and offered to me such furder Ayde of hir Pryncely Authoritie, to chastise the same, for Example, as I shuld thynk requisite. But my regard to the good Fame of that Universite was such, as I wold nether expresse to hir Majesty the Greatnes of the Offence, nor seme to have nede of furder Authorite, than alreddy, as Chancellor, I had: Meaning indede to cover the Greatnes of the Fault, as I might

*Mss. Guil.
Petyt. Armig.*

might, and to heal it with the help of you, and other the grave Men of that Universite as I ought.

And I require yow to cal together al the Heads of Colledges, and other the grave Graduates of that Universite, whom this leprose Infection hath not touched, and to recommend my most hartly and earnest desyre to every of them, that as they intend the Honor of God, the Preservation of Christian Unity, the good Name of that honourable and famose Universite, the Favor of our Sovereine Lady the Quenes Majesty towards the same; and lastly, which is of lest Estimation, as they regard my poor Good-wil towards the whole Boddy, and every good Member of the same; wherof I have gyven some Testimony; So they wil persist and continew in the Observation of uniform Order in these external Thyngs; which of themselves are of no other valew, but to make a Demonstration of Obedience, and to render a Testimony of Unite; and being broken and neglected, argue a manifest Disobedience, and gyve occasion of no smal Offence to many good and godly Men; to the Decaye of the Estymation of the Ministry. As it is dayly seene in what sort the Estymation of the Ministers of the Church doth decaye.

And to th'yntent ther may insew by al your Concurrence, a playn way to withstand these Fanatical Devises, I thynk it good, under your Corrections, that such as of late have, in place of Preaching, ryotosely rayled ageinst these Orders, were playnely inhibited, for some convenient Tyme, by good Authority, to preach or to read publickly. And that also such as have bene *Vant-currors* in private Colleges, to enter into this Apostacy, shuld have some reasonable Tyme to reform themselves, upon payne to be excommunicat out of the Universite. Which two means, if they shall seme to yow and your Associates over Dulce, then I allow very wel of any sharpar meane, whatsoever ye shall devise. For beside the Offence committed against the Law, and against hir Majesty, I thynk sondry of them may be manifestly convinced of Perjury, in breaking the peculiar Statutes of ther Colleges. And thirdly, I thynk it good, that as many as wil, voluntarily, or upon gentle Admonition, reform themselves, ought to be gently used, and born withal. For that I think many were carried with the Course of the Stream of a hasty Company. And this I am bold to shew yow my Opinion for the present concerning the publick Procedyng.

As for S. John's College, of whose Infelicite I have conceived a particular inward Sorrow, I have sent for the Master, and do now also send a special Commandment to a yong Prechar, called *Fulkes*. With which two I meane so to procede, as I dout not but such in that College, as upon a general warning, to be gyven by yow to the President, (to whom also I have wrytten,) wil not reform themselves, shal fynd no Comfort to persist in ther Wantonnes.

And if ye shal thynk mete, that any other shal come upp and appeare here before me to this end, I require you to enjoyne them in my Name so to do. For besyde the Attestation of myne own Conscience, moving me to take upp this Audacite in the begynnyng; I am straitly commanded by the Quenes Majesty, in no wise to permitt hir Authorite to be in this sort violated. Which the Cyvilians wold term, in ther usual Words, *Crimen Læsa Majestatis*.

N U M B. XLII.

A Copy of a Writing from Sir William Cecyl, Chancellor of the University, for the Master of S. John's College to Transcribe and Subscribe.

MSS. penes
me.

I Rychard Longworth, Master of the College of S. John's in the University of Cambridg, being called before Sir William Cecyl, Knight, Chancellor of the same University, and one of the Quenes Majesties Privy Council, and charged by him, in hir Majesties Name, with the breaking of certen Ordonances and

Injunctions, given by his Majesty to the said University and College, amongst other Things for certain external Rites and Customes to be reteyned in certain Ecclesiastical Actions, for Prayers and Ministration of Sacraments; and with the Maintenance and Sufferance of the Fellows and Scholars of the said College of St. John's, in the manifest breaking of the same; Do deny for mine own part, to have wilfully, or of set purpose broken any like Ordonance or Injunction. But I do confess, that where in my Absence from the said College, diverse, and the more part, of the Company of the said College, had broken and changed certain Ordonances and Usages, of coming into the Chapel on Festival Dayes, with their Surpleses and Hoodes, according to their several Degrees in Scholes; and had also used some Diversity and Innovation in the manner of the Administration of the Communion; I did therein, though not of any evil intent, suffer them to continue, without either compelling * of them † to returne to the ancient Usage commanded, and established by the Queenes Majesties Laws and Injunctions, or without complaining to any Superior Magistrate, for the Reformation thereof, as in Duty I now know I ought. And therefore, I do acknowledge my self in that behalf the more faulty. And being hereupon, after my Answer made, charged and straitly commanded, in her Majesties Name, by the said Sir William Cecyl, as Chancellor of the said University, and one of her Majesties Privy Council, to do my Duty for Reformation of the foresaid Disorders, and to permit none || within the said College, either to continue in the former Offence of breach of the Ordonances and Injunctions, or to attempt any Innovation, contrary to the Laws of the Realme, Injunctions of her Majesty, or the Statutes or Orders of the University, or the foresaid College: I do faithfully and voluntarily promise, that I wil from henceforth, in al mine own Actions publick and private, do my uttermost to observe and kepe, within the said College and University, al manner of Laws, Statutes and Ordonances, to the which I am by any means bound, as Master of that College, or Graduate in the University, as other Masters, and Graduates, have usually done, since the last Visitation of the said University, in the first Yere of the Reign of the Queenes Majesty. And furthermore I will do my uttermost to compel * al manner of Fellowes, || Scholars, and Students, within the said College, to observe and kepe such Ordonances, Injunctions and Usages in the same College, without Alteration, or Innovation, as of late Time, before the Violation of the same, (wherewith I have been charged) they have and were bound to do; until by publick Authority other Order shal be given. Or ells I wil and promise to do myne uttermost, to punish them according as shalbe appointed; and if ther Desert shal so require, to expel them out of the said House. All which Things I do voluntarily determine and promise to do and perform, and wil sincerely and directly make Declaration of the Premisses, immediately upon my return to the College, in the open Prefence of the whole Company of the said College. In witnes wherof I have written al this, and subscribed the same with my own Hand, the xiiii of December 1565.

† Or reprehending.

† (for I had not Authority so to do.)

† Neither Fellow, nor Scholar.

† Cause and

RI. LONGWORTH.

This Form was drawn up by Sir William Cecyl, to be transcribed and subscribed by Mr. Longworth. But in his own Transcription some Words and Sentences are added, and some wholly omitted. Those added are in the Margin; those omitted are in Italic in the Text.

K

NUMB.

NUMB. XLIII.

Clerk's Letter to the Chancellor of Cambridge; Concerning such as disturbed the University for Matters of Apparel.

MSS. penes me.

DEdi ad te literas, (Honoratissime Ciceli) in quibus, quæ fuerit Academia nostræ conditio, quis tuorum Curialium sensus, quæ Sententia in novissimis Procuratorum Comitibus, ostendi; ut & nostros in Te animos perspiceres, & quorundam hominum ingenia, (qui tua forsitan humanitate Authoritatēq; ad aliorum præjudicium abuti sperabant) ex paucis illis, tanquam ex unguibus Leones, cognosceres. Idem quoq; nuper fecissem de fanaticis nostris *Superpellicianis* & *Galerianis*, nisi is esset rerum status, ut apud summum Mæcenatē (quod nollem) delatorio potius nomine, quam pio & officioso, agere viderer. Illi mehercule homines, non ita meo iudicio sapientes, (quorum ineptias, aut potius *φιλανθρίαν*, gaudeo tibi ab aliis nunciata) adeo suis consiliis omnia perturbarunt; ut quod temporis antehac artibus & scientiis solet attribui, id nunc futilissimis de lana Caprina altercationibus fallitur & consumitur. Qui prima istorum Seminaria ad nos invexerunt, licet alioqui sint homines boni & religiosi, in hoc tamen sunt partim obscurius iniqui, partim non dissimulanter ingrati. Nam & Cancellarii nobilissimi temere Voluntati resistunt, & inauditas conscientiæ leges ipsi sibi affingunt, & multos suo veneno, non dicam *Anabaptismate*, inficiunt. Difficile enim est in tanta adolescentium turba (qui in errorem cæci & flexiles sunt) delirare aliquos, ut non plures in idem secum delirium trahant. Certè quàm gravem Reip. nostræ notam inusserint, pluribus dicerem, nisi urgere jacentes, aut præcipitantes impellere, nimis esset inhumanum. Unum illud, (licet honori tuo indignum est, tamen quoniam ridiculum) præterire non possum. Venit forte fortuna in cujusdam Collegii chorum homunculus quidam, vix adhuc Sophista, & cum reliqui Superpelliceis induti essent, is ex omnibus unus (si Diis placet) exutus esse vult; affidet sociis, ingerit se confertissimis, summa confidentia, summa inverecundia: mirati omnes, nonnulli indignati. Res ad Censores delata: habita quæstio est; interrogatur an *hasta posita* (ut quidam) proscripsisset: respondet modestè, negat demissè. Conscientiam deinde criminatur, quæ liberas illi his rebus utendi habenas non concessisset. Comperta demum veritate, exploratum fit, religiosum Adolescentem hunc Superpellicium suum Coco cuidam propter magnam farciminum vim oppignorasse. Ridere tum alii, alii risum dissimulare. Hic Tu, Ornatissime Ciceli, quem Academia nostræ tanquam divinitus illapsum suspicimus, quod te diligenter parare audivimus, quodque in cæteris soles, crassissimis nostris ineptiis medere: Effice, ut quæ jam diu inanissimis paradoxis, obstrepuerint Rostra & Theatra, eadem vicissim, purissimis Evangelii fontibus abundant: Controversiis deniq; nostris, aut potius insanis hallucinationibus, manum impone, & si fieri possit, etiam extremam. Nèq; vero magnopere te commoveat, quod quidam sint tam insigniter ingrati, nec voluntatem in universos tuam comminuat, quod horum singularis amentia tuum consilium, patrocinium, humanitatem non agnoscat. Qui & numero multo plures sumus, & forsitan mente saniores, te Reipub. nostræ natum credimus, & non esse Academicos malumus, quàm Te non esse Cancellarium. Sed desinam honori tuo pluribus molestus esse, Téq; Deo Opt. Max. relinquo. De rebus deinceps nostris certio rem te faciam, si tibi quoque gratum fore intellexero. Cantabrigiæ, pridie idus Decemb.

Honori tuo Devotissimus,

Bartholomeus Clercke.

NUMB.

NUMB. XLIV.

A LIST of the Lenten Preachers.

Concionatores, coram REGIA MAJESTATE, in
 Quadragesima, Anno 1565.

CONCIONES 21.

Concionatores.

Episcopus London.

Episcopus Winton.

Episcopus Roffen.

Episcopus Pet'burg.

Decanus Pauli.

Decanus Oxon.

Decanus Westm.

Proposit. de Eaton.

Doctor Bemond.

Doctor Hutton.

Doctor Percie.

Doctor Maie.

Mr. Freke.

Mr. Robinson.

Mr. Bickleie.

Mr. Whitgift.

Mr. Ailemer.

Mr. Brasbrige.

Mr. Latimer.

Mr. Thompson.

Mr. Rive.

Mr. Treman.

Mr. Becon.

Mr. Calphill.

Mr. Mullins.

Mr. Harward.

Five Supernumeraries.

Februarii

DIES.

27

Feria 4. Ciner'

Martii

1

Feria 6.

3

Dominica Prima 40. *Invocavit.*

6

Feria 4.

8

Feria 6.

10

Dominica Secun. 40. *Reminiscere.*

13

Feria 4.

15

Feria 6.

17

Dominica Tertia *Oculi.*

20

Feria 4.

22

Feria 6.

24

Feria 4.

27

Feria 6.

29

Feria 4.

31

Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

26

Feria 6.

28

Feria 4.

30

Feria 6.

31

Feria 4.

Aprilis

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

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Feria 4.

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Feria 6.

28

Feria 4.

30

Feria 6.

31

Feria 4.

NUMB. XLV.

HERLE, Warden of Manchester, to the Lord-Treasurer; Con-
 cerning some Injuries offered some of the College there, by Papists.

Almyghty God preserve your good Lordschyp in myche Felycyte.

Plesyth your honorable Lordeschyp to understand, that wher of late my^{MSS. penes. me.}
 Lordes Grace of Yorke, and the Commissyoners there at the Queenes Ma-
 jestyes Commondement have stablyshyd and orderyd the College of Manchester,
 and placyd both honest and lernyd Men ther. And the Landes and Revenuyes
 they have so orderyd, as ys most nessyrary for the Hospiralyte and relyvynge
 the powr ther. Which doying of thers of lykelyhod hath displeyd some
 Men: For on Mydlent Sunday last, as our Precher (who ys a Bacheler of Di-
 vynyte) was rydyng to preche at one of the Chappels of the Paryshe, beyng
 distant from the Parysche Church iii Mylys, one Wylllyem Smygth, of the
 Parysche of Manchester, met hym by the Way, and takyng hys Horse by the
 Brydell, drew hys Dagger, and bet and woundyd hym with iii Wondes; and iff
 hys Horse had not brokyn owte of the Hand of the sayd Smygth, of lykelyhode
 he had fclayne hym. Desyryng therefore your Lordschyp to help us, that
 K 2 quietly

quyetly we may ther doo our Funcyion and Offyce : Or else if we schal be thys betyn, as before this Tyme, and now our Precher ys, we schal never be able to lyve with them, excepte they may be ponyshyd to the Terrowre of wother.

They have also caulyd one *Thomas Staunton*, Atourney of the Dewchy of *Lancaster*, to enter in to certayn Landes of the Collage, callyd *Obyte Landes*, and wold have hyt conselyd Lands ; and hyt ys contaynyd withyn our Letters Patenttes of our Foundacion. And yf the Landes be takyn from us, we be not able to meyntayne the Cumpany. They have also takyn away al our Evidences and Letters Patenttes ; and of Ornamentes and Plate as myche as ys worthe five hundred Markes. Wyche Plate ys the Quenes Majestys. And althoughe we have prove, to whose Handes hyt cam after the Deprivation of my Predisseffour, yet ys hyt kepte from us. Wherfore we request your Honour to helpe our powr Collage, as before this Tyme ye have holpyn us (Almyghty God reward yow for hyt) Or else the Collage had byn utterly dystroyde and spoylyd. Wheras now hyt woldbe able to mayntayne Lernityd Men to the helpe of that Cuntrye. And this ye bynd us to be your daily Oratowrs, and also of al those that helpe to the Ayde therof. Thys levyng your Honowr to Almighty God,

By your Lordschypps ever to Commond,

Thomas Herle, Wardyn of Manchester.

N U M B. XLVI.

The Earl of Derby and others to the Lord Treasurer, and Secretary Walsingham : In behalf of Manchester College.

MSS. penes
me.

† Dr. William
Chaderton.

OUR humble Duty remembred unto your Honors. Wheras we received your Honors Letters, to deal with the Tenants of the College of *Manchester*, to reduce them to some favourable Consideration, or other yearly Augmentation of Rent Corn, towards the Maintenance of Preaching and Hospitality (two things most needful in this Country,) It may please your Honour to understand, that in respect of your Honors Letters, and of the good Mind we bear towards the State of that College, we have taken some Pains with the said Tenants ; and have found the most part of the common sort, something reasonable. As for some of the Gentlemen, and *Randal Hurleston*, (who claimeth a Lease of the *Easter-Book*, Oblations, Mortuaries, Churchings, Weddings, Burials, smal Tiths, as Pig, goose, and such like, and that by xxiii l. xiii s. iiii d. les then the old Rent, which hath been yearly answered heretofore, by such Tenants as have occupied the same, ever sithence the Dissolution of the College in *K. Edwards* Dayes ; as shal appear unto your Honor, by the Records of the Court of Augmentations, and by a general Survey, subscribed with the Hand of the Right Honorable Sir *Walter Mildmay*, Knight, one of her Majesties most honorable Privy Council) We cannot deal with them so conveniently, as we desire. And therefore have thought good to refer them over : that either your Honor may order them, according to your Wisdomes, and Discretions ; or otherwise to let the Reverend Father in God, the Bishop of *Chester* †, now Warden of the said College, and the Fellowes there, further deal with them, as they may by Law and Conscience, if they shal in private Conference refuse to yield unto that which is reasonable. And so humbly praying your Honor (forasmuch as the Tith Corn, and other the smal Tiths, are most convenient and needful, for the Warden and Fellowes to maintain Hospitality, and relieve the Poor, who are exceeding many in that Town, and Parish) to stand favorable to the State of that College : which without your Help, is like to become very poor : We commend you both

both to the Almighty, who long preserve and keep you in Health and Honor.

Weegan, this xxth of
August, 1581.

Your Lordships to use,

H. DERBY.

Ryc. Shyrburn.

John Radecliff. E. Fyton.

POSTSCRIPT. We do hartlie pray your Honor to have Consideration of the Premisses; for that it (in some Respects) doth greatly concern the State of this Country.

N U M B. XLVII.

Mr. Lever's Letter to the Earl of Leicester and Sir William Cecyl, Secretary; In Favour of those that refused the Habits.

GRace and Peace in *Christ*. For that God hath placed you in Authoritie, MSS. penes me.
and Faver with the Quenes Majestie, so as heretofore I and mani others have bi your meanes had Quietnes, Libertie and Comfort to preach the Gospel of *Christ*: Therefore of Christian Charitie, and bonden Dewtie, must we daili prai, and use al godli indevor for the Continuance of the same.

And so now as more willing, then able to render dwe Thankfulness unto God, the Quenes Majestie, and unto your Honors, I have here noted summe such things, as make mich to the Subversion, or Preservation of godli Honor. Gen. 34. The *Sichemites*, receiving Circumcision, partli for Voluptuousnes, and partli for Coviteousnes, were al utterli destroyed. Which is a terrible Threatning to *England*; whereas mani even so farre receive and refuse Religion, as seemeth to be for Pleasure, or Gaine worldli. And *Jesu. 7*. The Armie of the *Israelits*, polluted with the Coviteous spoile of *Achan*, cold neither use sufficient Power, nor good policie against thar and Gods Ennemies, until that Offence was confessed, and such Corruption utterlie abolished from among Gods People. And then did God give unto his People, the use of Power and Police, to prevaile against their Ennemies. So *England*, being polluted with mich Coviteous Spoil, especialli of Improprations, Grammer Scoles, and other Provision for the Pore, cannot use Power and Policie, to prevaile against the Ennemies of God and godli Religion, if it sink stil into such Corruption, as causeth more Sclander, and Danger daili to increse unto the cheife Professors, and Promoters of good Religion.

And certenli the necessari Revenwes of the Prince, the Bishops, other Estates, and the Universities, do as yet rather sinke into the Corruption, then stand upon the Profets, of Improperations.

Wherefore in the Universities, and els where no standing, but sinking doth appere; when as the Office and Living of a Minister shalbe taken from him, that, once lawfulli admitted, hath ever since diligentli preached, bicause he now refuseth Prescription of Man in Apparell: and the Name, Living and Office of a Minister of Gods Worde allowed unto him, that neither can nor wil preach, except it be *pro forma tantum*, to kepe Gods Commandments summe times *per alium*, ever observing the Prescription of Man in wairing Apparell, and reding *per se*.

Also *Ezech. 14*. When as, bi plaines of the Prophets, notable Idolatrie was reproved in *Israel*, and at the same time, the Elders of *Israel* keeping their Idols in their Harts, and setting their stombling Blockes afore their Faces, wold yet, bi hearing the Prophet, and Word of God, seme to be godli: then such Elders and Prophetts, hearing and answaring according to the Uncleines of their own Hartes, were both justly deceived, and destroyed of God. Likewise now is notable Papistry in *England* and *Scotland* proved and proclaimed, bi preach-

preaching of the Gospel, to be Idolatrie and Treason: and how such Idolatrie and Treason is yet nourished in the Hartes of mani, God knoweth; and how the old stombling Blockes be set openli of mani Things in mani Places, and especialli of the Crucifix in *England*, and of the Masse in *Scotland*, afore the Faces of the hieghett, is daili to be seen of Idolators and Traitors with rejoicing, and hoping of a dai; and of Christian faithful obedient Subjects with Sorrow of Harte, and Feare of the State.

And if in the Ministre and Ministers of Gods Worde, the sharpnes of Salt bi Doctrine, to mortifie Affections, be rejected, and Ceremonial Service with Flatterie, to feede Affections, retained; then doth *Christ* threaten such treading under fote, as no Power or Policie can withstand or abide.

Furthermore, under *Assuerus*, the most faithful People of God, and obedient Subjects were then falseli accused to be Breakers of the Kings Lawes, and so brought into extreme Danger, and Destresse. Then *Ester* the Quene, advertised by *Mardochee* what occasion God had offered unto her to help his People, did take and use the same Occasion, unto the moost comfortable Deliverance of them, and the greatest Increse and Stai of her Honor and State.

Contrariwise, *Ezech. 29. Egypt*, as a Staf of Rede, failing, breaking, and hurting Gods People, in their Destresse, leaning and trusting unto it, did bi the just Judgment of God loose Honor and Power, Man and Beast; and so was with Dishonour brought to Desolation.

The most godli and faithful Subjects be mani times worst suspected and reported, and so brought into greatest Destresse and Danger; that bi Gods Providence, wonderfulli to God's Glorie, thei mai be preserved and prosper, seing their Ennemies and counterfeited Friends, tried & destroyed bi God's just Judgments.

Now therefore my Praier unto God, and writing to your Honors is, that Authorite in *England*, and especialli you, mai for sincere Religion refuse Pleasure and Gaine worldli; and not for worldli Praise, Profet, or Pleasure receive, refuse or abuse Religion corruptli: not to allow any such Corruption amongst *Protestants*, being Gods Servants, as sholde make *Papists* to joie and hope for a dai, being Gods Ennemies; but rather cause such abolishing of inward Papistrie, and outward Monuments of the same, as shold cause Idolatrous Traitors to greve, and faithful Subjects to be glad: Such casting forth of the unfaveri Ministre and Ministers of Gods Worde, as might make onli such as have the Saverines of Doctrine and Edification to be allowed to that Office. Seing such Ministre onli mai preserve Princes and Prestes and People from casting and treading under Fote; and so not deceiving and leaving the Godli in Destresse, to perish with the Ungodli through Ungodlines, but ever traveling to deliver, defend and help the Godli, be bi Gods Providence and Promise, delivered and preserved from al Danger, into Continuance and Increse of Godli Honor. Which God for his Mercies in *Christ* grant, unto the Quenes Majestie, unto you, and al other of her honorable Counsel. Amen.

Anno. 1565.

Scribled at Sherborn House, bi Duresme, the 24th of Februarii.

By yours at Commandment

Faithfulli in Christ,

THOMAS LEVER.

NUMB.

N U M B. XLVIII.

The Archbishop to the Bishop of London: Upon sending him the Book of Orders, and upon Suspension of some Non-Compliers in his Dioces.

Right Wel-beloved Brother, After my Harty Commendations in our Saviour Christ. Whereas you do wel know what Offence is taken, for that divers and sundry of the State Ecclesiastical be so hardly induced to Conformity in Administration of Public Prayers and Sacraments, and in other Apparel, agreeable in regard of Order for them to wear, notwithstanding established, and other Orders and Ordinances prescribed in the same: In which Disorder appeareth, as is commonly interpreted, a manifest Violation and Contempt of the Queens Majesties Authority, and Abusing her Princely Clemency in so long bearing with the same without Execution of condigne Severity for their due Correction, if the Laws were extended upon them: And whereas the whole State of the Realm by Act of Parliament openly published doth most earnestly in Gods Name require us al to endeavour our selves, to the uttermost of our Knowledg duely and truly to execute the said Laws, as we wil answer before God: By the which We have also full Power and Authority to Reform and Punish by Censures of the Church, al and singular Persons which shal offend: And whereas also the Queens most Excellent Majesty, now a Year past and more, addrest her Highnes Letters, inforcing the same Charge, the Contents wherof I sent unto your Lordship in her Name and Authority, to admonish them to Obedience; And so I doubt not but your Lordship have distributed the same unto others of our Brethren within this Province of *Canterbury*: Wherupon hath ensued in the most part of the Realm an humble and obedient Conformity: And yet some few Persons, I fear, more scrupulous than godly Prudent, have not Conformed themselves; peradventure some of them, for lack of particular Description of Orders to be followed, which as your Lordship doth know, were agreed upon among us long ago, and yet in certain Respects not published:

*Archbishop
Park. Regist.*

NOW for the speedy Reformation of the same, as the Queens Highnes hath expresly charged both you and me of late, being therefore called to her Presence, to se her Laws executed, and good Orders decreed and observed; I can no les do of my Obedience to Almighty God, and of my Allegiance to her Princely State, and of sincere Zeal to the Church, and Promotion of Christian Religion now established, but require and charge you, as you will answer to God and her Majesty, to se her Majesties Laws and Injunctions performed within your Dioces, and also these our convenient Orders, described in these Books, at this present sent unto your Lordship. And furthermore, to transmit the same Books with your Letters, according as hath been heretofore used, unto al other our Brethren within this Province: to cause the same to be performed in their several Jurisdctions and Charges.

And where we have of late, the 26th Day of this present Month of March, called before us, according to the Queens Majesties Command in this Behalf signified, al maner of Parsons, Vicars and Curats, serving within the City of *London*, and have Commanded divers of them in their Obedience, who have considered their Duties in this Behalf; so have we also from this Day forth suspended al Ministers, expresly refusing Conformity, from their public Ministrations whatsoever; and have also denounced Sequestration of al the Fruits of their Livings, so long time as they shal remain in this Disobedience. Signifying further, that if within the space of three Months, from thence next ensuing this Advertisement, either any of them do attempt to offend in the like Disobedience, and be therefore Convicted by the notorious Evidence of the Fact, or shal continue without reconciling of themselves, and promising and subscribing their Conformity to the Laws and Orders agreeable, to be then deprived *ipso facto* of al their Spiritual Promotions. In which Case it may be lawful

lawful in due Order of Law, to al Patrons and Donors of al and singular the same Spiritual Promotions, or any of them, to Present or Collate to the same, as tho' the Person or Persons so offending were dead.

After which like sort al other Ordinaries, after notice given unto al Persons within their Jurisdictions of the Laws, Injunctions and other Orders established for the same Conformity, I think will follow in Order the same Example. Whereby we trust al Contention and just Offence among the Queens Subjects, may at the last be suppressed; Peace and Quietnes in Unity of Doctrine, and Uniformity of extern Behaviour, recovered, the Queens Majesties Authority revered, her Laws obediently regarded; to the Promotion of the Truth of the Gospel, and to the Glory of Almighty God. To whom for this time I commit you in al Grace and Vertue, as my self. From my House at Lambeth the XXVIII Day of March, 1566.

Your Loving Brother,
MATTHUE Cant.

N U M B. XLIX.

A Brief and Lamentable Consideration of the Apparel now used by the Clergy of England: Set out by a Faithful Servant of God, for the Instruction of the Weak.

*I Biblioth.
Rev. P. D.
Joh. Episco.
Elien.*

HAVING, Gentle Reader, now of late perused certain Books, and the same set forth to shew, that the Apparel at this present Time used by the Clergy of England is contrary unto the Word of God; And therewithal perceiving what Dissensions, what Murmurings, and in a maner what Hatred the Authors, the Books or both, have procured in this Church of God against Godlines: I thought it not to be inconvenient, if, until a further Discourse were hereof made, this Pamphlet should be put forth. Especially for that I see, that in so smal a Matter the Hearts of the People are diversly bent. For some judge in the same an Holines; an Opinion al wholly to be refused: Some other affirm it to be wicked and intolerable; an Assertion in that Case no Way to be tolerated: And some do take it as indifferent, and so serving by a Commandment for Decency and Comlines; a Judgment, as I think, not to be disliked, but of the Wise, Godly and Learned to be harkned unto and approved. And that this may not only appear, but also be proved so to be, let us at this Time consider two special Things.

First, Of those Books, let that which carrieth most Shew of Learning and Probability be laid forth: And then let Reasons be considered; that is, Whether they make for the retaining of the said Attire or not. Many Words are many times of smal Force; And few Reasons cannot but at al Times be of much Strength.

Touching the chiefeft of those Books, I find therein the Shew of Reasons: Whereof some are general, and some particular. The General do seem first to prove, that the Attire doth not Edify. Whereof they set three Shadows of Reason down. First, That they hinder the Simple. Secondly, That they make obstinate the Papists. And Thirdly, that they are Monuments of Idolatry.

Herein let them tel me, Who are the Simple. Be they the Preachers? Be they the Ministers? Be they those that claim a Knowledg, and that do vindicate unto themselves a Perfection above their Pastors? Let them take heed what they Answer.

As for the making obstinate the Papists, two things of them by Experience I consider. For either they seek by these Controversies to set us at Strife; or els they endeavour, that we should not use the Ornaments. For if we agree, and do wear them, that doth not a little grieve them.

And

And in that they are said to be Monuments of Idolatry, that cannot be. For if some of the Attire wherewith the Mumbling Mass hath been said, be put away and abolished, why term they the like Form, and that which never served the like Use to be Monuments of Idolatry? They would reason again, and say, the Precepts of Men are not to be received. If they speak generally, it is an untrue Proposition; If particularly, it may in some Things be true, but not in this. Further, they say, that these Orders offend. Let them shew whom they do offend, as before is said: and then the Offence can never be proved. Yea, but they are contrary, wil they say, unto the Scriptures. That I deny, and wil put them to prove anon. In the mean time shal we View their particular Reasons, if we shal, they be these:

The Ministering Garments, say they, ought not to be admitted. And why? Because they were taken from the *Jews* or *Gentiles*. And shal al Things taken from the *Jews* or *Gentiles* be abolished? If not, why then these? Wel, they add, they have been abused. And shal al Things abused be cast away? What Scriptures, and al? God forbid. What then further? Forsooth, as it is alledged, Men have an ill Opinion of them. And so have the *Jews* of Christ; and Christ the Son of God. So have the Papists of the Protestants, and yet the Protestants in a good way, and godly. Away therefore, not with Reason, but with reasonless Assertions.

Yea, but *Samuel*, say you, was not known by *Saul*; And therefore no Difference ought to be in Apparel. Alas! if I never saw neither *Mr. Bolinger*, nor yet *Mr. Musculus*, how can I know which is the one, and which is the other; and yet peradventure both do wear the like Attire. Go you at this Day unto the *Jews*, and except it be told you, you shal not know the People from the Priests, when yet the Priests have a Difference in their Attire and seem distinct from the People. What have you more? Among others even this; *Peter* was known by his Speech, and therefore we may not be known by our Attire: As tho' that there were but one way to know a man: And is it so? May I not know some by Going; some by speaking, some by Apparel, some by their Hands, some by their Faces, and some not by a few Means beside?

Thus have yee a View of your General Reasons. And such a View, tho' brief, as no Reason can defend them. You have also a Tast of your Particular Reasons; and can any Reason approve them? But you have brought them into a Shew of Form. What then? Be they notwithstanding Faultes? And shal no Day come think you, wherein you shal render an Account of this Rashness? Wil you refuse to confer with your Brethren? Wil you be singular? Wil you not weigh the amazed State of the simple? Shal the Flock of Christ thus stray? Shal Dissensions through you be stirred up? And shal they by you be thus obstinately maintained? Wil you be the Cause of this Offence? The Fal of your Brethren, and the Overthrow of Christian Concord and Evangelical Amity?

Wherefore, that neither you be such, nor that the People may have Cause any further to murmur, (of a few People I speak) let us consider now with Indifferency these Reasons following, and let us se whether they be reasonable, or not. Shew me out of the Word of God, that any Form of Apparell (except it be Pompous, &c.) is manifestly forbidden. If you cannot, account it not wicked to wear this Form or that Form, especially if your Sovereign for good Causes command you. Prove that Uniformity in Attire among Spiritual Men is not meet. If you cannot, be then Conformable. And let us like Brethren, apply our Travail to the common Edifying of the Church of God. Declare by unwrested Places of Scripture, that a King or a Queen in their Realms may not enjoin the Clergy a certain Form to be appointed in their Apparel. If this cannot be done, amaze not the People, beguile not your selves, offend not God. Again, if this Form or that be once abused, shew me where it is forbidden, that the like Form should never thenceforth be used. If hereof ye have no Proofs but Protestations, no good Surety but naked Sayings, if no Warrant but Wilfulness, if no Reason but Rashness, if no Scriptures but scrambling Excuses and Delays; then reform your selves, inform your Brethren, deform not the Church of Christ. Now further, what if these Apparells had

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been offered unto Devils, were I then absolutely forbidden to wear them? You cannot say so. For so I perswade the Weak, I need not to refuse them. Why then do you that would seem perfect, altogether condemn them? Why consider you not the Circumstances? Why weigh you not in every thing the Time, the Person, and the Place? But let us procede touching the Informing of my Brother. What if he be obstinate? What if no Time of Conference wil serve him? What if nothing can perswade him? Shal I then utterly lose my Liberty? And so by a continuall Restraint, shal I cause the Thing to seem to be evil, which of it self is indifferent and good?

Good Christian Reader; consider these Reasons; Ponder their Grounds; Examine therof the Force; Suffer not Satan to endarken your Consciences; Let Brawlings cease, and let Unity be seen; Let Singularity pas, and let Simplicity procede: Be not afraid of the People; Be not ashamed to Repent. We are commanded to Travail into *Nineveh*, and there to declare of their Destruction; and now like *Jonas* we lurk in the Bottome of the Ship. It is true, and thence it is that al this Storm ariseth; wherby the Ship of the Christians is so miserably tost, that except *Jonas* repent him, she is like to perish. Have you Churches, and yet wil you Flock into the Fields? Have you Places appointed for Prayers, and yet wil you appoint you private Assemblies? You have the Gospel of Christ sincerely preached unto you: why are you then offended? Have you the Sacred Scriptures read unto you, and at your Wil to be perused; Why are you displeased? Idolatry is reprov'd; why are you not contented. Papistry is overthrown; why are you moved? Concerning such as do wear the Apparel, were they not Banished for the Profession of the Gospel? Lost they not therfore their Goods, and that willingly? If for Preaching, who hath done it more painfully? If for Writing, who did it more effectually? And that the Gospel may have his Course, who do watch more dutifully than they? You talke of Reformation; they do it indeed. But some thing, say you, is amiss. And I say some things ever wil be amiss. But yet the Church by this Discord is shaken. Let us cease; our Friends do mourn. Be at Unity; our Enemies do inwardly rejoice. Away with these Contentions. Wherfore, dear Brethren, join Hands; help forward the Lord's Building: Let us be faithful Labourers; for we have of proud Loiterers too many. To Work, to Work, the Harvest is great, and the Workmen are few. Love you Christ? Feed his Sheep. Love your selves: Brawl not in his Vineyard. Love your Brethren; Disturb not their Quietnes. Let every one of us help the others Burthens. Let us bewail our Lives; Let us fal to earnest Prayers: And let us procede in al good Works. And so shal our Enemies quail, Satan shalbe resisted, and Sects prevented. So shal our Friends be glad, the whole Church shal joy, and true Godliness shal encrease. So shal we and you, so shal al good Men, receive an incorruptible Crown, not of Gold but of Glory; and that when the chief Shepherd shal appear. Whose coming, as to al good Protestants, shal be comfortable, so shal it unto al Hypocrites and Papists be miserable.

N U M B. L.

Mr. John Fox's Letter to the Commissioners Ecclesiastical; Concerning the present Controversies in the Church.

MSS. Foxii.

WESTUS noster quam Causam apud Vos habeat, ignoro. Non optimam habere vel hinc conjicio, quod in Carcerem conjectus sit. Nam quid minus dubitandum, quam a Curia hac vestra tam sancta & integra, quicquam posse proficisci, quod non cum summa ratione atque aequitate sit conjunctissimum? Quæ res majorem mihi suspicionem injicit atque metum, ne quid admissum ab illo sit, quod nollem. Siquidem ita huc perlatum est, Concionanti dicta quædam illi excidisse in superiores Potestates acerbiora, quam convenire quibusdam

quibusdam videbantur. Quod si verum sit, ut factum ipsum non laudo, nec tu-
 eor, ita hominis tamen causâ doleo, ob mutuam inter nos ejusdem & Acade-
 miae, & Scholæ, & Collegii *Magdalenensis*, in quo educti atque educati sumus,
 conjunctionem. Quanquam neque illius adeo vicem doleo, quin multo magis
 publicæ Ecclesiæ causâ commoveor. Cujus Paci atque Tranquillitati quo faveam
 impensius, hoc magis animum discruciant intestina hæc diffluentium Opinio-
 num & Controversiarum inter nos diffidia, nescio unde primum conflata atque
 invecta. Quæ tamen ipsa si ex necessariis Causis susciperentur, minus me
 perturbarent. Nunc dum de rebus non gravissimis, gravissimas inter nos Con-
 tentiones tanquam funem discordiæ trahimus, & quæstiones exagitamus non
 necessarias, perit non modo fructus inter nos fraternæ Communionis, sed inva-
 lescunt etiam Adversariorum contra nos Phalanges, quibus ipsi lætissimum hæc
 nostra concertatione Spectaculum exhibemus.

At quanto præstiterat nos, junctis simul umbonibus, Christi negotium agere,
 illius fidemq; latissimè in animis Piorum dilatare, contrâque juratos Salutis no-
 stræ hostes, potius quam Fidei amicos, conflictari.

Scio ac Fateor, multa adhuc, si perfectam quærimus Ecclesiam, apud nos de-
 siderari. Sed prudentes hic tamen Medici imitandi erant, quorum prima esse
 cura solet, ut vivat Corpus, deinde ut floreat quam optime. Nos præpostera
 nescio qua sollicitudine rem adgredientes, dum ad perfectissimam illam Refor-
 mationis amissam Ecclesiam revocare contendimus tam acriter, id fere conten-
 dendo efficimus, ut vix ullam modo, aut certè deformissimam, videamus. Quæ
 enim illic Ecclesia videri potest, ubi Pacem nec cum amicis habemus, nec cum
 inimicis? quam autem cum Deo Pacem habemus, quid dicam non habeo, quum
 res ipsa plus satis loquatur. Regnat passim Atheismus, impune volitat Libi-
 do, grassatur Avaritia, emuntur, venduntur Sacerdotia, Sacerdotes ipsi fri-
 gent: Atque utinam frigerent. Nunc neque frigent, neque calent multi.
 Mutescunt Pulpita. Christi deglubuntur, non pascuntur Ovia, Messis contem-
 nitur. Quod vel hinc constare possit, ex Operariis, quos aut paucos videmus,
 aut ejusmodi certè plerosque, qui quæ sua sunt captant sedulo, quæ Christi vix
 quisquam cogitat serid. Superbia, ἀκολασία, ἀσώτεια, luxus, Adulteria, Divortia,
 ingluvies; denique, ut dicam semel, omne in præcipiti vitium stetit. Spectat
 hæc omnia Papismus, & in sinu ridet suaviter, pulchram sibi ex nostris malis
 Victoriâ pollicens. Hæc si non ita sint quæ dico, nihil est quod malim, quam
 vanissimum hic me reperiri. Sin vera sint, quod nobis igitur consultius agen-
 dum quam ut in his, quæ interna sunt, & τὰ βαρύνοντα τῆς χριστιανικῆς παιδείας primum
 procurandis, strenuus nos præstemus Theologos, Quibus sic constitutis, tum
 demum ut cætera illa superstruamus, quæ externæ sunt Reformationis, si licet.
 Si non licebit, schisma tamen nullum moveamus.

N U M B. LI.

*The Ministers and Elders of the Churches within the Realm of Scot-
 land, to their Brethren the Bishops and Pastors of England; Who
 have renounced the Roman Antichrist, and do profess with them the
 Lord Jesus in Sincerity, desire the perpetual Encrease of his Holy
 Spirit.*

BY Word and Writing is come to our Knowledg, (Reverend Pastors) that di-
 vers of our dearest Brethren, amongst whom are some of the best Learned
 within that Realm, are deprived from Ecclesiastical Function, and forbidden
 to Preach, and say, that by you they are stayed to promote the Kingdom of
 Jesus Christ; because their Conscience will not suffer them to take upon them
 at the Commandment of the Authority such Garments, as Idolaters, in time of
 Blindness, have used in their Idolatry. Which Brute cannot but be dolorous to
 our Hearts, mindful of the Sentence of the Apostle, saying, *If ye bite and de-*
Part of a Re- gift.

your one another, take heed lest ye be consumed one of another. We purpose not at this time to enter into the ground of that Question, which we hear of either part to be followed with greater Violence, then wel liked us, to wit, Whether such Apparel is to be counted among Things that are simply indifferent, or not.

But in the Bowels of Christ Jesus we crave, that Christian Charity may so prevaile in you, in You, we say, the Pastors and Leaders of the Flock within that Realm, that ye do not unto others, that which ye would not, that others should do unto you. Yee cannot be ignorant, how tender a thing the Conscience of man is. Al that have Knowledge, are not alike perswaded. Your Consciences reclayme not the wearing of such Garments. But many Thousands, both Godly and Learned, are otherwise perswaded; Whose Consciences are continually stricken with these Sentences: *What hath Christ Jesus to do with Belial? What Fellowship is their betwixt Darknes and Light?*

If Surplees, Corner-Cap and Tippet, have been Badges of Idolatries, in the very act of Idolatry, what hath the Preacher of Christian Liberty, and the open Rebuker of al Superstition, to do with the Dreggs of the *Romish* Beast? Our Brethren, that of Conscience refuse that unprofitable Apparel, do neither damne nor molest you, which use such vain Trifles. If ye should do the like to them, we doubt not but therin ye shal please God, and comfort the Hearts of many, which are wounded with the Extremity, that is used against the Godly, and our beloved Brethren. Colours of Rhetoric or humane Persuasions, wil we use none, but charitably we desire you to cal that Sentence of Peter to Mind: *Feed the Flock of God, which is committed to your Charge; caring for it not by Constraint, but willingly; not as though ye were Lords over God's Heritage, but that ye may be Examples to the Flock.* And further also, we desire you to meditate that Sentence of the Apostle, saying, *Give no Offence, neyther to the Jew, nor to the Grecian, nor to the Church of God.* In what condition of Time ye and we both travayl in, for the promoting of Christ's Kingdom, we suppose ye not to be ignorant. And therefore we are made bold to exhort ye to walk more circumspectly, then that for such Vanities the godly should be troubled. For all things that may seem lawful, edify not.

If the Commaundment of Authority urge the Consciences of yours, and our Brethren, further then they can bear, we unfeignedly crave of you, that ye remember, that ye are called *The Light of the World*, and *The Salt of the Earth*. Al called to Authority have not the Light of God always shining before their Eyes; but their Affections oftentimes favor over much of the Earth, and of Worldly Wisdome. And therefore, we think, ye should boldly oppose your selves to al Power, that wil, or dare extol it self, not only against God, but against al such, as dare burthen the Consciences of the Faithful, further then God hath burthened them by his own Word.

But herein we confes our Offence, in that we have entred further in reasoning, then we promised at the Beginning; and therefore we shortly return to our former humble Supplication. Which is, that our Brethren, who among you refuse the *Romish* Raggs, may find of you, the Prelates, such favor as your Head and Master commaundeth every one of his Members to shew to other. Which we look to receive of your Gentlenes; not onely, for that ye fear to offend God's Majesty in troubling your Brethren for such vain Trifles; but also because you wil not refuse the humble Request of us your Brethren, and fellow Preachers of Jesus Christ. In whom albeit there appear no great worldly Pomp, yet, we suppose, ye wil not so far despise us, but that ye wil esteem us to be of the Number of them, that fight against the *Romish* Antichrist, and travail, that the Kingdom of Jesus Christ universally may be advanced.

The Dayes are evil, Iniquity aboundeth, Christian Charity is waxen cold. And therefore we ought more diligently to Watch. For the Howre is uncertain, when the Lord Jesus shal appear. Yea, you, Brethren and we, must give Accounts of our Administration. And thus in Conclusion, we once again crave Favour for our Brethren. Which graunted, ye in the Lord shal command us in Things of double more Importance.

The Lord Jesus rule your Hearts in true Fear to the end ; and give unto you and unto us, Victory over that *Romish* Antichrist, whose wounded Head Satan by al means Laboureth to cure again. But to Destruction shal he and his Maintainers go, by the Power of the Lord Jesus. To whose mighty Protection We heartily commit you. From *Edenborough*, out of our general Assembly and Session there. The 27th of *December*, Anno. 1566.

Your Loving Brethren
And Fellow-Preachers in Christ Jesus,

John Davidſon, for JAMES NICOLDSON,
Writer and Clarke of the Church of Edenborough.

N U M B. LII.

*A Draught of a Pardon for the first Fruits of certain Ministers
deprived, Anno 1566.*

ELIZABETH by the Grace of God, Queen of *England, France and Ireland*, Defender of the Faith, &c. To our Right Trusty and Right Beloved, the Treasurer and Barons of our Exchequer, Greeting. Forasmuch as we are credibly enformed, and have perfect Knowledg, that divers and sundry Specialties and Writings obligatory, lately made to us by divers and sundry Persons lately compounding with us for the Payment of the First Fruits of divers and sundry Promotions, Dignities and Offices Ecclesiastical, in divers and several Sums of Money, only for the Assurance of the First Fruits of their said Promotions, and for none other Cause; as by the said Specialties and Writings Obligatory remaining before you, our said Treasurer and Barons, more plainly doth appear: Whereof We be not yet satisfied, as We ought to have been, according to the Tenor of the said Writings Obligatory; for that the Incumbents of the said Promotions and Dignities Spiritual, cannot, nor do not, as we be advertised, enjoy the said Promotions or Dignities, for the which they, or their Friends, did compound, and were bound to pay the First Fruits as aforesaid: by Reason that divers the said Incumbents so lately compounding, for not observing and obeying certain Ecclesiastical Rites and Ceremonies by our Laws and Injunctions appointed, *and for refusing to wear such distinct and decent Apparel as by publick Order is commanded*; by due Order of Law already are deprived and removed: And that divers others for the same Causes are like to be deprived and removed from their said Promotions and Dignities Spiritual: **KNOW** ye, that We in Consideration therof, altho' we by our Law might recover against the aforesaid Persons and their Sureties, the said Sums in their Writings Obligatory specified, yet we of our Grace special and mere Motion, have, for Us, our Heirs and Successors, clearly released, forgiven, remitted and acquitted, and by these Presents do clearly release, remit, forgive and acquit unto the said Persons so presently deprived and amoved, or hereafter to be deprived and amoved, within the space of one whole Year next ensuing the Date of these Presents, from their Promotions and Benefices, and to every of them, and to al other Persons with them and for them, in their said Writings Obligatory named or specified, and the Heirs, Executors and Administrators of them and every of them; al such Sum or Sums of Mony, wherof the Days of Payment were, or shal not be come, nor expired, at the Time of the Deprivation of such Persons from their said Promotions and Dignities.

WHEREFORE We Wil and Command you, our said Treasurer and Barons, and other our Officers there, to whom it shal appertain, That ye immediatly upon the sight hereof, after due Proof had of the Deprivation or Avoidance of the said Persons, or any of them, by Certificate of their Ordinary or Ordinaries, under their Hands and Seals, to you directed, or by any other

Paper Office.

*A Line drawn
under this
Clause in the
MSS.*

other due, ordinary and just Means, Cancell and make void the said Specialties and Writings Obligatory of every of the said Person or Persons, proved, as aforesaid, to be deprived; And also the Bands or Writings Obligatory of al other Person or Persons for them, or any of them, for the Premises in Form aforesaid bounden: And that upon the Request of them or any of them, or any of their Sureties, ye deliver, or cause to be delivered unto them, and every of them, so severally bounden, his said several Writings Obligatory, in Form aforesaid Cancelled without any maner of Pleading, or Charge, or other Warrant in this behalf to be had, any thing in the said Specialties or Writings Obligatory, or any Order or Course of our said Exchequer had or made to the contrary, in any wise notwithstanding. And these our Letters shal be unto you at al times against us sufficient Warrant and Discharge in this behalf. Given under our Privy-Seal, &c.

NUMB. LIII.

ARTICLES to be enquired of, in the Metropolitan Visitation of the most Reverend Father in God MATTHEW by the Providence of God, Archbishop of Canterbury, Primate of al England, and Metropolitan, in al and singular Cathedral and Collegiate Churches within his Province of Canterbury.

MSS. D. Tho.
Baker Col.
D. Joh. Can-
tab. Soc.

- I. First, Whether your Dean, Archdeacons and other Dignities of your Church be Resydent or not; Whether they be [Graduats]; what other Promotions or Livings every one of them hath; Whether every one of them be Ministers or not; whether they use semely or priestly Garments, according as they are commanded by the Queens Majesties Injunctions to doe?
- II. Item, Whether your Prebendaries be Resydent, or how many of them: Where every one of the rest be? What be their Names? What Livings they have? What Orders they be in? How, or in what Apparel they do commonly goe? Whether they do preach in their Course; Or how often? And in what time of the Yere they do resort to your Cathedral Church?
- III. Item, Whether your Divine Service be used, and your Sacraments ministred in Maner and Forme prescribed by the Quenes Majesties Injunctions; and none other way? Whether it be said and songe in due tyme? Whether in al Points according to the Statuts of your Church, not being repugnant to any of the Quenes Majesties Laws or Injunctions? Whether al that were wonte, be bound, or ought to come to yt, do so styl? And whether every one of your Church openly communicate in the said Cathedral Church at the least Thrice in the Yere?
- IV. Item, Whether your Grammar School be wel ordered? Whether the Number of the Children therof be furnished; How many wanteth; And by whose Default? Whether they be diligently and godly brought up in the fear of God, and wholesome Doctrine? Whether any of them have ben receyved for Money, or Rewards; And by whom? Whether the Statuts, Foundations and other Ordinances touching the same Grammar School, and School-master, and the Scholars therof, or any other having Doing or Interest therein, be kept: By whom it is not observed; Or by whose Fault. And the like in al Points you shal inquire and present, of your Choristers and their Master.
- V. Item, Whether al Officers and Ministers of your Church, as wel within as without, do their Duties in al Points obediently and faithfully: And whether your Dean, Stewards, Treasurers, Bursers, Receyvers, or any Officer having any Charge, or any ways being accomptant to the said Church, do make a plain, faithful and true Accompt, at such Days and Tymes as be limytted and appointed by the Statuts, or Custome of the said Church: making full Payment

ment reallie of al Arrearages. Whether any Mony or Goods of the Church do remaine in any Mans hands : Who they be ; And what Sum remayneth ?

VI.

Item, You shal inquyre of the Doctrine and Judgment of al and singular, Hedd and Members of your Church ; as your Dean, Archdeacons, Prebendaries, Readers of Divine Service, Schoolmasters, Vicars, Petti-cans, Deacons, Conducts, Singing Men, Choristers, Scholars in Grammar Schools : and al other Officers and Ministers, as wel within your Church as without ; Whether any of them do eyther privlie or openly preach or teach any unwholesome, erroneous, seditious Doctrine, or discourage any Man from the reading of the holy Scriptures soberly for his Edifying ; or in any other Point do perswade, or move any, not to conform themselves to the Order of Religion reformed, restored, and receyved by publick Authority in this Church of *England*. As for Example, to affirm and maintain, that the Quenes Majesty that now is, and her Successors, Kings and Quenes of this Realm of *England*, is not, or ought not to be Head and Chief Governour of this her People, or Church of *England*, as wel in Ecclesiastical Laws, Causes or Matters, as Temporal : Or that it is not lawful for any particular Church or Province to alter the Rites and Ceremonies publicly used, to better Edification ; or that any man may or ought by his private Authority do the same ; or that any man is to be borne with, which do extol any superstitious Religion ; as Reliques, Pilgrimages, Lightings of Candles ; Kissing, Kneeling or Ducking to Images ; or praying in a Tongue not known, rather than English, or to put trust to a certain number of *Pater-nosters*, or use any Beads for the same ; or such other Things, or to maintain Purgatory, private Masses, Trentalls, or any other fond Fantasy invented by man, without ground of Gods Word ; Or to say, teach, or maintain that Children being Infants, should not be baptized ; Or that every Article in our Crede, commonly received and used in the Church, is not to be believed of Necessity : Or that mortal or voluntary Sins committed after Baptism be not remissible by Penance : Or that a Man, after that he have receyved the Holy Ghost cannot Syn ; or that afterwards he cannot ryse again by Grace to Repentance ; Or that any man lyveth without Syn ; or that it is not lawful to swear for certain Causes ; or that Civil Magistrats cannot punish, for certain Crimes, a man with Death ; Or that it is Lawful for any man without outward Calling of the Magistrates appointed, to take upon him any Ministry of Christs Church ; Or that the Word of God doth condemne the Regiment of Women ; Or that the Word of God doth command sole Lyfe, or Abstinence from Mariage to any Minister of the Church of Christ, not having the Gift of God to live sola : Or any other Errors or false Doctrine, contrary to the Faith of Christ and Holy Scriptures.

VII.

Item, You shall enquire of the Names and Surnames, of al and singular the above-named Members, Officers, Minister of this your said Church, whether you know, or suspect any of them to attaine his Room, or Lyving by Simonie, that is, by Mony, unlawful Covenant, Gyft, or Reward. Who presented him ? whether his Lyving be in Lease ? and by whom it is Leased ? to whom ? upon what Rent ? whether he doth pay any Pension for it ? for what Cause ? what Summ ? and to whom ? Whether any of them be known, or suspected to be, a Swearer, an Adulterer, a Fornicator, or suspected of any other Uncleanlines ? Whether any of them do use any suspect House, or suspected Company of any such Faults, any Taverne, Ale-house, or Tippling-houses, at any inconvenient Seasons. Whether any of them be suspected to be a Drunkard, a Dicer, a Carder, a Brawler, Fighter, Quarreller, or unquiet Person, a Carrier of Tales, a Backbyter, Slaunderer, Bate-maker, or any other ways a Breaker of Charity or Unity, or cause of Unquietnes by any means.

VIII.

Item, Whether you have necessary Ornaments and Books of your Church ? whether your Church be sufficiently repaired in al Parts ? what Stock, or Annual Rent is appointed toward the Reparation of the Cathedral Church ? In whose Hands or Custody doth it remain ?

IX.

Item, Finally, you shal present what you think necessary, or profitable for the Church, to be Reformed, or of new to be appointed and ordained in the same.

N U M B.

NUMB. LIV.

RESPONSIONES Personales Magistri Georgii Gardyner
Fact. Articulis Ministratis in Visitatione Metropolitana Reverendissimi
D. MATTHEI Cant. Archiepiscopi.

MSS. ubi
supra.

AD primum respondet, That the Dean, and two of the Archdeacons, *Viz* Mr. Dr. Spencer, and Mr. Underwood, my Lord his Graces Almoner, are Resident. And that Dr. Spencer is Prebendary of the said Church: And saith, That the other two Archdeacons are not resident, *Viz*. Mr. Dr. Carew, and Mr. Wendon. Which Mr. Wendon is also a Prebendary of the said Church: And saith, that neither Mr. Dr. Carew, nor Mr. Wendon are Ministers. And they go al in semely and Priestly Apparel, saving Mr. Wendon, whom he saw two Years since go in a Cloke with a Spanish Cape, and a Rapier by his side.

To the Second, this Respondent saith, That there are but Three Prebendaries Resident, *Viz*. Mr. Dr. Spencer, Mr. Manuel, and this Respondent. And saith, That one Mr. Fowle, one of the Prebendaries, is in Suffolk, at his Benefice at Redgrave, and there dwelleth; and Mr. Wendon at Louvain, and no Priest. One Mr. Smith, one other of the Prebendaries, keepeth at Swyneshed in Lincolnshire; And is neither Priest, nor Preacher, as he saith. And that al go in Priestly Apparel, saving Mr. Wendon, as he saith. And saith, that none preacheth, but my L. Dean, [Bishop] and this Respondent, saving that Mr. Dr. Spencer findeth one that preacheth in his Course. And saith, That Mr. Wendon, Mr. Smith, and Mr. Fowle, never come at their Cathedral Church, unles it be to fetch their Mony.

To the Third, this Respondent saith, That their Divine Service is duely songe in Maner and Forme, according to the Queen's Injunctions: saving that the Communion, as he saith, is ministred in a Chalice, contrary, as he saith, to the Advertisements of the Quene: And except the Prebendaries which be absent, as afore, he saith, he knoweth none, but that al come that should come. And to the latter part thereof, he saith, he doth not know what to answer.

To the Fourth, This Respondent saith, That there is no Grammar-School at al within their House; saving, that, as he saith, they allow xx Marks by Yere, to one Mr. Byrde, who teacheth a Grammar School in the City, and receiveth such Scholars as they send him, of which he knoweth not one, as he saith. And the whole Order of the School is left to Mr. Byrde's Discretion, which he thinketh to be wel done, as he saith; and beleveth, that he bringeth up them that are under hym in the fear of God. And saith, That none of them have been receyved for Mony. And no Foundations there are, as he saith, touching the said Grammar School. And saith, that Mr. Byrde hath Wages, as afore, and no other Person. And to the last part he saith, that it is reported, that they had a Foundation for xx Scholars, but presently he knoweth, that there lack Revenues to susteyne them withal. Further saying, that there is a Master of their Choristers, but that the Choristers are very evil ordered, as he saith.

To the Fifth he saith, He cannot answer to the first part. And to the second Part he saith, that their Officers do, and doth beleve, They will make a trew and perfect Accompte in due Tyme and Tymés, as be appointed by Dean and Chapter, and not by any Statute or Custome. And saith, that as for Arrearages about Michaelmas come next shal be three Years, there was lost by Mr. Mannerwell, to the Sum of 200 l. or thereabouts, and the last Year there did remaine in Mony in the general Receyver his Hands, who is one Mr. Stanton, 260 l. upon this Accompte; and, as far as he knoweth, or beleveth, doth stil remaine in his Hands; And further touching this Article he cannot say.

To

To the Sixth he saith, he knoweth no Offenders, because he knoweth no Man's Conscience; and openly he can accuse no Man, as he saith, touching the meaning of any part of the Contents of this Article.

To the Seventh he saith, That the Offices of the Verger, the Sextons, the Butler, the Cooks, the Cater, the Porter, have commonly bene sold, of those that have had it freely given by the Dean and Chapyter, and other like Offices, which he cannot reherse. But for the Deanes, Prebendaries, and singing mens Offices, he saith, he knoweth none that came by any of them by Mony. But that he that is now Cater, whose Name is *Lennard Palmer*, giveth 3 l. by Yere to him that occupieth his room: And the two Sextons 40 s. a Yere a piece to one *Alexander Auger*, who serveth for them both: And he that is Verger 40 s. a Yere to one *John Fox*. And further saith, that one Sir *John Toller*, Canon of the House, is suspected for keeping of one of my Lady *Surrye* her mens Wife, who dwelleth at the Py in *Homestrete* in *Norwich*. Which he beleveth to be trew. And further saith, that *Edmond England*, Master of the Choristers is suspected for bearing and carying Tales betwixt Gentlemen; and by that means causeth Unquietness. And that Sir *John Toller* aforesaid is a great Brawler.

To the Eighth he saith, they have both Ornaments and Books, as appears by their severall Inventories: And their Church in better Reparation than it was these 40 Yeres. Neither is there any Stock appointed by the Church for Reparations, but only they are borne out of the whole Stock of the Church.

To the Ninth he saith, He wold have Service songe more deliberately, with Psalmes at the beginning and ending of Service, as is appointed by the Injunctions: And their Chalice turned into a decent Communion Cupp: And a Divinity Lecture, according to their Foundation; And their Prebendaries to be al Priests, and resident at Home; some *Proviso* to be made to save their Woods from spoiling, which are now so much spoiled. And further he cannot say.

To the Tenth he saith, That since he, this Respondent, came to be a Prebendary in the House, there was no Misordre, or any that did offer in any part of this Article; and further he saith, he cannot answer.

Per me Georgium Gardiner.

N U M B. LV.

Dr. John Caius to the Archbishop; When he sent him his Book of The History of Cambridge.

IN most humble maner my Duty considered; Of late I sent your Grace MSS. C.C.C.C.
Vol. Epist. your Book of *Oxford*, by Mr. *Detbick*, (a Fellow of *Keys College*) together with a Letter, shewing such Duties as Mr. *Detbick* received here, and did pay. Now I send you by Dr. *Pory* the Answer to the said *Oxford* Book, desiring your Grace most hartily not to let it be copied at any Mans Hand, for that it is not yet so placed, as I would have it; and therof more matter at your Graces Hand. Your Graces Judgment I much desire, and Mr. *Haddons* and Mr. Secretary *Cecyls*, who be Men of Wit and Skil, and close also, if your Grace so require them. Your Man Mr. *Joscelyn*, I fear wil shew it to every Body, and give out Copies *ante maturitatem*, and do little good in it himself. I beseech your Grace remember what I writ to you in that matter heretofore. I am sory that the Book is no better written for your Grace. I have so much Business, that I my self cannot write, nor scantly have Leisure to confer it with the Original, and yong Men now a Days be so negligent, that they care for nothing. I beseech your Grace therefore to pardon it, and to think that my desire is, that it should be much better than it is; if wel it could be brought to pas *in tantis negotiis*; trusting to give your Grace

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one in Print, if upon the reading thereof your Grace shal think it worthy the Printing. For, as your Grace said, it is troublesome Writing out Copies, and commonly they be depraved in Writing.

I wholly commit it to your Grace's Pleasure, and trust no Man shal see it, til I hear further of your Graces Pleasure. View it again I wold, before it be Printed; for that many Things be roughly left for want of Leisure, and hast to satisfy your Grace. In the Order of the Prelates I submit my self unto your Grace, as well as in other Things. The Names of the Noblemen I know not, which were requisite to be known, as hereafter at more Leisure I mind to do. Because al Things should be readier to your Grace, I have put to every *Pagina* the Number. If any thing your Grace would note, the Number is ready to tel the Place. If any thing your Grace wil have altered, note it *Scorsim*, for avoiding the Diversity of Stiles. Some things that your Grace thought best should be put out, were by the Writer put in before I was aware, and therefore remaine. But so, that what your Grace would have done with them, shal be done. I would have put them out again, but for blotting the Book, and disgracing the same to the Ey. I have not bound it as it is meet for your Grace; because I would your Grace by the Rudenes thereof should have no Pleasure to shew it to others, but those who I desire should see it. I shal desire your Grace to save it wel, and that I may have it again, when your Grace have done. For that the Original is not so good as it, nor so plain, &c. And thus submitting, not only my Book, but my self also unto your Grace, I shal pray God for your Prosperity, and long Health, to your Pleasure. From *Cambridg*, this 8. April, 1567.

By your Graces own CAIUS.

N U M B. LVI.

The Archbishop to the Lady Bacon: Vindicating himself upon some Displeasure taken against him by the Lord-Keeper.

M A D A M,

MSS. G. Petyt
Armig.

MY hartly Salutations to your Ladyship presupposed, *in Christo Servatore & Judice*. I understand, that ye use otherwhiles to be a good Solicitor to my Lord your Husband in the Causes of the Poor for Justice, and I doubt not ye remember the Christian Duty ye bear to him, as wel in respect of Conscience to Almighty God, as for his honorable Estimation and Fame to the World. *Et hoc est esse juxta divinam Ordinationem verè Adjutorium Salutare coram Adam datum a Deo tempore vanitatis nostræ.* Upon which ground I thought fit, now in the end of the Term, after my Lords angry Busines ny defrayed, to write a few Words to you. To my Lord I perceive I may not write, except they be *Placentissima*, and therefore I shal stay my Hand. My Lord, as by his few Lines written to me, in answer to my friendly Letters, doth say he hath conceived, that he thought not to have heard at my Hands, before I had spoken with himself: And not so contented, but sent me a hard Answer in Words by my Man, yet extern to us both, whom I wished not to have known any inkling of our private Dealings; so privately, I say, written on my part, that I tel you the Truth, *Coram Deo Servatore meo*, the Talk not opened nor conferred with, in any Signification, to my Yoke-fellow, tho' yet, I trust not, so great a Day-Body, and without God's Fear, but can consider both Reason and Godlines. Yet I have kept my Grief within my self from her: Not as to have you think, that such a matter were to be much regarded, however it be taken of such two, as we may be esteemed; But that I have used Friendship toward my Lord in all Points, whatsoever he conceiveth. But I am sory he can so soon conceive displeasantly against me, not deserved, I say, and to abide thereby, not deserved. For I mean not only prudently, but Christianly, Godly and Friendly. Howsoever it be taken, the Testimony of my Conscience shal make

make me take this his Storm quietly to Godward, rather offering him in my Prayers to God, than careful of any Submission, as having offended, which I intended not, as faulty [as I am] in his conceiving, as he writeth, for to have suspended my such Writing, til I had heard from him, or spoken with him, &c.

Ye shal understand, that the Party who came up with the Duke's Grace's Letters, resorted to me a little before Dinner, and shewed me in his Talk, that he was appointed to come again that Afternoon to have received his Letters to the Duke's Grace in Answer, &c. Whereupon I thought the Time present such, as that before he should write to his Grace, to put to his Wisdom and Consideration so much as I did write. For after that time it had been too late to speak with himself, who at that Afternoon had no Leisure, if I had come to him; and yet sending my Letter by that Messenger, nor making him privy of the sending, &c.

But concerning the Matter it self, forsooth, I am sure I did so reasonably write, that if he had been the Prince of the Realm, or I but his Chaplain, I might have written privately, as I did, (And where he findeth lack in me, that I did so write, yea much more than I did write) both in Conscience, and in good Love of Friendship. Madam, Be not offended with my Plainness, as tho' I wold make Comparison with him, I know his Office; I know his Gifts of God, and his Place: And yet may Matthew Parker write privately to Nicolas Bacon in Matters of good Friendship without Offence. In al Humility of Heart I wil not stick to submit my self to his Page of his Chamber, and wil be admonished by him in Reason, tho' he were mine Enemy. And again, in doing mine Office to God, and my Duty of Friendship to them, whom I will sincerely love and honour, I will not be abashed to say to my Prince, that I think in Conscience, in answering to my Charging. As this other Day, I was wel chidden at my Prince's Hand; but with one Ear I heard her hard Words, and with the other, and in my Conscience and Heart I heard God. And yet her Highnes being never so much incensed to be offended with me, the next Day coming by Lambeth-Bridge into the Fields, and I according to my Duty meeting her on the Bridge, she gave me her very good Looks, and spake secretly in mine Ear, That she must needs continue mine Authority before the People, to the Credit of my Service. Wherat divers of my Arches then being with me, peradventure marvelled, &c. Where peradventure some Body would have looked over the Shoulders, and silyly slipt away, to have abashed me before the World.

If my Lord be angry with my busy Plainnes, I fear not, (if) Almighty God, *Deus Ultionum Deus*, wil be content; If not, he will ask account of me, if I hold my Peace, when both my Lord and I, shal stand dreadfully before his Chancery. And therefore I wil not so covet the Favour of Men to displease God.

And surely Madam, I could no less do of tender Heart to his Estimation. And loth would I be that the Example should be alledged for divers Spoilers in that Country, of the Ministry, that Office of Mens Salvation, that Office of Christ's Crucified Mysteries; howsoever the Carnal Princes of the World do deride God, *Et omnia Sacra. Sed qui habitat in celis iridebit eos*. For God's Love, Madam, help your *Tanquam una Caro cum Viro tuo; Sed ambo Christi Membra Charissima*, to help to eliminate out of his House this Offendicle, *Ut ne ponat maculam in gloria Senectutis suae. Labi & falli, humanum, sed Perseverare, durum*. I will not write what I hear reported, nor wil credit al Tales. Fy! on the World, to cary God's good, elect and principal Members of his Kingdom, so to be drowned in the Dregs of this Mortality, not to regard these so chief Causes. What shal be hoped for in Friendship, if the Advertising of one another in true faithful Friendship, and to Godwards, shal stir up Enmity and Disliking. Let the blind World say, *Sua-viora sunt fraudulenta Oscula odientis, quam vulnera diligentis*. Let the Wise Man say contrary, *Quam meliora sunt vulnera diligentis, quam fraudulenta Oscula odientis*. I am jealous over my Lord's Conscience, and over his Honorable Name. It may become my Office to himward, tho' he be great in Office, to hear the Voice of a poor Pastor. For there is

one which saith, *Qui vos audit, me audit. Qui Vos spernit, me spernit. Qui vos tangit, tangit pupillam oculi mei*; as contemptible soever the vain World esteemeth us. I have alway joyed in my Lord, alway honorably reported him: I have in good Places, and before the most Honorable, compared him with *More* and *Audley*, for their Eloquence, Wit and Learning in Law: which Bishop *Goodrick* for his Sincerity towards Justice. Altho' they al had their Faults, which God kept from my Lord and me. The first imbrued with Papistry; the second *Omnia passim, & ab Omnibus*. The Third a Dissembler in Friendship, who used to entertain his Il-willers very courteously, and his very Friends very imperiously, thinking therby to have the Rule of both, wherby he lost both. For while his Il-willers spread, how he would shake up his Acquaintance, they gathered therby the Nature of his Friendship towards his old Friends: And therfore joyed not much of his glorious Entertaining. And his Friends indeed joyed les in him, for such his Discouragement that they felt at his Hands. *Expertus loquor, &c.*

Now what wil be judged of many of the World, which peradventure love neither of us; if it may be heard, how we two in that Place that we be in by God's Providence, and the Queen's Favour, both Professing God's Verity, as we do, so long conjoynd as we have been, now to fal at squares, so nigh to fal into our earthly Pit? He to contemn me, I to be dulled in my Contentation toward him; What wil this work in the Commonwealth, and especially, if it should break out, upon what Ground this Grief is conceived and taken? I would be loth to break Friendship with any mean Body, much les with my Lord; and yet either King or Cesar, contrary to my Duty to God, I wil not, nor intend not, God being my good Lord. It is not the Solemnity, or Commodity of mine Office, that I so much esteem: I was sory to be so accumbred, but Necessity drave me, and what Fate shal thrust me out, *Susq; deq; fero*. I am now grown into a better Consideration by mine Age, than to be afeard or dismayed with such vain Terriculaments of the World. I am not now to learn, how to fawn upon Man, *Cujus Spiritus in Naribus ejus*; or that I have to learn how to repose my self quietly under God's Protection against al Displeasure of Friends, and against al Malignity of the Enemy. I have oft said and expended, *Cadent a Latere tuo mille, &c.* In this mind I trust to live and dy. Here I wil not answer, as a *Painim* did to a *Painim*, *Cur habeam eum pro Principe, qui me non habet pro Senatore*. But while I live, I wil pray for my Lord, that all Grace and good Fortune may assist him, in himself, and in his Posterity; and shal be as glad and ready to the Duty of godly Friendship to him, if it may be reasonably taken, as any one whatsoever with whom he is best pleased, and lest provoked with, as any one that fawneth most upon him for his Officesake, or for his Vertue, to my Power.

And thus reposing my self in *bona & constante Conscientia* in this brittle Time, I commit your Ladyship to God, as my self. Because ye be *Alter Ipse* to him, *Unus Spiritus, Una Caro*, I make you Judge. And therefore I transmit the very Copy of my Letter sent to him, to expend the rather, of my Writing, whereby ye may take occasion to work, as God shal move you. And thus I leave you. From my House at *Lambeth*, this 6th. of February 1567.

Your Friend unfeigned in Christ,

MATTH. CANT.

NUMB.

N U M B. LVII.

The Queen's Majesties Letter to the Archbishop, for Visitation to be made within his Province, concerning Strangers lately come into the Realm.

By the QUEEN.

MOST Reverend, &c. Wee greet you wel. For as much as we understand, that there do daily repayr into this our Realm, great Numbers of Strangers, from the Partyes beyond the Seas, otherwise then hath ben accustomed, and the most part therof, pretending the cause of their commyng to be for to lyve in this our Realm with Satisfaction of their Conscience in Christian Religion, according to the Order allowed in this our Realm, and doubting least that amonges such Nombres divers may also resort into our Realm, that are infected with dangerous Opinions, contrary to the Faith of Christian Church; as *Anabaptists*, and such other Sectarys, or that be guilty of sum other horrible Crymes, of Rebellion, Murder, Robberys, or such like, committed by them in the parts, from whence they do cum: To which kynde of People we do no wyse mean to permit any Refuge within our Dominions: THEREFORE we do wil and require youe to gyve spedy order and Commaundement to the Reverend Father in God, the Bishop of *London*, and al other Ordynarys of any Places, where you shal think any such confluence of Strangers to be, within your Province, that without Delay, special and particular Visitation and Inquisition be made in every Parish, for this purpose requisite, of al manner of Persons, being Strangers born, of what Countrey, Qualite, Condition, and Estate soever they be; with the probable Causes of their cummyng into this our Realm, and the tyme of their continuance, and in what sort they do lyue, and to what Churches they do resort for Exercise of their Religion; with such other Thinges, requisit in this case to be understand, for the Worthines of their Continuance in this our Realm. And therupon to cause perfect Registers to be made; and so to contine; and to give Advertisement to our Justices, and Mynisters of our Lay-power, to procede spedly to the tryal of such as shal be founde suspected of the foresayd Crymes, or otherwayes, that shal not be conformable to such Ordre of Religion, as is agreeable with our Lawes, or as is permitted to Places specially appoynted for the Resort of Straungers to the exercise of Religion, in the use of Common Prayer and the Sacraments. And in al other Things we wil and require you, to use al good Diligence and Provision, by the means of the Bishops and Ordynarys under youe, as wel in Places exempt, as otherwise; that no maner of Straungers be suffered to remayn within any part of our Dominions in your Province, but such as shal be known, or commonly reputed to be of Christian Conversation, and mete to lyve under our Protection, according to the Treaties of Enter-course betwixt us, and other Princes our Neighbors.

Archbishop
Park. Regist.

N U M B. LVIII.

Archbishop Parker's STATUTES, or the Hospital of Eastbridge in Canterbury.

UN I V E R S I S Sanctæ Matris Ecclesiæ filiis presentes Literas inspect' visuris vel audituris, *MATTHÆUS*, providentiā divina *Cantuarien'* Archiepiscopus totius *Angliæ* Primas & Metropolitanus, verus & indubitatus patronus Hospitalis Pauperum de *Eastbridge* Civitatis *Cantuariæ*, Salutem in Domino sempiternam. Pastoralis officii debitum merito nos sollicitat, ut locorum piorum nobis potissime subditorum commoditatibus, his præsertim quæ ad divini cultus augmentum

mentum ac miserabilium Personarum sustentationem pertinent, quantum ut Deo possumus opportuna provisionis remedio subveniamus, ut ea quæ ab initio pie fundata & stabilita, vel temporum mutatione & diuturnitate, vel rectorum negligentia in abusum vergere dignoscuntur, vel in pristinum statum & decorem (quantum convenit) restituantur & restaurentur, vel pro tempore ac presentis rerum status ratione, in melius convertantur & reformentur. Inter alia autem dicti Hospitalis patronatus cura nos sollicitos reddit, eò quod Hospitale prædict' per quosdam prædecessores nostros pro receptione nocturna ac aliqua sustentatione pauperum peregrinantium ad dictam civitatem confluentium fundatum ac dotatum extitit, ac nonnullis legibus, statutis & ordinationibus stabilitum & confirmatum, quorum aliqua presentibus temporibus minimè conveniunt, alia vetustate & mutatione temporis a priore instituto sunt aliena, nonnulla rectorum sive Magistrorum dicti Hospitalis incuria, fraude sive negligentia in desuetudinem abierunt: Bona etiam, (sicut accepimus) nemora, possessiones ac alia jura dicti Hospitalis de verisimile dilapidationi & dissipationi subjiuntur; & quod miserrimum est, pauperes justis eleemosynis ibidem defraudantur; NOS igitur debet' officii nostri excitati, Zeloque Charitatis accensi super status dicti Hospitalis ac ad reformationem dictorum defectuum procedere intendentes, foundationes, ordinationes, dotationes, statuta ac munimenta dicti Hospitalis, & præsertim quasdam ordinationes Johannis Stratford quondam Cantuar' Archiepiscopi prædecessoris nostri sub dat' xxiii die mens. septemb. Anno Domini 1343, & translat' dicti patris Anno nono, in medium proferri jussimus, eisque diligenter ac mature inspectis, pensatis & intellectis, ac cum presentium rerum statu collatis, interponentes eam auctoritatem addendi & detrahendi dict' ordinationibus, easque mutandi & corrigendi, quæ nobis & successoribus nostris Archiepiscopis Cant., in libris dictarum ordinationum reservata est, habito primitus sup. Hospital. prædict' diligenti tractatu, communicatione ac matura deliberatione, servatisque per nos omnibus de jure in hac parte servand. ad honorem Dei, perpetuam rei memoriam. ac dict' Hospital. commodum & utilitatem, sic duximus ordinand. & ordinamus in hunc, qui sequitur, modum:

Imprimis, viz. quod per nos & Successores nostros Cantuar. Archiepiscopos talis vir nominetur & præficiatur futurus Magister Hospital. præd. qui pro tempore hujusmodi admissionis fuerit Commissarius generalis in Civitate Cantuarien' per dictum Archiepiscopum, qui pro tempore fuerit nominandus, qui etiam in sacro presbiteratus ordine constitutus fuerit (nisi aliter secum dispensatum fuerit) & non diutius ibidem Magister Hospit. præd' sit, nisi quamdiu fuerit commissarius Archiepiscopi præd. Et quod intra unum mensem postquam dict. Hospit. adeptus fuerit de singulis ipsius Hospitalis Bonis sigillatim & specificè plenum conficiet inventorium; cujus veram copiam nobis & Successoribus nostris, quam cito commode poterit, exhibebit, atque singulis annis inter festum Sancti Michael. Archangeli & duodecimum diem Mens. Novembr' prox' sequend' de administratione bonorum, fructuum, proventionum, Jurium & Reddit' dict' Hospit' pro anno finito in festo Sancti Michael, antedicto, nobis & Successoribus nostris, sive alicui alteri ad hoc per nos deputato plenam & distinctam rationem reddat, cum requisitus fuerit.

VOLUMUS præterea quod ad dicti Magistri dispositionem & curam solitam fructus, redditus, & proventus dictique totius Hospitalis regimen, quamdiu ibid. Magister præd' fuerit, cum moderamine pertineant infra scripto. *viz.* quod ad placitum Domini Archiepiscopi tempore existentis, manebit & residens erit in domo mansionali Hospitalis præd. vel in manerio suo de *Bleen & Hothcourte*, ut de reddit. & proventionibus terr' & possessionum Hospital. præd. percipiet & habebit singulis annis sex libras, tresdecim solidi, & iiii. & xii Carectat. bosci de Nemo-ribus pertinent' manerio suæ firmæ de *Hothcourte*, & quamdiu in pace vivitur sine bello, singulis diebus Veneris non feriatis horâ nona, & si feriati fu erint hora duodecima, per totum Anni circulum absque aliqua omissione, ibidem præd. Magister Hospitalis præd. per se, vel per legitimum deputatum suum, triginta pauperibus, & maxime indigentibus de Civitate Cantuar' oriundis, vel ibidem diu habitantibus, in aliquo loco convenienti intra limites Hospitii pauperum præd. Congregat' ad ostium, sive in domo Hospitii nostri Cantuariensis, omni carnali

carnali affectione semota, super quo ejus conscientiam oneramus, triginta denarios dabit, partim habendo respectum ad commendationem pretoris oppidi *Cantuariens'* pro tempore existent'. Hoc tamen observatum volumus, quod nullus dictorum triginta pauperum eo tempore sit in alterutro nostrum Hospitalium de *Harbaldown* vel *St. Johannis* extra *Northgate* in Civitate præd. Illos enim (quoniam alias nostræ eleemosynæ participes sunt) ab ista distributione penitus excludemus. Verum si tempus inciderit quando bellum gerendum est, ita quod milites per civitat' *Cantuar'* transire contigerit, quam primum hujusmodi bellum publicè fuerit denunciatum, dicta distributio triginta denarior' quolibet die Veneris protenus cessabit, quamdiu hujusmodi bellum duraverit, & ad tres menses post, & ad sublevandos milites valetudinarios bellòve læsos per dict' Civitat' proficiscentes & redeuntes in dicto hospitali quotidie ad summam quatuor denariorum pro numero singulorum dierum in anno de exitibus, reddit', proventionibus & bonis Hospitalis præd' volumus expendi. Sani verò illuc accedentes, non habentes de suo, per noctem unam recipiantur, Valetudinarios autem (modò ne leprosi sint) cum sanis confluentes, tam ad moram quam ad vitæ subsidia, juxta æstimationem præd' percipiend' sanis volumus anteferri.

QUOD si dierum aliquo in usus præd' pauperum militum de exitibus, redditibus, proventionibus & bonis Hospitalis ipsius, quia nullos vel paucos hujusmodi illic contigerit declinare, ad æstimationem præd' expendatur, Ordinamus & Volumus quod diebus aliis, seu temporibus copiosioris adventus pauperum præd' ibidem quod minus diebus præcedentibus est expensum, in ampliori receptione subsidiorumque necessariorum, & ministracione pauperum hujusmodi juxta modum superius annotatum, suppleatur taliter cum effectu: & quotannis tam pacis quam belli temporibus in usu tam pio & laudabili de exitibus, redditibus, proventionibus & bonis Hospital' præd' ad summam quatuor denariorum pro quolibet anni die discretione prævia integraliter, & fideliter erogetur. Qui in fata ibidem decedent in Cœmiterio nostræ *Cantuar'* Ecclesiæ sepeliantur, loco ad hoc antiquitus assignato. Cautum insuper esto, ne dictum Hospital' quod solummodo in pauperum peregrinorum usum primitus fundatum est, oneretur aliquando, quod habitationem pauperibus in Civitate *Cantuar'* vel suburbijs ejusdem degentibus, aut illis qui per aliquod tempus proximè præteritum in eisdem aut intra septem milliaria à dicta civitate habitasse comprobentur.

In Hospitali etiam præd. 12 lectos competentes cum suis pertinentibus ordinamus debere perpetuo consistere, ad usum confluentium pauperum militum hujusmodi, ac mulierem aliquam honestæ vitæ quæ 40 annorum ætatem ad minus excefferit, ministerio hujusmodi pauperum pro eo tempore tam in lectis quam vitæ necessarijs, ut præmittitur, ministraturam esse volumus. Cui mulieri ministretur de exitibus, redditibus, provent' & bonis dicti Hospitalis, prout Magistro videbitur opportunum. SINT præterea in dicto Hospitali Duo libri; quorum alter sit instar Kalendarij, in quo numerus pauperum ibidem pernoctantium, eorum valitudo & pecuniæ illis erogatæ assidue annotentur. Quem librum Magister exhibebit annis singulis nobis & Successoribus nostris, una cum computo suo de Terris, Tenementis & aliis proficuis dict' hospital' pertinent' tempore superius expresse & limitato. In altero Dies, Mensis, Annus & nomina in hospitali præd' morientium, diligenter inscribantur.

VOLUMUS insuper & ordinamus quod in domo aliquo dicto Hospit. spectant' custodietur schola per Magistrum Hospit. præd' pro tempore existen' vel aliquem alium substituendum per eum ad hoc officium idoneum. In qua ipse libere & gratis docebit & instruet, seu doceri vel instrui faciet, de tempore in tempus pueros supra ætatem septem annorum, & infra ætatem octodecim annorum, ad legendum, cantandum, & pulchrè scribend' & præsertim in cantando & scribendo, dummodo quilibet hujusmodi puer in schola præd' ultra 4 annos non manebit, & quod in schola præd' non instruatur sive doceatur simul ultra numer' vigint' puerorum, & hoc libere ac gratis, prout dictus Magister præd' Hospitalis placuerit & cum substituto suo concordatum fuerit. Volumus etiam, quod in diebus ferialibus ter qualibet Hebdomada omnes pueri præd' preces in capella hospitalis præd' altâ voce canend' discent vel Letaniam vel alias solemnes orationes breves juxta ordinationem, Magistri, qui pro tempore fuerit. VOLUMUS etiam, quod postquam

postquam solutio decem librar' per annum *Willielmi Swerder* nuper Magistri Hospital' prædict', quam jam ex concessione quadam occupat, legitimè cessabit seu determinata fuerit, ex tunc in perpetuum dict' Magister prædict' Hospital' dabit & solvet supradict' pueris sufficientia papyrum, calamos & atramentum & alios libros maximè congruentes pro eorum usu in facello. Proviso, quod instructor puerorum tam in scribendo, legendo & cantando per Magistrum semper deputandus sit collector reddituum dict' Hospital', qui pro tempore suo pro hujusmodi collectione singulis annis recipiet xxvi s. viii d. cum una liberatura per Magistrum illi quotannis donand' tali qualem aliis servis suis in futurum daturus est, & quod recipiet pro labore instructionis suæ præd' quatuor libras annuatim sibi solvendas. Proviso etiam, quod præd' Magister Hospit' præd' si ipse in ædibus Hospit' præd' habitare vel noluerit vel non possit, quod tunc Rector Ecclesiæ Sti *Andreae* in civitate *Cantuar'* vel substitutus suus præferatur ad habitationem in eisdem domibus pro annali redditu xxvi s. viii d. & non amplius, modo idoneus ad idem officium instructionis puerorum fuerit per Magistrum Hospit' & Decanum Ecclesiæ *Cantuar'*, qui pro tempore fuerit, semper examinand' & approbandus.

Volumus præterea, quod ex redditibus annuis Hospit' præd' solvatur duobus Scholasticis ex Collegio *Corporis Christi* & beatæ *Mariæ* in *Cantabrigia* instruendis juxta eam formam quæ in Indenturis quibusdam convenit inter Magistrum Hospit' prædict', & Magistrum & socios Collegii prædict', quamdiu terminus annorum hujusmodi Indenturæ durabit, & eo modo eligantur & præficiantur quomodo in prædict. Indenturis exponitur & declaratur.

ET NE HÆC nostra ordinatio posthac veniat in oblivionem aut negligatur, quin semper temporibus futuris summa sex librarum ac decem solidorum ad usus pauperum tam pacis quàm belli tempore quotannis expendatur, & quod omnibus Expensis & Receptis ritè computatis, tam pro oneribus supradictis, quam pro reparationibus dict. Hospital. & aliis rebus eidem pertinentibus, quod residuum fuerit semper inter Pauperes distribuatur: ita ut Distributio eorum vel augeri vel diminui possit juxta æstimationem Bonorum provenientium Hospital' prædict. VOLUMUS etiam quod Magister dict. Hospital. qui pro tempore fuerit, per se, vel per alium, singulis Annis uno aliquo Die Dominico inter Festum Omnium Sanctorum & Festum Natalis Domini, ante distributionem Pauperibus erogandam, clarè & distinctè pronuntiabit *Anglicè* hanc nostram Ordinationem, Incipiendo ab eo loco, VOLUMUS præterea quod ad dict. Magistri Dispositionem & Curam sollicitam fructus, &c. legendo usq; ad istam Clausulam, VOLUMUS etiam quod Magister, &c.

ET ad Ordinationem præsentem in singulis suis Articulis, prout est possibile, fideliter observandam, & quatenus in eo est facere, fieri observandam, necnon de Corrodiis, Pensionibus, Terris, Possessionibus, Nemoribus, aut Bonis mobilibus, immobilibus seu juribus ipsius Hospitalis non vendendis, concedendis imperpetuum, vel ad Tempus donandis, vel ad Firmam dimittendis & locandis, vel alio quovis Alienationis Titulo, non alienandis, nobis & Successoribus nostris Archiepis. *Cantuar.* inconsultis & non consentientibus, ad hoc expresse per scriptum nostrum hoc testand. per quoscunque Magistros Hospital. prædict. quibus ejus Regimen committetur imposterum, VOLUMUS & Ordinamus in Commissionibus singulis de ipso faciend. eidem corporali ad Sanctum Dei Evangelium præstari juramentum. PROVISIO semper, quod si magis expediens videbitur Archiepiscopo, qui pro tempore fuerit, ut Suffraganeus ejus ad idem Hospitale promoveatur, quod tunc in eo casu ipse Suffraganeus præferatur omnibus aliis ad ejusdem hospitalis Præfecturam cum conditionibus Supradictis, etiamsi Commissarius ejus, qui pro tempore fuerit, habeat Firmam Manerii de *Blene* & *Hothecourt* ad Commodum & usum suum. Commissionem autem Hospitalis prædict. si facta fuerit alteri quam Suffraganeo, vel Commissario, qui pro tempore fuerit, vel prædicto non exacto seu præstito Juramento, fore VOLUMUS ipso jure irritam & inanem. RESERVATA nobis & successoribus nostris Archiepiscopis *Cantuar.* hujusmodi Ordinationis nostræ addendi, detrahendi, eamque mutandi & corrigendi, prout expedire videbitur, plenaria Potestate. ACTUM & DATUM in Manerio nostro de *Lambith* vicesimo

Mensis

Mensis Maij, Anno Domini Millesimo Quingentesimo Sexagesimo nono, & nostræ Consecrationis anno Decimo.

Excerpt. ex Original.

Copia vera per me

MATTHÆUS CANTUAR.

NIC. BATTELY.

His Seal is annex'd.

BOOK IV.

NUM B. LIX.

Dr. Bomelius to the Archbishop; Portending some great Danger
impending over the Nation.

Reverendiss. Antistiti Matthæo Cantuariensi Archiepiscopo,
Domino suo plurimum Colendo.

Reverendissime Antistes; Cum boni Clientis officium sit præmonere Patro- Cecilian.
MSS.
num de impendentibus malis, quo assidua Dei Invocatione, diligenti præ-
paratione, moderatisq; consilijs, imminetia pericula vel effugiat, aut
certe mitiget, mei quoq; muneris esse duxi hoc turbulento tempore intrepidè
ea aperire, quæ longa observatione & quotidiana experientia hætenus ve-
rissima comprobata sunt. Quæ si post præmonitionem meam *Anglicæ* Reipub.
Moderatores prudenter considerabunt, multorum malorum causas & occasi-
ones jam impendentes declinabunt, Patriæq; suæ optimè consulant. Ea ut
tuæ Paternitati (cujus singularem Prudentiam, circumspectam Modestiam, &
synceram in Patriam *sopynv*, non *Angli* solum, sed & exteri omnes admirantur
& suspiciunt) coram ostendere, atq; in sinum tuum liberè effundere, non sine
magno totius *Britanniæ* emolumento, multorumq; Saluti, possim, obnixè oro, ut
liceat mihi à prandio, si seria tua Negotia id patiantur, tuam Paternitatem
convenire, quo sine mora Regia Majestas per te mentem meam intelligat:
Hoc ut facias, Patria tua, Regina tam nobilis & piæ Salus, Officium quod
illi debes, & Providentia illa, quæ in Te tantopere elucet, quodam jure exi-
gunt & suadent. Valeat tua Paternitas. Ex Regio Carcere, à Musis alieno.
3 Nonas Aprilis, Anno 1570.

Tuæ Paternitati ad nutum paratus,

ELISEUS BOMELIUS,

Medicus Physicus.

NUM B. LX.

Dr. Yales **COLLECTIONS** out of the Registers of the Arch-
bishops of Canterbury: Concerning their antient Customs and
Privileges.

*The Power and Privileges of the Archbishops of Canterbury in
former Times.*

Roger, Bishop of Coventry and Litchfield being old, John Peckham, Archbp. Cleopatra
F. 1.
of Canterbury deputed a Coadjutor to him.

Deputavit Coadjutorem Rogero Covent. & Litch. tunc Episcopo, Officium suum
propter debilitatem sui Corporis adimplere non valenti, sicut in Visitatione dicti Archiep.
Metropolitica ibm. facta extitit tum compertum. Et commisit Coadjutori suo omnem
potestatem Episcopalem in dict. Dioc. exercendam. Ex Registro Dom. Joan. de Peckham.

N

The

The same Archbishop *Peckham*, in the first Year of his Consecration, which was *Anno 1279.* committed to the Dean of *Pauls*, and the Treasurer of the said Church, the Power of conferring Prebends, and other Ecclesiastical Benefices with or without Cure of Souls, belonging to the Collation or Presentation of the Bishop of *London.* *Qui nequibat propter debilitatem sui corporis ea quæ incumbant pastoralis officio, adimplere.* He committed to them also to Institute such as were presented; and to grant *Commendams* and other Things which belonged to the Pastoral Office to perform. *Ex Reg. Peckham.*

When any Bishops in their Province grew aged, that they could not manage their Dioces, the Archbishop did Constitute whom he pleased, to perform the Offices of the Bishopric.

He presented to such Benefices as were in the Right of such Monasteries to Present, as were in him to present, if they fell, while the said Monastery was vacant of a Superior. Thus *Peckham*, 1286, the 3d of the Ides of *December*, Collated the Vicarage of *Colreede* in the Dioces of *Canterbury*, to *Stephen de Wycomb*, Priest, by reason of the Vacation of the Priory of *Dover*, of his Patronage, then vacant, and remaining in his Hand. *Ex Reg. Peckham.*

He Admitted and Instituted such as were presented to Livings in those Diocesses that were vacant of Bishops. In 1286. he Instituted many in the Dioces of *Landaff* and *Norwich* vacant.

Upon any Bishops Absence from their Dioces, he might Depute Vicars General to take care of the Affairs of the Dioces. *Absente Episcopo Asaphensi & Dioc. propter Walenses, in ejus locum deputavit Episcopum Bathens. & Wellens. Vicarium Generalem.*

Metropolitan VISITATIONS.

In their Metropolitan Visitations they could Cite distinctly any of their Province before them, wheresoever they were in the City, Dioces or Province of *Canterbury*, not only by way of Appelle, or Complaint, but also *Ex Officio.*

They could, in their Metropolitan Visitations, turn out the Heads of Religious Houses out of their Priories, Abbies and Monasteries; and put others in their Rooms. And Dignitaries and Officers of Churches he removed, and put others in their Places, when he saw Cause for it.

Archbishop *Robert Winchelsey*, in his Metropolitan Visitation made in the Dioces of *Norwich*, *Priorem amovit de Heveringlond, super diversis Criminibus ad amotionem suam tendentibus, convictum; & præfecit alium jure suo. Et eodem modo in Dioces. Wigorn.* In his Metropolitan Visitation he removed *Friar Nicholus de Norton, super dilapidationem Bonorum Sacristarie Ecclesie Wigorn. convictum. Et ob negligentiam Prioris & Capituli Wigorn. præfecit G. de Maddesly Sacristam, jure suo.*

In these Visitations the Archbishops Power was so great, and the Bishops were so suspended al Jurisdiction, during these Visitations; that in *Peckham's* time, al the Suffragan Bishops of the Province of *Canterbury* drew up One and Twenty Articles of Complaint to the Archbishop to be redrest. To which the Archbishop gave his distinct Answers. They begin p. 289. intituled, *Articuli propositi coram Johanne Archiep. Cant. per Episcopos Suffraganeos sue Cant. Provinciae; & Responsiones & Declarationes dictorum Articulorum.*

The first is, That when he Visits any Dioces of any of his Suffragan Bishops, he himself Institutes and hears al the Causes of the Dioces; and actually *Correctiones facit.*

Secondly, That he draws to himself wheresoever he be, Causes *de facto*, begun in the Visitations, and corrected, and compleated. Wherby the Subjects of the Suffragans are grieved, and their Jurisdiction weakned.

Thirdly, In the Diocesses Visited, after he is gon out of the Bounds of the Dioces, he sendeth some Clerks *De Latere suo*, to exercise those Things that by right belong to the Suffragan of that Place.

Fourthly, In some Diocesses not Visited by him, some cary themselves for the Officials of the Archbishop, or his Commissaries general, which may be called *Officiales Foranei*, contrary to the Form and Prohibitions of the Council of *Lyons.*

Fifthly,

Fiftly, They pray that no Subject of the Suffragans be commanded to be cited by the Court of Cant. unles in the Warrant *Citatorio* a lawful Cause may be inserted: *And so on in divers other Articles.*

The Answers of the Archbishop were as followeth.

To the First Article of the Bishops, the Archbishop answereth and Declareth, That he may do this justly: *Duplici Auctoritate connexa munitur, & reboratur Consuetudine diutius observata.*

To the Second Article he answereth, That since he is not only Metropolitan in the Dioces Visited, but also in other Diocesses of his Province, he may by his Authority determine Causes, begun in one Dioces, in another. And this he hath by Custome long observed.

To the Third, It is not believed that he doth such Things, unles as far as Right and Custome alloweth him, and the Custome of the Court of Cant. *Suffragatur.*

To the Fourth Article he answereth, That he made no *Officiales foraneos*, nor ever doth such Things, unles it be granted him *de juris Consuetudine.*

To the Fift he answereth, That it is not of the Necessity of Law, *Quod libellus ponatur in Citatorio, aut Causa agendi, sed est Cautela juris pro Actore, ut reo deliberato, & ulterior deliberatio denegetur.* And so he went on bearing himself out by Right and Custome, and giving short Answers, but little complying with the Bishops Complaints.

More COLLECTIONS.

The Archbishop of Canterbury in the Dioces of S. Asaph, vacant, hath by Privilege the Collation of the Benefices there. Ex Reg. Walt. Reynolds. And more plainly out of the Register of Islip in the eight Years of his Bishopric. And so always observed, until the 32 Year of Henry VIII.

The Suffragans of the Province of Cant. *non possum præscribere contra Archiepisc Cant.*

The Archbishop may end Causes begun in the time of the Vacation of any Dioces, *licet Episcopus ibi sit inthronizatus.* He may compel Suffragans to Residence in their Cathedral Churches. He may *revocare gesta per suos Suffraganeos etiam legitima.* The Jurisdiction of the Archbishop of Cant. *non nudi Metropolitanis finibus coercetur.*

The Subject of the Province of York did appeal *tutorie ad Curiam de Arcubus.*

The Scholars of Oxon submit themselves to the Archbishop of Cant. & nequeunt sese exceptos, Ex Reg. Arund.

William Courtney, Bishop of Hereford, professed in a Synod, that neither he nor his Clergy would give one Peny Subsidy to the King, unles the Lord King should do Justice to him and his Men. Ex Reg. Witelsey.

John Warren, Earl of Surrey and Suffex was Cited to the Councel of the Province, to be punished for Adultery continued in. Ex Reg. Reynold.

In the third Year of the Translation of Chicheley Archbishop, the Lord Le Strange and his Wife did public Penance after the maner of Penitents, from Paul's Church to S. Dunstons in the East, because they gave a Cause of Murder in the said Church, and polluted it. Ex Reg. Chichely.

Penance enjoyned to the Tenants of Wingham, for that they did ridiculously and contemptuously their Service: Which was to cary Straw to the Archbishops Stable. Ex Reg. Courtney.

And so Penance was enjoyned to the Men of Topsam for Contempt. And that was a hard Penance, namely, to do Penance in the Churches of Pauls, London, of Canterbury and Exeter: To procure a Priest to Celebrate the Anniversaries of the Earl of Devonshire; and Each to pay 20 d. to the Repairs of the Walls of Exon. Ex Reg. Courtney.

Penance enjoyned to the Men of Romney Marsh.

The Constitution of paying Tith in the City of London was put forth by Simon Niger, Bishop of London. Which was thus, That every Man, according to the Rate of the Rent of his House, should take from every Ten Shillings

one Farthing every Lords Day, and every Holy Day, whose Vigil was appointed for Fasting. See the Record of *Arundel de Anno 1^o*.

Archbishop Peckham would not Consecrate Richard More Professor of Divinity, tho' provided by the Pope for Bishop of Winchester; but wholly rejected him from the said Bishoprick for Plurality of Benefices. Reg. Peckham.

Some Petitions were put up to the King by the Clergy Ann. 9^o. Hen' V. And they were three. The first was, that the Ordinationes against the Provisors of Victuals should be diligently observed. The Kings Answer was, that the King would have the Causes proclaimed and observed. To omit the Second, the Third Petition was, *Ut omnes qui Presbyteros castraverunt, acriter puniantur*. [They used it seems to be too free with the Laities Wives, and they dealt too roughly with them, when they met with them.] The Kings Answer was, *Vult eos puniri ut Felones*. Vid. Reg. Chechely.

P R O H I B I T I O N E S.

This an old Eye-sore to the Clergy. Robert, Archbp. Winchelsey did vehemently move the King Edward II. that a Remedy might be provided against frequent Prohibitions. To which Petition the King gave this threefold Answer. I. That Faithful Sworn Clerks should be deputed, who should diligently examine the Causes of Prohibitions. II. That those that obtain injurious Prohibitions be severely punished by a Pecuniary Punishment, or by Prison. III. That those aforementioned bring with them to the Parliament all the abusive Prohibitions, to shew them to the King and Council. Reg. Winchelsey.

N U M B. LXI.

The Form of the Excommunication of the Bishop of Gloucester, pronounced by the Archbishop in the Synod, Anno 1571.

MSS. G. Petyt.
Armig.

IN Dei Nomine Amen. Cum Nos MATTHÆUS Providentia Divina Cantuarien. Archiepiscopus, totius Angliæ Primas & Metropolitanus, ritè & legitimè procedens, Reverendum in Christo Patrem Dom. Richardum Glocestren. Episcopum, ac Commendatarium Episcopatus Bristolien. alias propter suam Contumaciam & manifestum Contemptum in non comparendo coram nobis, neq; per se neq; per Procuratorem suum, in hac præsentì Convocatione sive sacra Synodo Provinciali in Domo Capitulari Ecclesiæ Cathedralis D. Pauli London. tertio die præsentis Mensis April. inchoata & celebrata, ac de die in diem usq; ad hos diem & locum continuata & prorogata, juxta Citationem & monitionem ultimam & peremptoriam alias sibi ex parte nostra fact': Pronuntiaverimus Contumacem, pœnam Contumaciæ, sive humoi. ad Arbitrium nostrum reservando; Nos MATTHÆUS Archiepiscopus antedict. pœnam Contumaciæ dicti Episcopi & Commendatarij nunc declarando, eundem Episcopum & Commendatarium de Consensu Confratrum nostrorum nobiscum in hac præsentì Convocatione assidentium, Excommunicamus in hijs Scriptis.

Lect. per præfatum Reverendiss. patrem D. Matthæum Archiepiscopum Cant. in Capella Regis Henrici VII. infra Ecclesiam Collegiatam D. Petri Westmon. xx^o die mensis April. Anno Dom. 1571.

Concordat cum Registro,

INCENT, Registrarius.

N U M B.

N U M B. LXII.

The Commissioners Ecclesiastical to all Church-Wardens ; Concerning the Puritan Ministers.

To all and every the Queen's Majesty's Officers, Church-Wardens, Sidemen Sworn, and others having any Government, or Oversight for the time being, of or in any Church or Chappel, or Parish within the Province of Canterbury.

WHERAS the Queen's Majesty, being very careful for the good Government of her Realms and Dominions in al godly and wholesome Religion, agreable to the Word of God, and being very desirous to have both her Laws and Orders wel and faithfully observed, and her Loving Subjects reposed in godly Quiet, Concord and Unity, and especially in matters of Religion ; We undernamed of her Majesties Commission Ecclesiastical, with other our Associats, as our Duty is, advisedly considering her good Zeal worthy to take Place, to the Honour of God, and the godly Quiet of her Subjects, have thought good to signify thus much ; And also to charge you, and every of you whom it may concern : And therefore we wil and require you, and in the Queen's Majesties Name straitly Charge and Command you, and every of you ; That in no wise ye suffer any Person or Minister to minister any Sacrament, or say any publick Prayers, in any your Churches, Chappels, or other Places appointed for Common Prayers, in any other Order, Maner or Sort, than only according to the Prescription in the Book of Common Prayer, and the Queen's Majesties Law published in that behalf. And that in no wise you suffer any Person publicly or privatly to teach, read, or preach in any the said Churches, Parishes, Chappels, private Houses, or other Places, unles such be Licenced to Preach, Read, or Teach, by the Queen's Highnes Authority, the Archbishop of Canterbury his Licence, or by the Licence of the Bishop of the Dioces : And that he be such a Minister as is Licensed to Preach after the First of May last, and not removed from the Ministry by us, or any other Lawful Authority : And that you have a diligent Care in the Accomplishment of this her Hignes Service and Plesure, by us thus to you declared, as you and every of you wil answer to the contrary. Yeven at Lambeth in the County of Surry, the 7th. of June, in the Year of the Reign of our Sovereign Lady Elizabeth, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. the 13th.

Matthew Cantuar.

Edwin London.

Rob. Winton.

Rich. Ely.

Nicolas Wigorn.

Rich. Cicestren.

Gabriel Goodman.

Tho. Wilson.

Tho. Bromeley.

Geo. Bromely.

Pet. Osborn.

Tho. Tale.

Rich. Wendesley.

Joh. Mershe.

With other Assistants.

N U M B. LXIII.

A Letter to the Bishop of Norwich, from the Maior his Commissioner ; Concerning some Controversies arisen in the Dutch Church there.

MY Duty to your Honour remmembred. Wheras from time to time, I have signified to your Honor, as wel of our Proceedings, as the Causes thereof, chiefly consisting the Regard to maintain your honorable Estate, having

*I E MSS. R. P.
Joh. Ep. Elien.*

ving Jurisdiction, and being the Principal to rule that Government which your Lordship had given unto them, the Strangers, concerning the Consistory: And to which End you sent to me and the rest to procede in your Name. Who took upon us but the first part of your Commission, tending to move them to Quiet. Which was altogether a Temporal Cause, and was Published, that who did refuse the same should not only incurr such Punishment as was thought expedient, but also Banishment; Which the Offenders must look for. But because the whole Consistory stood therein for their Ministers sake, we did desire your Lordship's Aid. Who in your last Decree, under your Hand, ordered the Effect of the first, specially to *Antonius* and *Theophilus*, who not only before us, but also before your Lordship, protested rather to depart the City, than to agree therto. And wherupon, besides the first Decree, they are within two Months to depart the City. Although your Lordship have written to the contrary, yet we think wel of our Doings; that after our first Decree, they shal not tary here, upon whom the whole Company hangeth and dependeth.

But because I tender your Honour, and am very loth that the same should be defaced by them, for any thing by us don, as *Theophilus* only protested, that the Decree by us past with your Authority, should seem to be so unconsonant to a Truth, that *Theophilus* offered to dispute it to be against the Word of God, and against a good Conscience, and against a Christian Reformed Church: Wherin then, both your Lordship and our Doings are most shamefully disteined, and which as we utterly deny, do pray your Lordship, that now that your Preachers, Mr. Dr. *Walker*, Dr. *Gardiner*, and Dr. *Nevyson* are in the City; that as you can do no les, so you will put *Theophilus* therunto, tho' not for our sakes, yet for saving your Lordship's Honour, who we thought would have stand by us. But where I desired of Mr. Dr. *Walker* to confer with your Honour in those Cases, and he hath signified by mine Officer, your Lordship wil meddle no more therein, it much abasheth me. Therefore, tho' I know how to deal with them wel enough in Temporal Affairs, yet because I would be glad they should not Triumph over your Honour, that they offered to dispute against you and our Doings, and you not able to do it, I thought good to put your Lordship in Remembrance yet once again, not so willing to leave them, as they to pas with Victory; and most especially, seeing most of the People hang of them. I have therefore thus boldly written to your Honour of special Goodwill I bear to your Lordship's Authority. And so leaving that matter to your Lordship's Discretion, I humbly take my Leave. From *Norwich*, this 2d. of Aug. 1571.

Your Honours Loving Friend,

THO. GRENE, Mayor.

N U M B. LXIV.

The Bishop of Peterburgh to the Queen: To Confirm the Statutes of their Church, for the better redressing of the Non-Residency of the Prebendaries.

MSS. penes
etc.

MOst Gracious, and my most dread Sovereign Ladye. I know not whither I should beginne to crave Pardon of my Boldnes, in presuming after my simple manner, to write to your most excellent Majestie, or to make my Excuse, that I deferred untill this Daye to signifie unto yowe a matter of so great necessitye, as this that nowe I am to declare. Wherefore touching both those Pointes, determining to rest upon your accustomed Favour, and Royal Vertue, I procede to my Purpose. Your good and gracious Father of famous Memorye, King *Henry* the Eighth, erected in *Peterborrowe*, a Cathedral Church. And that kind of Foundation implieth alwaye a Societie of Learned Men,
staied

staied and grounded in al Parts of Religion, apt to preach the Gospel, and convince Errors and Heresies, which in the Singlenes of Opinions, where particular Men over particular Churches, as Pastors, are set within the Dioces, where it is chiefe, maye happen to arise. And further, to assist the Bishop, the Head of the Dioces, in al godlye and wholesome Consultations. Infomuch, that the Cathedral Church ought to be as it were, the Oracle of the whole Dioces, and a Light unto al Places lieinge neare it.

After this Howse was erected, there came to the same, certen Statuts for the Governement therof, under his Majesties Name; and so have continued not without regarde, the rather throughe a Confirmation made of them by your Majesties Visitors, appointed for that Place, and Countries adjacent, *anno primo* of your most happy Reygn. Infomuch, that a longe time after my comminge to this Bishoprick, I did (as wel I might) conteyne the Prebendaryes of the seyd Church in the Duties of Residence, Hospitalitie, and Preaching the Word, indifferentlye wel. But of late Yeres those good Offices are diminished; and at the last in a manner, I speak it not without deep Sighes, almost cleane vanished. Infomuche, that I dare not expresse unto yowe, howe litle Residence here is. Being loth in any wise to have troubled your Majestie herewith, if I had ben able to refourme it of my selfe. I have extended my Authoritye and Force of Jurisdiction to the uttermost, and folowed the Severitye of Lawes in higher Courts, pretermittting no means, under your Majesty, to redresse that which was, and is amisse, and have not found either verye good Successe, or meane Charges, Expences and Trouble.

One chiefe and sole Cause in a manner of al this matter, beside the Pervernes of Mens Natures, being the Uncertentye of the AuthORITYE of the Statutes of the seyd Church; the froward and disobedient alwayes pretending for their Defence, that the same were and are of no Force; and that they stand at Liberty to do, or not to do, the Premisses, at ther Pleasure; because they are not extant under the great Seale, and indented.

Wherefore I, your Majesties most faithful poore Subject, appoynted under yowe to this Church and Governement, most humbly prostrate my self before yowe in this matter, as of great Importance, both in respect of God's Glorye, and of your Fathers, and your own Renowne. For this his Majesties most famous Worke, of erecting Cathedral Churches, instead of Monkish and Superstitious Howses, was and is the Beautie of his Reformation of Religion, and the greatest Benefite, next to the Doctrine of the Gospel it self, that the Church of God in his Realme receyved at his most Royal Hands; far exceedinge al other Acts, that were don by eny of his Progenitors before him, and surmountinge al that is like to be don in any Time to come: If that which is wel founded, may likewise be wel governed. Let not then, I most humbly beseeche yowe, the matter of Governement of these Howses, (for they, al that are of your Father's Foundation, be in like Uncertentye of the AuthORITYE of ther Statutes, and especially this Church where I am) stand eny longer doubtful; but let it be by your most Sacred Majesty decided and determined, under what Rules and Orders they shal live. And so shal the Holy Plant of your Father's Hands, be by yowe wel nourished, and cherished; and yowe shal be rightly Heire as wel of his Glory, as yowe are of his Imperial Crown and Dignity. And the Lord shal blese, prosper, and multiply your Dayes and Years, to the great Comfort of his Church, and al your most faithful Subjects. Which thing, until it be perfectly finished, being a matter that needeth no long delaye for the Difficulty, nor would not be deferred for the great Utilitye, al Celeritye will seeme little to me, being an old Man, desirous to leave my Church in good Order, before I dye. And knowing that it is now more then Ten Yeares since it was moved by me, and others, to our Archbishop, that is dead, and by him to your Majesty, as he said, to be refourmed, I that was loth to begin to write, find Difficulty to make an end, because of that Weight of this matter, that I am entred into. But because I am grown to more length then I purposed, I must of Necessitye make an end, most humbly beseeching your Majesty to pardon me, in that I dare present, after my rude manner, this, or eny Cause unto yowe. *Peterborowe, this Ninetenth of June 1582.*

Your Majesties most Faithful Subject,

EDMUND PETRIBURG.

NUMB. LXV.

The Order made by the Archbishop of Canterbury, between the Bishop of Lincoln, and Archdeacon Elmer, about their Jurisdictions.

Paper-Office.

UNIVERSIS & singulis Christi Fidelibus tam presentibus quam futuris, ad quos presentes Literæ Testimoniales indentatæ pervenerint, aut quos infra Scripta tangunt, seu tangere poterunt in futurum, *MATTHÆUS* Divina Providentia *Cantuar.* Archiepiscopus, totius *Angliæ* Primas & Metropolitanus; Et *ROBERTUS* permissione Divina *Winton.* Episcopus, Salutem in Domino sempiternam. Cum dudum inter venerabilem Confratrem nostrum Dom. *THOMAM* Permissione Divina *Lincoln.* Episcopum ex una, & Magistrum *Johannem Aelmer* S. Th. Professore Archidiaconum *Lincoln.* ex altera parte, de & super Exercitio Jurisdictionis Spiritualis & Ecclesiasticæ infra Archidiaconatum *Lincoln.* orta fuisset non modica Quæstionis materia: Quam Partes prædictæ (Spiritu Unitatis & Concordiæ ductæ) placare & sedare volentes, ac odiosos Anfractus Litium, ingentium impensarum effusiones, ac laborum inutilium onerosa tædia effugere cupientes, sese Causasq; suas Arbitrio, Ordinationi, Judicio & Decreto nostris, in hac parte, sponte, ultrò, & deliberatè respectivè submiserunt; solemniter promittentes sese gratum & firmum, durante vita utriusq; partium prædictarum habituros, totum quicquid per nos ordinatum & directum vel laudatum fuerit in præmissis, sive eorum aliquo:

Unde nos pro officii nostri debito, omnium quietem & tranquillitatem favere & augmentare cupientes, ac litium anfractus, quoad fieri poterit, amputare volentes, de & cum expresso consensu, assensu & voluntate partium prædictarum, ac in vim Submissionis hujusmodi taliter factæ, ordinamus, decernimus & laudamus inter partes prædictas in hunc qui sequitur modum.

Imprimis, Laudamus, ordinamus, & decernimus, quod Vicarius in Spiritualibus Generalis, sive Commissarius dicti Episcopi *Lincoln.* & Officialis memorati Archidiaconi *Lincoln.* pro tempore existen. de tempore in tempus durante toto tempore incumbentiæ dicti Episcopi & Archidiaconi in Episcopatu & Archidiaconatu prædict. in aliquo loco convenienti infra Ecclesiam Cathedral. B. *MARIÆ* *Lincoln.* & Civitatem *Lincoln.* semel in qualibet Ebdomadâ (feriatis & de jure Privilegiatis temporibus tantummodo exceptis) simul & conjunctim, uno & eodem die & loco, Curias suas tenebunt ac jura dicent, Causasq; tam Instantionatas quam ex Officio, audient, tractabunt & terminabunt. Testamentorum etiam quorumcunq; infra dict. Archidiaconatum *Lincoln.* decedentium, Approbationes & Insinuationes recipient ac admittent simul & conjunctim. Necnon Administrationes Bonorum quorumcunq; infra dictum Archidiaconatum ab intestato, vel per viam intestati morientium, juxta juris & Statutorum hujus Regni *Angliæ* exigentiam, committent; omnemq; & omnimodam Jurisdictionem, Spiritualem & Ecclesiasticam infra dictum Archidiaconatum *Lincoln.* (Collationibus Beneficiorum Ecclesiasticorum, necnon Admissionibus & Institutionibus quorumcunq; Clericorum ad quæcunq; Beneficia Ecclesiastica dicti Archidiaconatus *Lincoln.* præsentatorum, & in posterum præsentandorum, & eorum Deprivationibus, duntaxat exceptis; quas Episcopo *Lincoln.* & ejus Vicario in Spiritualibus Generali pro tempore existen. solummodo reservamus) sub modo & forma prænotatis & specificatis exercebunt.

Salva etiam & semper reservata dicto Episcopo *Lincoln.* Potestate & Autoritate de tempore in tempus nominandi, ordinandi & constituendi unum Sequestratorem tantum in dicto Archidiaconatu *Lincoln.* qui solummodo intromittet se de fructibus Beneficiorum vacantium, & de Bonis intestatorum sive ab intestato vel per viam intestati decedente. Sic tamen quod Officialis & alii Ministri dicti Archidiaconi intersint (si voluerint) quibuscunq; sequestrationibus per dictum Sequestratorem pro tempore existen. fiend. & interponendis.

Item, Volumus, Ordinamus & Decernimus in vim Submissionis & Consensus prædict. quod ex Feodis, Proficuis & Emolumentis, ratione exercitii hujusmodi Jurisdictionis provenientib. debitis & contingentibus, necessariae Expensæ dicti

Archidia

Archidiaconi ratione Visitationis dicti Archidiaconatus *Lincoln.* de tempore in tempus fiend. defalcantur, ac eidem Archid^o. *Lincoln.* Officiariisque & Ministris suis de tempore in tempus allocentur.

Item, Volumus, Ordinamus & Decernimus, quod Feoda, Proficua & Emolumenta omnia & singula, ratione Approbationis, & Insinuationis quorumcunque Testamentorum infra dictum Archidiaconatum *Lincoln.* coram Vicario in Spiritualibus Generali, sive Commissario Episcopi *Lincoln.* ac Officiali Archidiaconi *Lincoln.* pro tempore respectivè existen. modo prædict. probandorum, approbandor. & insinuand. Debita provenientia & contingentia, inter dictos Episcopum *Lincoln.* & Archidiaconum *Lincoln.* æquis portionib. dividantur & distribuantur; Exceptis nihilominus feodis, proficuis & emolumentis, ratione Commissionis Administrationis Bonorum quorumcunque, ab Intestato vel per viam Intestati infra dictum Archidiaconatum *Lincoln.* moriente, debitis & provenientibus. Quæ omnia & singula dicto Episcopo *Lincoln.* solummodo reservamus.

Item, Volumus, Ordinamus & Decernimus, quod quoties in futurum continget, dictum Episcopum *Lincoln.* modernum, Ecclesiam suam Cathedralē ac Civitatem ac Diocesim *Lincoln.* de Triennio in triennium, Authoritate sua Ordinaria, Visitare; quod tunc dictus Episcopus omnia & singula Feoda, Proficua & Emolumenta, ratione Probationis, Approbationis & Insinuationis quorumcunque Testamentorum, vel Commissionum Administrationum Bonorum quorumcunque infra Archidiaconatum *Lincoln.* ab Intestato vel per viam Intestati morien. vel decedente, per tres Menses continuos, vel per unum mensem ante inceptam hujusmodi triennem Visitationem, ac per duos menses immediatè sequentes post inceptionem & inchoationem ejusdem tantum, & non ultra insinuand. & convertend. Debita provenientia & contingentia totalem & integram habeat, ac percipiet in ejus proprios usus, sine aliqua Contradictione, Reclamatione vel molestatione Archidiaconi *Lincoln.* prædict. vel Officiariorum aut Ministrorum suorum quorumcunque.

Item, Decernimus & Ordinamus, quod præter & ultra Feoda, Proficua, Commoditates & Emolumenta prædicta præfato Episcopo *Lincoln.* moderno sub modo & forma prædictis, except. & reservata, dict. Archidiaconatus *Lincoln.* annuatim bene & fideliter solvet & satisfaciet, seu sic solvi & satisfieri faciet dicto Episcopo *Lincoln.* vel Assignatis suis de tempore in tempus, summam Triginta trium Librarum per annum bonæ & legalis monetæ *Angliæ*, Episcopo *Lincoln.* pro tempore existen. de more antiquo, nomine *Præstationis*, debitam, & solvi consuetam, præter & ultra Arreragia hujusmodi Præstationum hætenus à retro existentia per dictum Archidiaconum eid. Episcopo vel Assignatis suis, citra primum diem mensis Augusti proxime futurum, fideliter responderi & satisfieri volumus, decernimus & ordinamus.

Item, Volumus, Laudamus, & Ordinamus per præsentēs, quod dictus Episcopus *Lincoln.* ejusque Vicarius in Spiritualibus Generalis, citra dictum primum diem mensis Augusti prox. futurum, benè & fideliter solvant & satisfaciant, seu sic solvi & satisfieri facient, & eorum uterque faciet, omnia & singula Arreragia quorumcunque Feodorum, Commoditatum & Emolumentorum eid. Archidiacono, vel ejus Officiariis aut Ministris, debitarum per dict. Episcopum, vel ejus Vicarium Generalem hujusmodi, seu eorum alterum, à tempore ortæ Controversiæ prædict. recepta (siquæ talia receperint, vel eorum alter receperit) sine dolo, fraude aut ulteriore mora aut cessatione quacunque.

Item, Decernimus & Declaramus, quod si contingat, aliquod dubium vel ambiguitatem in & circa Interpretationem & verum intellectum præsentis nostræ Ordinationis aut alicujus partis ejusdem, in posterum oriri, quod tunc & in ea casu licebit & fas erit Nobis, præfato Archiepiscopo *Cantuar.* & Episcopo *Winton.* eadem dubia & ambiguitates interpretari, exponere & declarare; Et partes prædict. & earum utraq; Interpretationi & Declarationi nostris, in & circa præmissa stabunt, & eisdem obedient, sine aliqua Contradictione vel Reclamatione; Reservando nobis potestatem & auctoritatem huic præsentī Ordinationi nostræ addendi, atque ab eadem subtrahendi; necnon eandem in parte vel in toto mutandi pro loco & tempore congruis & opportunis, prout opus fuerit, ac nobis visum fuerit expedire.

In quorum omnium & singulorum præmissorum fidem & testimonium, Nos MATTHÆUS Archiepiscopus *Cantuar.* Et ROBERTUS Episcopus *Winton.*

Winton. antedictis his præsentibus literis testimonialibus indentat. Sigilla nostra respectivè apponi mandavimus & fecimus. Dat. Decimo die Mensis Julii Anno Domini 1572.

N U M B. LXVI.

Mr. Gualter of Zurich, to the Reverend Father in Christ, the Bishop of Ely ; Excusing a former Letter, writen in the Year 1566. in favour of such as refused to wear the Habits.

MSS. penes
me.

S. Accepi (Reverende in Christo Pater) literas tuas, quibus ad eas respondes, quas ego ante Sexennium, Anno nimirum 1566. ad D. *Parkhurstum* amicum veterem dederam. Ut autem ego vehementiâ quadam in scribendo usus fui, ita tu quoque mea non minus graviter diluisti. Sed Libertate tua adeo me non offendi scias, ut potius summi beneficii loco ducam tuam illam Admonitionem, sive Correptionem malis dicere. Nam ex ea amari me abs te intelligo, quem ego prius, licet facie ignotum, venerari solebam, propter pietatis ac eruditionis testimonium, quod piæ memoriæ Vir, *Petrus Martyr*, tibi sapius apud me tulit, & cujus argumentum evidens nunc in tuis literis conspicio. Pletatis enim esse scio, causam publicam contra quosvis tueri: Amoris autem indicium est libera admonitio, qua fratris, ab aliis decepti, error arguitur, ut rectius sentire discat. Quod utrumque cum tu non minus eruditè, quam verè facias, tuam pietatem merito exosculor, & spero offensionem istam quæ inter nos exorta fuit, amicitia indissolubilis nobis causam fore. De tua enim Humanitate mihi polliceor, quod culpam hanc mihi facile condonatura sit, si quo tempore, & quibus de causis, & ad quem ista scripserim, consideret. Fuit tempus illud exulceratissimum, & diversæ in singulos ferè dies ad nos literæ perferebantur, cum infelix illa de Vestibus controversia apud vos ageretur. Monuimus tunc adversarios vestros, ne propter rem nullius momenti lites moverent in Ecclesia, & putabamus rem bene esse sopitam. Sed ecce! præter omnem expectationem, *Genevæ* adveniunt *Angli duo*, qui à D. *Beza*, cujus aures criminibus & calumniis oppleverant, literas afferunt piæ querimoniæ plenas, quibus ut rebus *Angliæ* afflictissimis opem ferremus rogabat, & ut ego ad Vos protectionem instituerem, hortabatur.

Accessit duorum istorum relatio, qui eadem nobis narrabant, quæ prius *Genevæ* profuderant, idque tanta cum confidentia, & pietatis simulatione, ut Scripto quoque consignatos exhiberent errores, & abusus multos, atque nimium superstitiosos, quos jam in *Angliæ* defendi dicebant, & ab Ecclesiæ ministerio deijci eos omnes qui illis consentire nollent. Addebant, hoc ipsis acerbissimum accedere, quod plerique Episcoporum se executores præberent eorum, quæ in Aula ab hominibus, superstitioni & ambitioni deditis, indies conderentur. Quis vero, aliquos tam impudentes esse suspicaretur, qui tanta cum fiducia auderent mentiri in Causa publica, cujus cognitio non poterat non diu latere? Nos certè istorum Narratio vehementer perturbavit, & fateor me extempore Epistolium illud effudisse, & ad D. *Parkhurstum*, quocum mihi licere putabam liberius agere, propter veterem Amicitiam, quæ ante annos triginta quinque *Oxonii* inchoata, postea domi meæ quatuor annorum Hospitio ita confirmata fuit, ut & illi in me jus esse velim, & vicissim mihi de illo quidvis pollicear.

Nihil minus mihi in mentem veniebat, quàm ut meas Literas ille latius spargeret. Nam ipsius potius sententiam audire cupiebam, qui tamen de hac causa nihil unquam scripsit. Quod me non multum movebat, eo quod non multum post D. *Abelus*, vir optimus, & amicus communis noster, de hac re ad nos scriberet, vósque omnes hac culpa liberaret. Nihil ergo porro sollicitus eram de meis illis literis, quas soli *Parkbursto* meo scripseram, de cujus in me studio dubitare neque possum, neque debeo. At quia eas latius sparsas fuisse nunc demum intelligo, id certè mihi vehementer dolet. Et tuæ Amplitudini, (mi Pater Reverende) me gratias ingentes debere fateor, qui vel serò tandem de eo me ficeris certior. Et quia te de animi mei candore & affectu sincero non dubitare scribis, tuam Humanitatem rogo reverenter, ut me apud alios etiam excuset, ad quorum manus mea illa Epistola pervenit. Nobis certè ab eo tempore cum vanis istis rixatoribus nihil res fuit, qui neque ad nos unquam scriperunt, neque aliquid à nobis profectum jactare poterunt.

Nam

Nam non multo post evidentius apparuit quid molirentur, quando in Palatinatu sub disciplina Ecclesiastica prae-textu, cuius illi caput & summam in Excommunicatione constituunt, mutationis primi authores fuerunt, quæ Ecclesias illas vehementer concussit. Rursus ergo tuam Amplitudinem rogo, Reverende in Christo Pater, ne de Gualtero, Anglici nominis studiosissimo, aliquid sinisterum suspiceres. Faxo enim, sic volente Deo, ut publicum quoque extet mea de vobis omnibus, qui illic Christo servitis, existimationis testimonium. Et Vane nisi de nostro consensu mihi nihil non pollicerer, nunquam certe filium meum, qui mihi unicus est ex Zuinglia mea, cuius defunctæ memoria mihi pretiosissima est, in Angliam misissem. Quem si tuæ Amplitudini à me hucusque commendatum non esse miraris, non alia de causa id abs me neglectum putabis, quam quod nullum antehac inter nos fuit literarum commercium: me vero pudeat tibi tanto Viro, & mihi non nisi ex nomine noto privatam, ob causam aliquid negotii exhibere. Quæ apud nos feruntur, ex D. Sando Londinensi Episcopo rescire poteris, eadem hic repetere propter nuntii, qui mihi præter expectationem obtrigit, festinationem, non licet. Christus Jesus tuam Ampl. fervet, sueque Spiritu regat. Amen. Tiguri. 9. Junii, Anno 1572.

Amplitudinis tuæ Observantissimus

RODOLPHUS GUALTERUS.

NUMB. LXVII.

Part of a Letter of Henry Bullinger, to Robert, Bishop of Winton, written 12 Mar. 1572. Lamenting the Obstructions of the Gospel, occasioned by certain Men in England; as there had been in Switzerland.

Imprimis vero gratulamur vobis admirandam illam Serenissimæ Reginæ vestræ MSS. penes me. felicitatem in turbis componendis, in hostibus profligandis, in subditis in officio retinendis, & in practicis, nequiter à per duellibus contextis, sapienter & fortiter defendendis. Dominum oramus sedulo, ut amplissima in ipsa dona, non tam servet quam amplificet, eamque ab omni malo protegat. Superat hæc Virgo deo dilecta, (omnium testimonio) bonorum omnes quotquot nunc regnant reges mares per orbem, sapientia, modestia, clementia, & tum etiam iustitia, rerumque gerendarum dexteritate & admiranda felicitate; unde sane pii omnes per universa regna sese consolantur, & in vera religione confirmant. Quod perspicue cernunt Christum Dominum cultrici suæ adesse tam potenter, Ipsamque gloria & omnigenis virtutibus heroicis divinisque anteferre Principibus.

Dolet autem nobis non mediocriter, quod in propaganda Veritate, inque dilatandis Ecclesiæ Christi pomariis, tot vobis se obiciunt obstacula atque remora; ab illis quoque exorta, qui maxime Evangelici volunt videri. Verum per initia Reformationis Ecclesiæ nostræ, eadem nos exercuit molestia. Erant enim quibus nihil in reformando satis purum videbatur; unde & ab Ecclesia sese segregabant, & conventicula peculiaria constituebant, quæ mox sequebantur schismata & sectæ variæ. Quæ jucundum spectaculum exhibebant hostibus nostris Papisticis. Sed innotuit tandem ipsorum Hypocrisis & Ataxia, suæque sponte diffluxere. Liberabit hæc molestia & vos haud dubie clemens & misericors Dominus, &c.

NUMB.

N U M B. LXVIII.

The Pope's Bul for a Jubile: For the Succes of the French King against the Protestants; For the Preservation of Flanders: For the Victory against the Turk; And for the Election of the King of Poland, favourable to the Catholic Faith.

Iubilé de nostre saint pere le Pape Gregoire XIII. pour l'heureux Succes du Roy Treschrestien contre les Heretiques; pour la Conservation de la Flandre; pour la Victoire de l'Armée Chrestienne contre les Turcz, & pour l'Election du Roy de Polongne, favorable à la Foy Catholique.

Nostre Saint pere le Pape Gregorie treziesme seant à present, prenant peine par la Grace de Dieu, de veiller sur le troupeau des ouailles de Iesu christ & desirant par le moyen de la puissance de lier & deslier qu'il a receue de Dieu par S. Pierre Chef des Apostres exercer lesd ouailles en Saintes œuvres de piété pour les conduire finalement au pasturaige de la vie eternelle.

Ayant esté n'agueres bien aduerty que nostre seigneur Dieu, qui maine le cœur des Roys & des princes comme bon luy semble, a magnifié sa grande misericorde envers son Eglise par ce qu'il a excité son trescher fils en Iesuchrist Charles neuvesime Treschrestien Roy de France à venger les injures & outrages faitz à Dieu & à son Eglise Catholique par les Heretiques appelez *Huguenoz*, & à punir les chefs principaux des rebelles qui ces annees passees d'une rage sanglanté & implacable par meurdres, voleries, sacrileges, & ravaiges ont trouble pillé, & degasté ce tres florissant & tres opulent Royaulme de France.

POUR ceste occasion luy accompaigné du college de tous Messieurs les Cardinaux en l'Eglise de S. Marc à Rome de la plus grande deuotion qui luy a esté possible à rendu action de graces à Dieu le createur pour ceste grande misericorde envers son Eglise, le priant de donner grace & vertu audit Roy treschrestien de poursuiure une tât salutaire & heureuse entreprise & repurger son Royaume iadis tant religieux & catholique entre toutes nations, de toutes herezies & y remectre & restituer la religion Catholique en son integrité & splendeur encienne; Ensemble ne cesse de prier dieu pour la conseruation & deliurance de la *Flandre* pareillement troublee par les heretiques & rebelles. pour la victoire de l'armée chrestienne & pour la confirmation & augmentation de la sainte ligue contre les Turcz, Et d'abondant pour l'election d'un Roy de la *Polongne*, qui soit vertueux & protecteur de la religion Catholique, qui veille & puisse extirper les heresies, & maintenir l'estat & dignité de la Respublique Chrestienne.

¶ Enquoy nostre dict S. Pere desirât estre aydé par les saintes prieres & bones œuvres de tout le peuple xpien, d'autât que la multitude des intercesseurs peut beaucoup plus envers Dieu, que l'oraison d'un seul, ou de peu; Et se cōfiant que dieu par sa douceur & clemence exaucera les oraisons & prieres de son peuple moyenant qu'il se retourne vers luy per une vraye & sincere penitence, n'a voulu faillir de inuiter & exhorter toz & un chacū xpien à prier dieu & ipler sa misericorde pour les causes q dessus.

Parquoy au nom de dieu tout puissant & de nostre sauueur Iesu Christ il admonnest & exhorte toz fideles chrestiens de quelque sexe, & de quelque royaulme, province ou nation qu'ils soyent, que la sepmaine premiere ou seconde immediatement suiuate apres la notification de ses lettres de Iubilé, ilz se conuertissent à dieu d'un cœur contrit & humilié, & que ayant diligement examiné leur conscience, ilz facent vne confession entiere de tous leurs pechez: Et le **Mecredy**, **Vendredy** & **Samedy** de la dicte sepmaine, ilz ieusnent & accompaignent leur ieune de prieres & aumosnes, & le **Dimanche** immediatement suyuant ilz recoiuent la communion du Saint Sacrement de l'autel, rendans graces à Dieu

à Dieu pour l'heureux succes du Roy treschrestien contre lesdicts heretiques & rebelles, & le priant qu'il luy done la vertu & les moyens de parfaire entierement ce que par la grace de Dieu il a heureusement commencé: ensemble qu'il luy plaise de pareille bonté, secourir & deliurer de tous dangers la *Flandre* voyfine dudict Royaume, & donner heureuse victoire à L'Armée de la sainte Ligue contre les Turcz, & maintenir les Princes & Seigneurs chrestiens en vne ferme vnion & accord, pour la confirmation & augmentation de la dicte Sainte Ligue, & par sa bonté & prouidēce donner vn Roy de *Polongne*, qui soit zelateur & vertueux pour la deffence de la Foy Catholique.

Item, cōme nostre dict saint pere, de sa part avec le College des Cardinaux & la cōpaignie des autres Preslatz, des Orateurs & Ambassades de tous les Roys & Princes Chrestiens, & de tous les magistratz de la Court de *Rome* a fait celebrer vne solennelle procession allant de l'Eglise de *S. Marc* à l'Eglise de monsieur Saint Loys & fait dire & chanter solennellement la messe à la gloire de Dieu, & les trois iours de la sepmaine suyuant Mecedre, Vendredy, & Samedy a fait faire autres processions par le clerge de ladicte ville de *Rome*: Ainsi pareillemēt il ordonne & mande à to^r Patriarches, Archeuesques & Euesques, & à tous autres preslatz, que incontinent apres la reception de lesdictes lettres ilz fassent faire & celebrer processions chascun en son Eglise selon la cōmodité des lieux, lesdictz iours de Mecedre, Vendredy, & Samedy par leur Clerge, & qu'ilz le fassent publier & executer par toutes les Eglises de leurs Dioceses tant Regulieres que Seculieres.

Et pour leur donner plus grande occasion de ce faire, nostre dict S. Pere ouurant le tresor de l'Eglise, duquel il est estably dispensateur de l'autorité Apostolique, il donne puissance à tous & chascun chrestien deslire, pour ceste fois seulement, vn confesseur tel qu'ilz voudront Regulier, ou Seculier, approuuē de l'Ordinaire, pour les ouir en confession & les absoudre de tous crimes & pechez tant enormes quilz soyent, voire reservez au saint siege Apostolique, & contenuz en la bulle accoustumée estre leuē le iour de la Cene à *Rome*, & de toutes censures & peines ecclesiastiques encourues par eux en quelque maniere que ce soit, en leur enioignant penitence salutaire selon la mesure de leurs fautes (hors mis toutes fois les heretiques, & ceux qui empeschent l'office de la sainte Inquisition) & qu'ilz puissent changer leurs vœux en autres œures de pieté, excepté le vœu de Chasteté & Religion.

PLUS à tous ceux qui auront fait lesdictes charges, ou qui estantz detenuz de maladie ou autres legitimes empeschementz les auront changez en autres œures de pieté selon l'aduis & conseil de leurs confesseurs, Ausquelz nostredit S. Pere donne puissance de ce faire: Pareillemēt à to^r ceux lesquelz estantz en voyage ne les auront peu faire, mais à leur retour les accompleront comme dict est, donne planiere indulgence & pardon de tous leurs pechez, telle que en l'an Iubilé est donnée à tous ceux qui visitent les Eglises de *Rome* à ce deputees.

ITEM, il declare que lesdictes Lettres d'Indulgences & toutes autres semblables ou ja donnees par luy, ou par ses predecesseurs, ou celles qui pourront estre donnees à l'aduenir, ne pourront seruir à personne, sinon pour estre absouz, quand au fait de conscience & de penitence, non poit pour fait cōtencieux & de Iustice, s'ilz nont satisfait aux cas pour lesqueils ilz auront encouru lesd. censures. Et en cas qu'ilz en vseroyent ou pretenderoient vser autrement, de-rechef il declare que de ce fait & par ce moyen ilz retombent en pareille censure, nonobstantz toutes constitutions & ordonnances à ce contraires.

ITEM, dautant que par la doctrine euangelique no^s sommes enseignez combien est profitable l'affiduité d'oraison, ordonne & mande à toutes Eglises Patriarchales, Metropolitaines, Cathedrales & Collegiales, tant Regulieres que Seculieres, que durant les susdicts dangers ilz chantent & disent les Letanies, avec les prieres adiointes selon l'vsage & coustume du lieu, tous les iours deuant ou apres la messe. Et que les iours de Dimanche & autres festes cōmandees, outre lesdictes Letanies & prieres, ilz fassent processions à l'entour de leurs Eglises ou Cloistres selon leur commodité. Et que chacune personne ecclesiastique tant Seculiere que Reguliere dise lesdites Letanies tous les iours, ou en l'Eglise, ou en sa maison, pour appaiser l'ire de Dieu, & le rendre propice enuers son peuple

Ainsi

Ainsi que tout ce que dessus est contenu par la bulle de nostredict saint Pere en datte du vnziesme Septembre dernier mil cinq cens soixante & douze.

* * Laquelle venue à la congnoissance de Reuerend pere en Dieu Messire Pierre de Gondy nostre Prelat & pasteur, icelluy desirant singulierement le salut de son peuple & estre participant des dons & graces octroyees par nostredict S. Pere, & executer son desiré & louable vouloir, intention & mandement, a ordonné ledict Iubile & pardon general estre public par toutes les Eglises de son Diocese pour le second Dimanche de l'Aduent prochain vij iour de Decembre.

Lequel exhorte & admoneste tous fideles chrestiens, de se conuertir à Dieu & faire prieres & oraisons pour les causes cy dessus, avec aumosnes & autres ceuvres de pieté & corriger sa vie, & se preparer à ieusner, & faire abstinence pour acquerir lesdictes indulgences suiuant l'intencion de nostredict S. Pere, les Mercredy, Vendredy & Samedy, deuant ledict second Dimanche de L'aduent, & icelluy iour de Dimanche recepuoir dignement & deuottement le tresprecieux corps de nostre seigneur, & faire & accomplir toutes les autres choses ordonnées par nostre dit S. Pere, pour gagner ledict Iubile & Pardon general, acquerir la grace de Dieu & appaiser son ire.

A U S S I mande nostre dict Prelat à tous Curez & autres Eglises & personnes Ecclesiastiques, de faire les Processions cy dessus ordonnées, & exhorte toutes personnes de faire Prieres & oraisons continuelles, pour la prosperité & santé du Roy, pour la Royne, la Royne mere, messieurs les Freres d'icelluy Seigneur, & tous Princes du sang Royal, pour l'extirpation des heresies, la paix & vniõ de l'Eglise Catholique & de ce Royaume Et parce que ledict Seigneur Reuerend, est deuement aduertý des grandes necessitez & paüreté de la maison & hospital des Quinzevingtz, du conuent des Cordeliers, & du conuent de l'Auë Maria, en la ville de Paris, & que la Charité y doit estre grandement recommandée, & exercée, il exhorte & prie tous fideles Chrestiens auoir les dictz lieux en recommandation, & les visiter & y faire aumosnes durant ledict Iubile, & veut & ordonne troncz ou caples estre mis ausdictz lieux, & en chacune Eglise parochiale des champs, pour receuoir lesdictes aumosnes.

Le iour dudit Iubile sera le second Dimenche de l'Aduent, vij iour du moys de Decembre.

* * Les troncz pour receuoir les aumosnes qui se feront durant ledict Iubile seront en ladicte maison & hospital des Quintz-vingtz, au Conuent des Cordeliers, & au Conuent de l'Auë Maria, & en chacune Eglise parochiale des champs.

N U M B. LXIX.

Scriptum cuiusdam sanguinarij Pontificij, acceptum in Octobri Anno 1572. à quodam magni nominis viro.

Burghlian.
MSS.

SCRIPSIT huc ad legatum Gallicum Carolus Lotharingus incredibile beneficium non solum Galliam, sed Christianum orbem Universum accepisse; seque incredibiliter latari, tam præclari facinoris suam potissimum familiam, eiusdem Dei singulari clementia, administram exitisse.

Confirmatur veluti res certa, conjurationem hanc, opera imprimis ejusdem Cardinalis, inter Pontificem, Gallum, & Hispanum ita factam esse: ut Gallus Hungonotorum principes in Nauarrenis nuptiis & toto regno trucidaret: Albanum in exterminandis rebellibus Belgis pro viribus adjuvare: Hispanus regnum Navarra Gallo redderet: fratrem regis ejusdem in occupando Anglia regno adjuvaret: Postremo ut confederati omnes vires, opesque suas conferrent ad extirpandos Germaniæ Hæreticos, & novam toto imperio formam constituendam ex præscripto Pontificis.

De *Gallo* etiam hoc affirmatur, quod nemo jam in dubium vocat, eum *Hugonotos* qui ad montes cæsi fuerunt, *Albano* literis prodidisse. Omnes autem plures ac majores Nuptiarum *Gallicarum* effectus, propediem expectant in *Gallia*, *Belgio*, & *Germania*: è qua bellum pene certum in Pontificios minitari quidam videntur; quæ veluti inanes & *Germanorum* propriæ comminationes, non modo contemnuntur, sed certa veluti huic imminens perniciēs prædicatur, & quantumvis in re seria luditur. Eos nempe, qui primi omnium a S. R. fede defecerint, qui ad defectionem alios impulerint, hoc tantum beneficii obtinere, quod postremo omnium puniantur, ac pœnam, [quo] tardiores, hoc graviorem fore.

Neque vero à tam improvidis bestiis metuendum aiunt aliquid, qui vires suas (& ignorent, & nusquam adhibere nisi in perniciem queant, elephantias veluti correptas, planeq; ita occupatas, si ut, sensum omnem amiserint, Itaq; nihil sentire, quantumvis stimulis acerrimis fodiantur, sic perituros antea quam perire se ullo modo percipiant.

Regem plerique laudibus in cælum efferunt: majoréque eum Victoria atque illustriore potitum aiunt, quam confederati in *Turcam* superiori anno potiti sint: Nempe, qui nullis viribus aut armis expugnari potuerunt, consilio ac prudentia oppressos esse; nec uno regno *Galliae*, sed universo orbi Christiano præclare adeo consultum, ut spes sit illi denique, exterminatis undique Hæreticis, pristinam dignitatem atque splendorem restitutum iri.

De *Anglia* rem facilem esse; septam teneri in ipso regno tam multis Pontificiis, qui si ullum aliunde auxilium videant in perniciem Reginae & Hæreticorum in eo Regno, animum sumpturi sint. Hoc metu percussam Reginam suos à *Belgio* revocaturam, aut plures certè de Regno milites non dimissuram.

Belgio ab *Hispanis* recuperato, primam fore illam in qua expectantur pœnæ meritæ; proximos *Germaniae* principes fore, à quibus duo potentissimi Reges tot injuriarum pœnas semel repetituri sint. Neque enim ullo modo verendum esse, ne illi forte se conjungant cum Imperii Ordinibus, & bellum potius inferant quam expectant. Quàm dejecti sint animis sæpè jam ostendisse: quàm imbecilles & inopes constare, ut qui vix familiam omnibus redditibus suis, nedum exercitus alere possint: quàm inter se Principes sint discordes, quàm acres inter & oppida simultates, quanta diffidentia, notum omnibus esse: quanta denique inter ipsos de Religione indies Crescentes controversiæ, ne quis dubitet, Scriptis eos aliis super aliis testificari. Hæc scilicet omnia atque alia Indicia multa, certam ipsis jamque imminentem perniciem comminari. Adeo vero imprudentes & stupidos esse, ut de communi periculo communibus viribus debellando nihil cogitant, de suo suisque tuendis quilibet seorsum elaboret. Ita fore, ut qua ratione singuli conservare se studeant, ea mox intereant Universi.

Multos adeo non commotum iri exemplo *Gallico*, ut quantumvis ipsi quoque sint Hæretici, eo denique loco à Catholicis habeantur, eandem ut ab illis perniciem expectare debeant: tamen justas pœnas Hæreticos *Hugonotos* persolvisse sint dicturi: præsertim si illa quoque audiant quæ rex à longo Tempore præmeditata habeat, Crimina: quibus vel extinctorum *Hugonotorum* causam apud omnes abominabilem efficiat.

Huc accedere Catholicorum *Germanorum* Vires conjunctissimas: qui nihil aliud tacita cupiditate expectent, quam ut illis pestibus tandem aliquando expurgatam *Germaniam* videant. Sic domi, sic foris, undequaque obsessos Hæreticos, ac sine Consilio, sine Ratione, balantes veluti feras belluas, immixtis canibus, improvidos in casses atque insidias præcipitandos, ita probe structas, ut nusquam effugere possint.

Romæ Pontificem & Cardinales, incredibili diligentia vacare rebus *Gallicis* & *Belgicis*, scribitur, ad optatum denique, finem perducendis; Spem vero maximam concepisse atque adeo certò sibi persuasisse; aut his Regibus, *Hispano* & *Gallo*, aut nunquam, pristinae Dignitati restitutum iri Regnum Pontificium, extirpatis longe latèque Hæreticis, aut ita certè oppressis ut ne movere se quidem audeant in posterum. His regibus, qui jam animis conjuncti sint, tota *Germania* Pontificios moveri atque incitari creberrimis literis ac nunciis, ne communi causæ his temporibus deesse velint: propediemque in ipsa *Germania* apparitum, quid possit suis Consiliis *Romanus* Pontifex. Nuper id *Germanos* evidentissimè persensisse bello Protestantium, sensuros iterum, sed longo alio rerum

rerum exitu, quam securi rerum suarum, & inani persuasione Virium suarum inflati, Hæreticorum Principes sibi, veluti somniantes, imaginentur. Quo vero minus æquum olim roboris habeant, minusque inter se sint conjuncti, hoc opprimi facilius posse domi forisque obsessos, & innumerabili hostium multitudine circumdatos. Esse quidem nonnullos, qui verentur, ne exemplo Nuptiarum Gallicarum, ipsi quoque funestam sacerdotibus tragoediam concitent. Sed illos parum Germanorum ingenia habere cognita, alienis cladibus adeo Germanos nihil moveri, ut ne suis quidem moveantur, adeoque improvidos & stupidos esse, ut non ante suam agi causam arbitrentur, quam id ipsum, verberibus excitati, tamque prostrati, tantum non confecti, sentiant. Quod Belgicis tumultibus se immisceant, id eos nullo Religionis Studio (quod plane apud ipsos extinctum sit) nullo Patriæ aut Libertatis amore, sed cupiditate rapiendi aliena, inconsiderate temerarièque facere: hac spe compendii lucrique ubi exciderint, remissuros ac projecturos esse omnia. Hugonotorum fuisse illam prudentiam, eumque fervorem, ut vires, nummos, omniæque sua ultro conferrent, victique quodam modo vincerent. Lutheranos illos sua quemque curare: bello quocunque non suis sed alienis sumptibus rem facere velle: Multos etiam certum esse ita sentire, nihil ad se penitus attinere quidquid in Gallia aut Belgio geratur.

Hæc cum ita sint, cumque summa Pontificiorum in perniciem Hæreticorum consensio, potentiæque summa sit; sperare Pontificem, Cardinales, sacrique Ordinis homines exoptare, ut insigni aliqua & nova clade e Gallicis Nuptiis concepta amplificetur lætitia.

Guisiani summopere cupiunt, ut perdantur omnes Hugonoti in Galliis. Ipsæque Imperator & cæteri Germaniæ Catholici Principes nunc cum regibus Hispaniarum Galliarumque, in exitium illorum conjurant.

NUMB. LXX.

The Vidame of Chartres to the Lord Treasurer Burghley; Upon his Escape into England from the Paris Massacre.

MSS. Burgh-
lian.

Honoratissime Domine. Liberato mihi ex carnificina Parisiensi, & elapso e manibus Guisii, qui primum ad domum usque meam est infectatus, & postea insidias omnis generis mihi tetendit; Tandem Salvagardia Regia, dum me illectum putant, & domi audiunt esse, vi aperta adoriri me agitant: Sed Deus gratia sua infatuavit consilium eorum, & me mihi ipsi ignotum deduxit ad mare: Unde, nave conscensa, me ad Vos huc adduxit. Nihil mihi, post vindictam sceleris nefandi, tam in votis, quam venire in conspectum Regiæ Majestatis, ex cujus pietate & potentia, & prudenti consilio, video pendere spem unicam cohærendæ istius insanix publicè grassantis in Orbe Christiano. Quantumque magno ferar desiderio, nolui intempestivè & inconsultè accedere. Expectabo quid decernat Majestas Regia. Interim significabo familiæ meæ, quam feliciter Deus providerit meæ saluti. Scribam ad Principem, (quamvis ejus memoriam perhorrescam) ut leniam, si potero, ejus efferatum animum, ne sævius agat in uxorem, ob spretam, ut ei videbitur, securitatem mihi promissam; sed non sine insidiis, & fraude insigni; quam tamen oportet in alium rejiciam. Deus det consilium, qui jam auxilium tulit, & ad portum securum me deduxit. Cupio supra modum ipse videre & audire, quomodo sitis tam inaudito casu affecti. Interim rogo tuam Dominationem, ut Majestati Regiæ revocet in memoriam obsequiosam meam, semper talem futuram, erga eam servitutem.

Tu, Domine, mihi magnæ consolationi eris, si per te intelligam, Regiam Majestatem compati nobis, & horrere adeo tantam perfidiam, ut nec eam dissimulare ferat ejus animus. Non enim dubito, quin horrescat ipsa sola recodatione. Sed vereor, nè mitius loquendo de isto, addat animos carnificibus; ut qui videant ne audire quidem hiscere Principes vicinos. Velim, & credo futurum, ut se Principes tales præstent, quales debuerunt. Non sit futura minima poena istorum Carnificum, metus futuræ vindictæ. Nec credas eos levi sermone

mone mansuescieri posse; imò magis & magis insolentes futuri, si levius agatur cum iis. Fateor, non solis verbis detegendum id quod de eis sit iudicium, sed facto opus esse, ut videant non esse mera verba, sed animos operi ipsi accinctos.

Precor Deum, ut vobis qui consilio non caretis, det mentem, quæ consulti sciat fructum capere; & Te, Domine, servet Tuæ Reipub. diuturnum Consiliarium.

Dominationis tuæ Observantissimus & Amantissimus.

Sept. 1572.

NUMB. LXXI.

Dr. Whitgift to the Archbishop, when he sent him the first Part of his Book against Cartwright.

I Have sent unto your Grace the first Part of my Book, which I beseech MSS. G. Pe-
tyt, Armig. your Grace to peruse, and to correct, alter, add, or take away what you shal think convenient. In the 37 Leafe, I have named certain, that were made Priests according to the Popish maner. Whether I say truly of them al, or no, I cannot certainly tel. I beseech your Grace to consider that Place, and correct it. My Lord of *Lincoln* hath perused the Book, and so hath Dr. *Pern*; and they both like of it. I have ended the Second Part, which wil be as much as this, and it is almost written out fair. This may be in printing in the mean time. And I thank your Grace most umbly for letting Mr. *Toy* have the doing of it. I have intreated Mr. *Hanson*, a very honest Man, and one of this College, to take some Pains in correcting the Print. And I beseech your Grace, let Mr. *Grafton* joyne with him: for I would gladly have it wel and truly Printed. I umbly desire your Grace also to give the Printer and them a special Charge, that no Copies be given out of it, or any Portion, until it be fully printed. And if it shal please your Grace to have me dedicate it to any, either the Queen's Majesty, the Parliament, or any other, I wil stay, until I hear from you. I desired your Grace at my last being with you, to grant a Licence to Preach to one Mr. *Handson*, I beseech your Grace, that he may have it sent unto him by this his Brother, the Bearer hereof. Not having any other thing to trouble your Lordship with at this time, I commit you, and al yours to the Tuition of Almighty God. From *Trinity College in Cambridge*, the 2d of *Octob.* 1572.

Your Grace's to Command,

J H O N W H I T G I F T E.

NUMB. LXXII.

Balkius and Vosberghius to the Lord Treasurer, in the Name of themselves and other Strangers, intending to settle at Stamford, and set up their Trades there.

Illustri ac Generoso Domino D. a *Burghley* Mæcenati Observandissimo.

Illustris ac Generose Domine, quanta possumus reverentia, *Isbrandus Balkius* MSS. penes
me. verbi Minister, & *Caspar Vosberghius*, nostro & eorum nomine qui fortè sedes suas *Standfordiæ*, Religionis puræ, & conscientiæ suæ ergò, figere optabunt, supplices tuæ Amplitud. exponimus, multas (ut speramus) hoc tempore futuras fidelium familias, ob Religionem *Christi* Exules, quæ citra dubium se *Standfordiam* lubenter conferrent, sedesque isthic figerent, si à Regia Majestate ea Privilegia impetrari queant, quæ Articulis hisce annexis breviter delineata sunt. Quod si

(ut optamus) à Regiæ Majestatis Clementia benignè tuo favore, concedantur, quàm plurimi non dubitant, urbem *Standfordianam* Dei benignitate brevè maximum inde sensuram compendium, multo cum civium, & vicinorum locorum commodo, & profectu conjunctum. Quemadmodum è contrario, nisi hæc toti Ecclesiæ communia Privilegia exulibus isthic permittantur, omnino de sua, Ecclesiæq; commoditate & successu dubitant. Cujus rei certissima documenta ex aliis locis sumi possunt, quò nunc multi exules in hoc regno confluxerunt, ubi sine expressis Regiæ Majestatis Privilegiis toti Ecclesiæ communibus, nullæ familiæ unquam vel vellent, vel tutò subsistere possent. Huc accedit, privatum unum, aut alterum, totam Ecclesiam constituere, eamque alere, & fovere non posse. Et quia scimus tuam A. hanc, & miserorum *Christi* exulum, & urbis tuæ causam, quàm optimè promotam velle, cum te rogamus *Christi* nomine, ut digneris hæc, quæ hisce Articulis continentur, Privilegia, pro *Christi* exulibus à Regia Majestate, quam id fieri potest citissime, impetrare, quo illi, qui jam olim nomen Ecclesiæ dederunt, sine magno suo incommodo (hoc maxime tempore quando conductiones adium multarum familiarum expirant) *Standfordiam* migrare & se conferre queant. Quod si tua Amplitudo præstare dignabitur, & suæ urbi & miseris *Christi* exulibus, quàm plurimum commodaverit. Quod ut T. Amplitudo faciat, per *Christum* oramus. *Londini*, 17 Martii Anno 1572. Styl. Nov.

N U M B. LXXIII.

Certaine ARTICLES, conteyninge the effecte of the Petition, and the Requeste of the Straungers, that shalbe willinge to go and kepe theire Residence at Standford: Wheireby the same Standford, and other Places lyenge theireabouts, withe the Grace of God, be lyke in a shorte Tyme to florishe wonderfullie.

MSS. penes me.

1.

FYRSTE and Formoste, That itt maye please the Queenes Majestie, by her Hyghnes Lettres patentes, to graunte, that all Estrangers (to soche Numbre and Quantitie as convenientlie maye be placed and howsed within and aboute the forsaide Towne of *Stanford*) beinge for Conscience sake, and for the trewe and mere Religion of *Christe Ihesu*, fledde into her Grace's Reaulme, and willinge to goo to *Stanford*, and theire to kepe theyre Residence; may be permitted freelic and franklie, and withowte all Empeschement, Hindrance, or Lette, to transporte, carrie, and bringe, or cawse to be transported, carried, and browghte to the saide Towne of *Stanford*, all and singulier soche theyre Goodes, Housholde-Stuffe, *Marchaundises*, Instrumetres and Towls appertayninge to theire Occupations, Artes, or Handycraftes, as they have, thither to be browghte and transported from theire Howses and Dwelling Places nowe beinge.

2.

THAT itt maye please lykewyse her Majestie to graunte the Estrangers at *Stanford*, aforesaide, a Church, wheyrein they maye openlie have God's Holye Word preached and taughte, together withe the Exercyse of the Reformed Religion: Even as the same by her Majestie is graunted to other Congregations of Straungers within this her Highnes Reaulme.

AND that it maye be Leful to the same Estrangers at *Stanford*, aforesaide, beinge placed, to chewse amongs them selffes seven Menne (more or fewer) evin as the Straungers of *Norwiche* and *Sandwiche* have in theyre Churches; The whiche dewlie, havinge fyrste taken theyre Othes at the Magystrates Haundes, maye lefully afterwards decyde and ende all manner of Civil and Politicq Debates, Differences and Controuersies, ryfen, or to ryse betwene Straungers, if they canne. Yff not, and in case the Matter or Difficultie dothe so require the same, that (for the more and stricter Coertion and brydlynge of the Evil Willers) they maye call two of the Magistrates of the Towne of *Stanford*, to assist,

assiste them. So that nevertheles, the Appellacion, and the Correction and Punishement of the Evil Dooers, be reserved entire and wholye to the Magystrates of *Stanford* aforesaide.

THYR DELIE, That by her Majesties Patentcs, it maye also be graunted the forsaide Esttraungers, to make, and cawse to be made, all manner of straunge and owrlandishe Clothes, (as Clothes of *Braband*, *Holland*, and soche lyke) hitherto as yet, not beinge mentioned in anye particulare Privelege by her Highnes given or graunted. And lykewyse also all sortes of Beyes, Seyes, Stammets, Moccados, Grograines, Karsees, Fustaynes of *Neapolis*, Secklets, Carpettes, Lynsiewoolfies, Fringes, and all manner of makinge of Passemente and Pamets, and al sortes of Tapistrie Woorke, of Sylkes and Vellviths, withe all manner of figured and unfigured fyner Woorke, sowed and stiched.

ITEM, And to thende that the forsaide pretended Haundeling or Trade maye the better sorte effecte to the Commune-wealthe of the forsaide Towne, That it maye be lawfull to everie of the forsaide Esttraungers, to bye Wolle, Threade, Soape, Butter, Oyle, and all manner of Stuffle servinge to the forsaide theire Trade, Artes, and Occupacions, aswell within and withoute the saide Towne, as *elsewhere over all this Reaulme*, wheireas they canne beste fynde the same: Speciallie, as concerninge the Threade, and the same, untill soche tyme, as by the Indwellers of the Towne theyre canne be somoche sponne, as the Straunger shall neede, to furnishe his Necessitie.

ITEM, That everie Straunger maye freelie and francklie dye his owne Woorke, (Clothes and Beyes onlie excepted) the whiche maye be dyed by the commune Dyer allreadie theire beinge admitted: Or soche as hereafter yet maye be admitted. And also to buye and sell amongs themselves, all manner of Stuffle appertayning aswell to the forsaide Trade, as to the Dyenge.

ITEM, That it maye be lesfull to everie Straunger freelie to buye all and singulier soche Goodes or Woorke; and againe, to sell, utter, and transporte the same, aswell within this Reaulme, as withoute (all forbidden and inhibited Places beinge onlie excepted) payenge for the Custome, as her Majesties Subjectes borne.

ITEM, That for the better Conservation and Maintainement of the forsaide Trade, it maye be lesfull to the forsaide Straungers, to make, and (as Tyme shall requyre) to inmente and establishe soche Ordres for the Approbation, Leadinge, Sealinge, and the trewe and juste Lenghtes and Bredthes of theire Wares and Woorke, as they by Righte and Raision shall fynde to be necessarie, requisite, and expediente.

ITEM, That it maye be lesfull to the forsaide Esttraungers, freelie, francklie and openlie to use and exercise all manner of Husbandrie, and Tillinge of the Ground. As for Hoppes, Onions, Radise-rootes, Turneps, Flaxe, Cab-bushes, Roots, and all other Thinges necessarieto Gardines: And to plaunte and sowe all manner of Thinges: And to use lykewyse and exercyse soche Handycraftes and Woorke, as hitherto have not so perfectelie bene used, knowen, nor practised at *Stanford*, as the makinge of Cables, Cordes, Hattes, Coffres, Knyves, Lockes, and all manner of Woorke in Steele, Iron, and Copper, after the Facion of *Norenbourgh*, and of other Places beyond the Seas; and other the lyke Woorke.

AND that to the Conforte of the poore afflicted Christianes of the Congregation aforesaid, it maye be lesfull openlie to make for and among themselves, Garmentes and Hosen; to bake, brew, to exercyse the Occupacion of a Carpenter, Joigner, and all kynde of Husbandrie.

ITEM, That it be lesfull to the saide Esttraungers, to have, ordeynne, and putte in (be it of theire owne Congregation, or other) theire owne Messengers, Postes, Cartes, or Waggines; for to serve them here within the Reaulme, in transportinge and carryenge of theire owne Lettres and Marchaundises, as they shall fynde it moaste necessarie or profitable to the Avauncement and Fortheraunce of theire Trades and Doynge.

NUMB. LXXIV.

Mr. Norton's Advice, for proceeding with Campion in Disputation, Sept. 28. 1581.

MSS. pēnes
mrb.

IN the Conference that hath ben had with *Campion*, these Things for the manner do seem to have given hinderance, rather then furtherance, to any good Effecte, and therefore conuenient, that some other more certaine and profitable Order, were taken.

The Disputers be oft changed, whereof groweth, that as they grow acquainted with his maner, and so wax fitter to deale with him, they be removed, and theire Course interrupted; but chiefelye, the Rumors do growe very slanderous that they be overcome, and newe drawn to supply theire want.

They choose daily newe Questions, wherein he for his Glorie taketh Exceptions, that they come prepared, and he unprepared.

There is no certaine Note taken in Writing, What is said, nor order kept of Moderation, whereby bothe himself, when he is pressed, flyeth out, by running into bye matters, and filleth up the Gap of his Confusion with bragging, and impertinent and insolent Speeches, and he beareth the Disputers in Hand, that they spake Things which they spake not, and denieth what he himself hath spoken, and resumeth what he hath graunted at his Pleasure: And the Speeches abroad are by his favorers carried to his Advantage.

There are admitted to be Hearers, without Choise; Some unhabile to iudge, and fitt to be perverted; some his Favourers, and some of light Consideration; and yet such as *Mr. Lieutenant*, without Unkindnesse cannot well kepe out. Whereby bothe himself is made more obstinate, by reason of his Vanitie standing upon Glorie and Credit, in Presence of the Multitude, and specially of those that he seeth present, and knoweth to favor him. And also his Hearers, that may perhaps be Papistes, or slight Regarders of Religion, gather or make matter to do hurt by Reportes.

It is thought that these Inconveniencies may have remedie, and some Good done, if some such Orders as follow be observed.

That there be a certaine Number of chosen Disputers, and those to continue without changing; but so, as for easing themselves they shall agree, some to be sometimes absent, and sometimes present, as in respecte of their owne Affaires they shall thinke Good,

	<i>Mr. Deane of Windsor.</i>				
As of Cambridge	{	Of Oxford,			
			<i>Dr. Still.</i>	{	<i>Mr. Dean of Poules.</i>
			<i>Dr. Fulk.</i>		<i>Dr. Mathew,</i>
			<i>Mr. Whitacre.</i>		<i>Mr. Renolde.</i>
			<i>Mr. Ireton.</i>		<i>Mr. Bilson.</i>
			<i>Mr. Wiborne.</i>		
<i>Mr. Chark.</i>					
<i>Mr. Travise.</i>					

Of these alway iii to be Doers.

That there be also present, as Hearers, or Moderators, certaine Persones especially appointed, as

Mr. Lieutenaut.
Mr. Mollins.
Dr. Hamond.
Mr. Peter Osborne.
Mr. Henrie Knollys,

And

And such of the Disputers, as be not Actors that Day.
One Preacher of either of the Churches of Strangers.

Two or three to be Writers, the one to supplie the others Absence, as their Businesse shall require.

Thomas Norton, or whome else you will.

Mr. Feld the Preacher, or some other.

That none other be admitted to be present, without warrant from the Council in Writing: To thend that *Mr. Lieutenant* may avoyde the Unkindnesse, in not admitting such as be not fitt.

That all the Disputers kepe one uniforme Order by Agreement; that is, that they deale with him in his owne Boke, as was done the first Daie by the Deanes of *Windsor* and of *Paules*, and *Mr. Whitacre*: so to procede from Chapter to Chapter, beginning at the first, wherein lyeth most Advantage against him. And the Glorie of coming unprepared, is taken from him.

That whatsoever be objected to him, be written and repeated before the Answer. And whatsoever he answer be written and repeated, and acknowledged by him before any Replye. And at the end of the Dayes Conference, that he set his Hand unto so much, as he hath so acknowledged.

Specially, That the Moderators do see, that no Man speake, till the sayeng of the Opponent or Respondent be written and repeated.

That by the Discretion of the Moderators, it may be free to him, aswell to oppose as answer, to take from him his vaine Brag, which he openly and insolently hath often used: and is owt of his Speech carried abroad by his Favourers, that they dare not let him be Opponent.

That he may have such Bookes brought him, as he will call for, being such as be parable and meete to be had, as the Fathers, or such like; but not the lewde Bokes of the late Writers of his owne Side.

N U M B. LXXV.

An Extract of several Passages out of certain Epistles, and a Book of Nic. Saunders a Popish Priest, Anno 1570.

NEc parva spe ducor, prope diem fore, ut suus etiam locus Catholicis *Angliae* pastoribus pateat in quo verbum vitae liberè prædicent, & Sacramenta Christi rite administrent.

Johan. Storæus secundum impias ejus Regni leges, ad mortem, &c.

In *Anglia* (ut de illis taceam, qui ob arma in causa fidei contra Tyrannos suscepta, crudelissime passim necati sunt, &c.

Quid quod eadem sola insula gravissimum Hæreseos jugum, a paucis & iis obscuris Homuncionibus impositum, invita prorsus & coacta sustinet?

In sola *Anglia* nemini licet fidem Majorum, in qua baptizatus est, profiteri, vel aliud in Religione sapere, quam lex terrena, imò tyrannica, permittit.

Ab hac ergo tam immani Tyrannide, ut fratres vestros, id ipsum a vobis omni studio contendentes, quod in vobis est, liberetis, operam sedulo dabit, &c.

Cum se a Regis *Henrici* pessimis consiliis abhorreere ostendisset, (*Polus*) mox audit, fortunas primùm omnes ablatas esse, deinde læsæ Majestatis notam, falso quidem, sed tamen publici Decreti specie, nomini suo inustam.

Maria sine liberis mortua, cum *Elizabetha Annæ Bolonæ* filia, Regium Thronum occupasset, mox de reiicienda Pontificis *Romani* autoritate cogitare cepit; nec injuria: Videbat enim, si primatum *Romane* Cathedræ agnosceret, suo, matrisque suæ honori derogatum iri, quam illa Cathedra non legitimè nuptam *Henrico* Regi fuisse, pronunciaverat. Ne igitur, aut matrem illegitimè regi nuptam, aut seipsam,

*MSS. penes me.
Epist. dedicat.
ad Pium 5.*

*pag. 2. linea 43.
Epist. ad Card.
Moron.*

Ibidem.

Ibidem.

Ibid.

Ibid.

pag. 620.

pag. 626.

seipsam, vivente adhuc priore ejusdem Regis conjuge, illegitimè natam fatetur; maluit sedi Apostolicæ in æternum stanti atque adeò florenti, repudii libellum dare, quàm brevi perit uro honori suo quicquam detraxisse videri, &c.

Pag. 708.

Qui in *Anglia* degentes ab omni cum Hæreticis communione, tam in Sacramentis, quàm in precibus abstinent: præterquam quod infiniti sunt, nec enumerari a quoquam facile possunt: etiam tutum illis non est, ut hoc in loco detegantur, ne per eam occasionem citius eos ad pœnam rapi contingat.

Ibid.

Primum in hoc genere tandem *Maria*, per Dei gratiam, sereniss. *Scotorum* Regina promeretur, quæ ob Catholicæ fidei studium & amorem, à subditis suis Hæreticis, &c. Et in *Angliam* fugere coacta, ibi Hæreticam immanitatem denuò subiit, non hospes apud hospitem tuta, licet priusquam in *Angliam* ingressa esset, &c.

Verè fortis mulier, & digna, quæ à subditis Hæreticis tot modis oppressa, Catholicis demum populis præsit.

Pag. 730.

Pius Quintus, &c. *Nicolaum* Mortonum Anglum in *Angliam* misit, ut certis illustribus, & Catholicis viris, Authoritate Apostolica, denunciaret, *Elizabetham*, quæ tunc rerum potiebatur, Hæreticam esse, ob eamque causam omni dominio, &c.

Qua denuntiatione multi nobiles viri adducti sunt, ut non solum sibi ipsis consulere, verum etiam de fratribus, ab Hæreticorum Tyrannide liberandis, cogitare, auderent. Ac sperabant illi quidem, Catholicos omnes tam pio instituto summis viribus affuturos esse. Verùm etsi aliter quàm illi expectabant, res evenit, &c. tamen illorum Nobilium laudanda consilia erant, quæ certo suoque felici successu minimè caruerunt.

Pag. 736.

Nulla vi res æquè aut fidem Catholicam promovere, aut prætensæ Reginae causam lādere potuerit. In *Historia Feltoni*.

Ibid.

Sectarii hoc totum de ipsa Regina *Elizabetha*, quæ radix peccati fuisse videbatur, dictum interpretantes, ab illo die novam criminationis materiam, &c. in *Historia Storæi*.

Pag. 737.

Intellexit se probè scire, prætensam *Angliæ* Reginae, per Declaratoriam summi Pontificis sententiam, ob Hæresim manifestam omni in re Regni Dominiique privatam esse: ac propterea, Magistratum nullum ab illa creatum, eique adhaerentem, a se agnosci posse, ne fortè ipse etiam eodem Anathemate innodaretur.

Pag. 738.

Veriti, ne gravius aliquid in profanum illum & secularem Reginae primatum dicturus, (Storæus) aut manifestius verum primatum *Romanæ* Ecclesiæ confirmaturus esset, abduci eum jusserint. In *Historia Storæi*.

NUMB. LXXVI.

*The English Romanists in Bruxelles to PHILIP King of Spain;
That he would procure of the Pope, that Saunders might be made a
Cardinal.*

MSS. penes me.

Inter alia multa, Princeps Invictissime, quæ patriam nostram, tot annis ab Hæreticis oppressam, adhuc in Pristinam Catholicæ fidei libertatem vindicare non permittunt, hoc unum est, non habere nos nostræ Nationis hominem alicujus Authoritatis & nominis, qui eam causam apud suam Sanctitatem sollicitare possit. Jam enim experientia edocti sumus, in aula Pontificis, ut in reliquis omnibus, res parvi alioqui momenti, ab Illustrioribus profectæ, gratius accipi, & libentius audiri, quàm quæ majoris sunt ponderis, sed authores habent obscuros eos quidem & ignobiles. Cui malo cum per nos remedium inveniri non possit, audacter ad tuam Majestatem confugimus, humiliter ab ea supplicantes Literas Commendatitias ad suam Sanctitatem, pro *Nicolao Sandero* Anglo Sacræ Theologiæ Professore, jam in aula versante, ut ad Cardinalatus dignitatem promoveatur. Quod ut libentius sua Sanctitas concedat, Beneficii Ecclesiastici pensione, a tua Majestate *Sandero* assignatâ, invitari debet. Sic enim habebis, Rex

Rex Catholice, qui & *Angliæ* negotia diligenter procuret, & Collegio Cardinalium splendorem, ob ejus prudentiam singularem, & Doctrinam incredibilem, adferet. Illud interim ut taceam, hoc Beneficio numerum *Romæ* tibi Servientium, non uno, sed pluribus auctiorem & cumulationem effecturum. Vale Princeps Invictissime, Datum *Bruxellis* 4. Idus Novembris.

N U M . LXXVII.

Sander's Perswasive to the Roman Catholics in Ireland to Rebell :
Written in the Year 1580.

To the Right Honorable, and Catholike Lords, and Worshipful Gentlemen of *Irland*, N. Sander, D. of Divinity, wisheth all Felicitie.

Pardon me, I beseeche you, if upon just cause, I use the same Words to your Honors and Worships, which S. Pawle wrote sometime to the *Galatians*; *Who hath enchanted you not to obey the Truth?* For if ye be not bewitched, what mean you to fight for Heresie against the true Faith of *Christ*, for the Devil against God, for Tyrants that robbe you of your Goods, Lands, Lives, and everlasting Salvation, against your own Brethren, who daylie spend their Goods, and shed their Blood, to deliver you from these Miseries? What mean you, I say, to be at so great Charges, to take so great Paine, and to put your selves in so horrible Daunger of Bodie and Soule, for a wicked Woman, neither begotten in true Wedlock, nor esteeming her Christendom, and therefore deprived by the Vicar of *Christ*, her and your Lawful Judge; forsaken of God, who justifieth the Sentence of his Vicar; forsaken of all Catholike Princes, whom she hath injured intolerably; forsaken of divers Lords, Knights, and Gentlemen of *England*, who Ten Yeres past toke the Sword against her, and yet stand in the same Quarrel? See you not, that she is without a Lawful Heire of her own Bodie, who may either reward her Friends, or revenge her Enemies? See you not, that she is such a shameful Reproche to the Royal Crown, that whoso is in dede a Frind to the Crown, shuld so much the more hasten to dispossesse her of the same? Se you not, that the next Catholike Heire to the Crown, (for the Pope wil take order by God's Grace, that it shal rest in none other, but CATHOLIKES) must accompt al them for Traytors, that spend their Goods in mainteining an Heretike against his true Title and Right? What wil ye answer to the Pope's Lieutenant, when he, bringing us the Pope's, and other Catholike Princes Ayde, (as shortly he will) shal charge you with the Crime and Payne of Hereticks, for mainteining an Heretical pretended Queen, against the publike Sentence of *Christes* Vicar? Can she, with her feined Supremacie, (which the Devil instituted in Paradise, when he made *Eve* Adam's Maistresse in God's Matters) absolve and acquiet you from the Pope's Excommunication and Curse? Shal ye not rather stayne your selves and your noble Howses with the Suspicion of Heresie and Treason? In which case, if the Catholike Heire to the Royal Crown call upon the Execution of the Lawes of the Church, you shal for the maintenance of Heresie loose your Goods, your Lands, your Honors; and undoe your Wives, your Children, and your Howses for ever. *God is not mocked.* The longer it is before he punish, the more hard and severe shal his Punishment be. Do you not see before your Eyes, that because King *Henrie* the Eighth brake the Unitie of *Christ's* Church, his Howse is now cutt off and ended? And think you, that mainteining the Heresie, which he beganne, you shal not bring your own Howses to the like end, that his hath? Mark likewise Sir *William Drurie's* end, who was the General against the Pope's Armie; and think not your part too weake, seing God fighteth for us. And surely, wheras we had once both Monie, Men, and Armour, to beginne this Battell withal, God by

most strange means, (which to recite in this Place it were to tedious) tooke them al from us, and sent us hether in manner Naked, to thend it should be evident unto al the World, that this War is not the War of Man (which is alwayes most Puissant in the beginning, and moſte Tymes begunne with greater Power, then afterward it can maintein) but the War of God; who of ſmal Beginnings worketh wonderful Ends. Whom I beſeche to open your Eyes, that whiles Tyme is, you maye openly confeſſe and honor him, more then Heretikes. *Whom hitherto you have worſhipped above God* †. The xxi. of Febr. 1580.

† Through
which laſt
Clauſe a Line
is drawn.

N U M B. LXXVIII.

Mr. Edward Dering's Letter to the Chancellor of Cambridge, upon the New Statutes made for that Univerſity.

The Grace of our Lord *Jeſus Chriſt* be with you ever, *Amen*.

MSS. penes me. **T**Here are manie Cawſes, that might move me to ſtaye from Wrrtinge unto yow; but ther are moe and greater, which make me attempte it. In the one I ſee muche preſent Hurt; the endangeringe ſome good Opinion, that hathe byn of me; the Diſpleaſure of your Honor, which I cannot eaſilie bear; the continuance of mine owne Eſtate, with ſmal hope of more proſperouſe Dayes; and (which is greateſt of all) the Contempte of the Enemie, which upon ſuche occaſion dothe make gladlie his Triumphe. Theſe Dangers are verie great to a Man that is borne of *Adam*; but ther are yet greater then theſe to a Man that is borne from above, which by mie Silence I might fall into. I feare the breach of mie Faithe, which in a good Cawſe had byn wanting to the Church of God; the omittinge of mie Dutie, which had byn aſſayde to tel a Man of his Sinne; the Griefe of Conſcience, which cannot be cured againe with anie Prince's Favour; the Diſpleaſure of God, which is weightie to cruſhe in Pieces bothe me and yow. Seinge therfore I have ſuche occaſion to write, I do moſt humblie beſeeche your Honor patientlie to reade it. It hathe alreadie greved me enoughe to think upon the Occaſion; let not your taking of it be an encrease to me of Sorow.

And now that yow may geve ſome Credit to mie Sayinges, I do heer proteſt unto yow this, and ſay with the Apoſtle, *Behold, before God I lye not*; If to Morrow nexte the Number of mie Dayes were ended, and I ſhould ceaſe to live in this mortal Bodie, yet this Daie I would ſend theſe Letters unto yow; ſo fullie I am determined in the Lorde to ſpeake onlie the Truthe. And as I have ſworne this, ſo God for his Mercie ſake ſhal geve me Grace, that in no Worde I forget, howe I have bounde unto yow mie Faithe with an holie Oathe. And now on the other ſyde, I require of yow in the Name of God, that quicknethe all Thing, and of his Sonne *Jeſus Chriſt*, that ſhall judge the quicke and the dead, that nether your Honor, nor yet your Buſines, doe not call yow from wayinge that indifferentlie, which a Miniſter of *Chriſt* hathe written faithfullie. If yow ſhal reſuſe to do this, your Conſcience that would nether be grevyd nor touched, the ſame beinge burdened and heavie loden, yow know not, in time to come, what Griefe it may bringe yow. Thus therfore reſtinge in a hope of your Godlie Wyſdom, I wil utter mie Minde, as the Lorde ſhal move me.

Yow have of late ſent unrightuouſe Statutes to *Cambridge*. Yow were moved, I thinke, by the Information of the Heads there, that ther were great Trowbles there. If this be your Perſuaſion, behold now, on the other ſyde, I tel yow, ther was good Quietnes, in reſpecte of theſe Tumults, that your Statutes bringe. If yow do not beleve me, yow doe me wronge. I am a Miniſter of *Chriſte*, and I have ſworne to ſpeak the Truthe. And merveil not, thoughe I ſpeake contrarie to ſo manie Doctours, and yet ſo boldlie ſay, I ſpeake the Truthe. The Countenance of Men is no good warrant of the Truthe. If it were

were, *Christ* had byn crucified for his evil Doinge. So that yow must needes learn more of Men, then what Titles they have, before yow beleve ther Reporte. And that yow may learne the Truthe, I wil tel you somewhat of that I know. Take it how yow wil, I wil breake no Rules of Christian Charitie; nor yet I wil warrant ther Credit that do so much hurt to better Men then themselves. The Doctowrs and Heads of Howses, they have procured yow to these new Statutes and with heynous Complaints yow are easily brought to ther utter undoinge, that fear God, or to burdeninge of their Conscience, that dare not yeld unto Sinne. Therefore I wil speake mie Minde in holie Love even before the Lorde, and say what I thinke. Whatsoever yow shal judge, I wil discharge a good Conscience. If you wil be offended, I fear so good a Master, that to please him I care not, what Man thinke of me.

D. *Pearne*, D. *Harvey*, D. *Caius*, D. *Hawford*, D. *Itbel*; they are al ither Enemies unto God's Gospel, or so faint Professors, that they do littel good in the Church. I wil not touch them now with private Fawtes, but I do know so manie, as yf yow fear God, it would greeve yow to se fute Masters of Colledges. If D. *Harvie* have scarce chosen one Protestante to be Fellow these Twelve Yeers; If D. *Pearne* keepe fute Curates, as flee away beyond the Seas: Yf D. *Hawford* could not be brought to take away nether Popishe Bookes, nor Garmentes without great Importunity; and in the end, al the best and ritcheft he hath conveyed, none of the Fellowes know whether: Yf greater Crimes then these are as easie to be seene in them, as ther open Doings are easie to be knowen; I trust your Honour wil not alow of fute Accusers against a true Preacher. D. *May*, and D. *Chaderton*, two other of the Heades, ther is smalle Constancie ether in ther Life, or in ther Religion. I am sorie, Sir *William Cecill*, that yow cannot see; the Lorde send you cleere Eies, that yow once delight in the Bewtie of his Temple. Yf yow beleve not fute Men sparinglie, yow wil in the ende be deceayd greatlie. D. *Whitgiste* is a Man, whom I have lovyd, but yet he is a Man, and God hath suffred him to fall into greate Infirmities. So frowarde a Minde against Mr. *Cartwright*, and other fute, bewrayeth a Conscience that is ful of Sicknes. His Affections ruled him, and not his Learninge, when he framed his Cogitations to get mo Statutes. But I wil leave off particularlie to speak more. They have common Faultes, of which they are al Partakers. It greeveth even mie very Soule to remember them: and yow, yf yow be happie, seeke speedilie to remedie them. They keepe Benefices, and be Non-Residentes. While they are clothed in Scarlet, ther Flockes perishe for cold; and while they fare deliciousslie, ther People are faint with a most miserable Hunger. This Faulte is intollerable, and fute as God abhorreth; and your Handes are in the strengtheninge of it, except yow reforme it.

And now to acquite the Requestes that heeretofore have byn made unto yow for these former Statutes, I do meane to make unto yow another. Yow, that have byn brought so easilie to hurt God's People, to do Pleasure to the Pope, and with so fearful Statutes have proceedyd to the Punishment of so smal Offences; now make againe some good Statutes, that may poonishe Sinne. And I beseech yow, even in the Bloud of *Jesus Christe*, that hath sanctified his People, sende downe a newe Statute, that no Master of a Howse shal have a Benefice, excepte he serve it himself. Contemn not this Petition to cast it lightlie behind yow. Yow live by the Lord, and present your Conscience before him.

Thus farre I have written plainlie, and in the feare of God, and in everie Word I have wel remembered mine Othe. If I find no Creditt, the wil of God be done, by whose Mercie I am knowne now bothe in *Cambridge* and *London*, and to some also in the Courte. And to this Day I trust the Evil-speaker is ashamed. Yf of anie greate Personages, or Men of Countenance yow have herd me blamed as a vaine Man, or ful of Fancies, I wil witnesse this for mie self in the feare of God, I have never broken the Peace of the Church, ne-ther for Capp, nor Surplesse, for Archbishop nor Byshop. If those that should be the Lights of the Worlde do thinke me fantastical, these are of mie Fancies, that I have told them of ther common Swearinge by the Name of God

in vain ; that I have misliked ther Ceuetuousnes ; that I have complained of *Papists*, which these twelve Yeres have never once receavyd ; that I have said, this Courtlie Apparell is not meet for sutch as shoulde be more sobre ; that I would not use Company of Delight with sutch, as were open Persecutors of the Church of God ; that it hath greeved me to see a Benefice of a greate Parische given, from a Spiritual Pastor, to a Temporal Man ; that for an hundred Pounds in Golde the Byshop shoulde geve his Good-wil, to grawnt a Lease of a Benefice for an Hundred Yeere to come to a Gentleman in the Contrie. Yf these Fancies be odious, I am wel content to beare ther Reproche. And most heartilie I beseeche the Lyvinge Lorde to geve unto yow also pure Eyes, that yow may see such Enormities. I do wishe you wel, nether for your Gold nor Silver, nor for your great Authoritie, because you can geve me Lyvinge, but because you have professed the Gospel, are a Magistrate in the Commonwelthe, where *Christe* is trwlie preached ; and yet now do susteine mutche Hatred of the Enemye. Because you are sutch a one, I desire your Prosperitie ; and God wil keep me from this great Sinne, that I shoulde cease to pray for you.

And therefore, that the Grace of God might come the more plentifully upon you, I thought thus to admonishe you, both that you have dealt hardlie with God's Children, and your Brethren, and that you shoulde, at the last, looke at so great Abominations. If it cannot sinke into your Hart, or you wil not : I am affrayd in your behalf, that God's Judgments wil overtake you. You are set in Authoritie to serve the Lorde, not to serve your self. If you know not how farre you owe unto him your Traveile, or what Fruite you shal reape of a faithful Labour : pray then unto God to open your Eyes, that you may see his Goodnes, and to quicken your Senses, that you may feele of his Kingdome. Follow this owne Counsel of the Prophet : *Thinke upon the Lorde in the Night Watches, and remember God in your Bed.* And of this I am sure, yf but one Minute of an Hower the Eyes of your Spirit be open, you are sealed unto the Lorde, you wil say with *Paule*, that you accompte al the Worlde but Doonge, to the ende you may wyn *Christe* ; And you wil say with *David*, *This Lovinge Kindnes, O Lorde, is better then Life.*

† Let the Rie-
zeous smite,
and it shall be
a Kindnes, &c.

Thus farre have I written plainlie, as God hath guided mie Penne : thinke you of it, as you are bownde in the Lorde ; and know what a better Man then you hath taught you, *Psal. 141. 5* †. And now, as I am bownde to come unto you, so most humbly I beseeche your Honour, for your owne sake, and for the Church of God her sake, stand favorable to Mr. Cartwright, nether sparinge to exhort him to use Christian Libertie, and to bear with the Time ; nor yet poonishe him, because he is affrayd of the Shadow of Sinne. We have a common Saying, *He that hath byn strooken with the Sworde, is afraide of the Scabberde.* I would you had seen the Horror of Sinne, I am sure you would also be afraide of the Shadow. Because you have not fealt it, as you shoulde, yf you thinke it but a Trifle, and spare not to grieve the weake Consciences of other, your case is sutch, that it were better for you, that a Milstone were tied about your Necke, and you thrown in the bottom of the Sea. Looke unto it, I beseeche your Honour, and let not the great Busines of the Commonwealthe make you forget with Diligence to confidre of this. It is no small Griefe to me to write thus unto you. I know your Displeasure what it is ; as greivous unto me, even as the Losse of mie Life ; yea, and weare it not for the Church of God, which mie Lyfe may profyt, I thinke I could speake it in the Truthe of Hart, it would grieve me more to have your Displeasure, then to dye. But yf God have so appointed it, his Name be prayfed, he wil teach me how to beare Contempt and Povertie, and greater Griefes then these. I carie the Testimonie of a true Conscience, that I seeke you, and not your Honour ; the encrease of God's Saintes, and not mine own Gaine. And therefore I am better tawght then of a Pagan Poet, *Hic murus abæneus esto* ; I know what the Spirit of God hath sayde, *To them that love God al thinges happen for the best.* And therefore I leave the effecte to the Lord, who hath your Hart to governe. For mie part, I could not chose, but as you by a Preacher have byn deceavyed, so by a Preacher againe you shoulde be admonished

nished of your Errour. God graunt you to go into the Sanctuarie of the Lord, that you may see your Callinge. And as touching your Dwty, I will end this with the Woordes of *Mardocheus* unto *Queene Esther*, If you wil hold your Peace at this Time, Comfort and Deliverance shal appeare unto Israel out of another Place. The onlie God, Father of al Mercie, and God of al Consolation, regenerate you with a mightie Spirit, that you may treade under Foot al worldlie Vanitie, and lifte up pure Eies to see and pitie the Estate of his Church; that after a happie Course, you may finde a happier Crowne, and have the Joies that abide for evermore, Amen. From mie Chamber, the xviiiith. of November, 1570.

Yours in the Lorde,

EDWARD DERINGE.

N U M B. LXXIX.

The Archbishop's Letter to the Queen; In behalf of Dr. Bartholomew Clerk, Dean of the Arches, whom she ordered to be removed.

To my Sovereigne good Ladye, the Queenes Most Excellente Majestie.

IT maye please your excellent Majestie to understand, That this Daye Mr. *Dr. Clarke* being with me at *Lambith*, I dealt with hym agayne according to your Highnes Pleasure, for the rendryng up of his Patent, and Interest in the Office of Deanry of the *Arches*. And as at the first, so now finally with al Humilitie he prayed me to receyve this last Answer; namely, that moche rather wolde he render up his Lief, then his Office. For besides that he shuld therby be altogether undone, his Lyving being thus taken from hym, he shuld also so grety and utterly be defaced, and discountenanced, bi being thus pronounced by your Majesties own Mouth insufficient, as the same onys put in Ure agaynst hym, nevyr might he more shewe his Face, not only in the *Arches*, where his only Profession, and whole meane of Lyvinge consisteth, but also must likewise banyshe hymself evyn from al other Placys, and Company of Credite. He humbly prayed therefore, that at the least he might enjoy the Benefyte of the Lawe, as al other your Majesties Subjects evyr have doon. For in as moche as he is possessed, and was vested in the said Office, not only bi Patent from me during Pleasure, but also, (syns the Death of Mr. *Dr. Weston*) by my Grawnt and Promyse of a newe Patent to be made to hym duryng Lyef: He affermyth, That neyther in Equitie, in respect of his Patent, duryng Pleasure, nor yet in Justice, in respect of my Grawnt, and Promys made, duryng Lief, his said Office and Lyving, without great and important Causys, maye be taken from hym. And to suche Causys, as eyther are or can be objected agaynst hym, he craveth therein no maner of Favor to be shewed unto hym, but that some publike Tryal of his Sufficiencie maye be made, as wel for the profe of his Learnyng, and his Habylitie in Yearys, as also for the Commendation of his honest and modest sort of Lyef. And yf he shal not in eny one of these be disproved, than saith he furder, that as he doth assure hymself, howe your Majestie wil by no meanys take from hym the benefyte of Lawe, which hitherto your Highnes dyd nevyr yet denye to eny; So seamyth he also in most humble sort to saye, That in al the Actions of his Liffe he hath ever moste carefully sought the Honor and Service of your Majestie; and namely, in this last Labor of his agaynst *Saunders*. Wherin I must nedes wytnes with hym, that fuerly he shewed hymself a most dutyeful and careful Subject towards your Highnes. And though he acknowledgeth, that whatsoever he hath done, shal doo or can doo, is but the lest part of his bounden Duetye towards your Majestie, yet he hopith, that of your Grace youe wil please to accept the same as a meane, so assuredly to conserve hym in your Majesties Favor, as that he

MSS. Penes me.

may never be pronounced by your Majestie unworthy of that, wherof the Archbishop of *Canterbury*, and also the Lawes of the Realme, both have and do allowe hym, as worthi and capable; beyng [to conclude] the first Reward and Lyving, that ever yet he obtayned in recompence of al his Study and Learnynge; in which he hath nowe spent the Course and Trauayle of his Lief bi the space of these xx Yearys past. Having also refused (as he telleth me) in *Angiers* the Stipende of Three Hundred Crownys Yearly, to be a publike Reader there; only in respect, as he dutyefully affermyth, of the grete Bond, and desire he hath ever had, and shal have, to serve your Majestie.

Thus far have I only signified to your Majestie the effect of Mr. Dr. *Clarkes* Declaration unto me. Wherin, as nere as I can, I have forced my self to laye before your Highnes the effect of Mr. *Clarkes* very Wordes and Speeches to me. The Consideration of which, the more it entreth into me, the more it moveth me to make humble sute to your Majestie, First, to have respect of hym, who fuerly having deserved your Majesties Favor, shal bi this meane be brought to his utter undoing and defacing. Secondly, That if your Majestie wil nedes procede so severely against hym, that yet, for so moche as he is orderly and lawfully vested in the Possession of the said Office, and hath and do set in Place of Judgment there, his Accusers maye bi publike Trial prove his Insufficiencie. And though it hath bene rarely or never sene, (as I thinke) that one thus placed, bi the Archbishop of *Canterbury*, hath ben brought in Question, and after long Tyme displaced, yet this kynd of Justice maye seame to satisfie. Thirdly, if neyther respect of hym, nor his Cause maye move your Hyghnes, that yet your Majestie wil have some respect and Consideration of me, and of that Place wheronto your Highnes hath placed me, and pleased to cal me to. In which, yf I, whom your Majestie wil have to possesse Jurisdiction over so many other Bishops, shal yet be reproved in the choyce of one of myn own Officers, a thing that in the meanest Bishop that is, was never yet impugned; fuerly it cannot be but unto the See it selfe a grete Derogation, and unto me no smal Discredite and Rebuke. And yet not so moche discredit to me, as in the end it shalbe Prejudice to your Majesties Service; I and my doynge being therby brought into Contempt, and that bi those, which are, or should be to me, as the Fote is to the Heede. Wherin fuerly your Majestie shal gyve too grete an Incoragement unto them, and peraventure in gretter Matters hereafter, to oppone themselves against me; and so consequently I shal not be able to serve your Majesty, as I wold, and as my Duetye is. Last of al, if I can by no meanes satisfie your Majestie, then must I end with this, That as I do willingly submyt both my self, and al that I have, to your Highnes, as from whom it was first and wholly deryved, so I do likewyse yeld up this Cawse unto your Highnes to deale, and do therein as your good Pleasure shalbe; trusting, that your Majestie wil never laye on me so heavi a Burden, as to make me the Instrument of his displacing, whom for good Respects I have already placed; or that I shuld remove hym as unworthi, whom in my Conscience I do thinke very worthi; and do juge very fewe or none of them, which wold so fayne have me dejected, worthi or mete, as I dare stond to the Prouf; or that I shuld take that Office from hym, which by my Worde I have faithfully promysed and geven to hym; or last of al, I to be the doer of his utter Discredite and Undoyng, who in my Knowlege both hath dutifully served your Majestie and the Realme. Which Extremities, as I cannot consent, neyther for myne own Conscience-sake, before Almighty God, nor yet with the reasonable Credyte of that Place I do possesse; so my humble Sute is, that your Majestie wil never require it of me, but rather, yf nedes your Highnes wil in this sorte procede, to assigne the displacing of hym to such other as shal please your Majestie. And so most humbly take my leue of your Highnes, wyshing in my Prayer to Almighty God, your Longe and Prosperous Raigne over *England*; and that the grete Grace wherewith Almighty God hath blessed yow, with the Goodnes of your owne Nature and Conscience, be not drawen to other Mennys several Affections. From *Lambeth*, this xix of *June*.

Your Highnes most Bounde and Obedient Chapleyn,

MATTHUE CANTUAR.

NUM B.

NUMB. LXXX.

Nicolas Brown, *Fellow of Trinity College in Cambridge, to the Chancellor of that University; Complainiing, that the Vicechancellor, and Heads, had put him upon a public Recantation of certain Doctrines, that he was falsely charged to have Preached.*

Rara virtus est, sed tamen omni laude major, (Honoratissime Cecil) in iis ^{Mss. Cecilian.} qui magnam Authoritatem in Rep. obtinent, ut aliquid temporis rebus gravioribus tanquam suffurentur, & demittant se ad querelas etiam infimorum audiendas. Nam illa quidem, quæ sunt majora, habent satis Argumenti in se ipsis, cum procurentur: querelis autem privatorum Hominum, quia parum in se momenti continent, aures fere omnium occluduntur. Merito igitur ubique nomen tuum celebre & augustum est, quem cum Regiæ Majestatis & Reip. gravissima negotia vix respirare sinunt; id temporis, quo esset animo relaxando & quieti indulgendum, ad miserorum injurias mitigandas, & vota promovenda transferas. Atque cum nemini cujuscunque ordinis aditus ad te interclusus sit, tum vero doctis viris, & Academiæ alumniis fores latè patent & referantur. Id cum ab aliis sæpè accepissem, quibuscum tibi aliquando negotium erat, tum in meipso etiam (quod oblivisci non debeo) etsi minus benè cesserit, expertus sum. Jam vero humillimè & supplicissimè rogo Honorem tuum, non ut victui, licet fere nullo, aliquid adjicias, ut prius, sed ne, quod est, auferri sinas, atque id cum dedecore & infamia. Quod quemadmodum fiat, audi, quæso, cum paucissimis. Quinque abhinc elapsis mensibus, cum (Officio id urgente) in Academia concionarer, & aliquando acerbius, ut putabar, sed illis tantum, quos tetigeram, in certa quædam vitia inveherer; accersabar ad Procancellarium tuum, & Collegiorum Præsides: Certa quædam accusationum capita, (sed accusante nemine) proponebantur, quæ quum ego mihi vel in mentem venisse, nedum populo proposuisse, pernegarem, advocant ex Academia certos Homines, quos interfuisse putabant concioni meæ, atque eos, jure jurando prius dato, compellunt quid ex me audierint enarrare, & subscripta manu in Scheda relinquere. Ex quibus inter se collatis, cum si ex lege mecum actum esset, fuisset absolvendus. Alii enim me suspicione prorsus liberabant, alii nihil audiebant, alii hæsitanter sententiam dicebant. Tamen conclusum est, (quo Argumento videriat ipsi) ut eas Propositiones, quas reipsa non docueram, sed quidam malè audientes me docuisse somniabant, retractarem, ea Conditione addita, ut si recusarim, non solum e Collegio rejicerer, sed etiam Academia exularem. In ista autem, licet odiosa & infami palinodia, tot cautiones sunt, tot insidiarum, ut videtur, recessus, ut necesse sit me in laqueos & retia incidere. Præscribunt non solum verba, sed etiam vocem, vultum, gestum moderantur: in quibus si, quod Difficile factum est, imo plane fieri non potest, his iudicibus non satisfacero, ejiciar, nihilominus quam si recusassem, sed cum ignominia & dedecore majore. Atque hæc ut dixi sic gesta sunt: deinceps quid sequatur, nisi tua Authoritas intercedat, facile est prælagire. Quod si mihi de meipso dicenti minus fidei adhibeas, hoc a D. Tuâ saltem exorem, inspiciantur Testimonia, examinetur decretum, expendatur retractandi formula, quæ si idem plane non loquantur, tum me H. Tuo abusum esse, & tanti viri patrocínio indignum putato. Sin vero Narrationi meæ res ipsæ respondeant, iterum atque iterum mihi rogandus es, ut huic malo Prudentia & Authoritate tua medearis. Grave est Concionatorem, cujus vox per plures Regni partes audita est & personuit, ad palinodiam cogere. Detrahit enim multum Doctrinæ, quam dispersit, & quam deinceps sparsurus est reddit suspectam. Sed iniquum & prorsus non tolerandum, ut propter suspensiones Hominum, minus candide aliorum dicta Interpretantium, quod nunquam asseveravit, cogatur revocare. Satis sit, insontem coram se sæpius vocasse, examinavisse, in cubiculum suum tanquam in Custodiam conclusisse, non amputentur

cursum studiorum, non privent victu, non spolient fama, non ejiciant in exilium, maxime cum intra regiarum legum cancellos se continuerit, & eisdem etiam coram Vice-cancellario subscripserit. Quod si mihi effectum dederis opera tua, arbitrabor me beneficium maximum accepisse. Nam & studiorum cursus, (quod unice cupio) protrahetur, & fama incolumis servabitur. Argumenta quibus te ad hoc adducam non habeo; quid enim est, in quo Homo nihili, viro tam nobili, docto & prudenti, usui esse possit? Confugio igitur ad misericordiam & pietatem tuam, quæ quia multos meæ Sortis & Conditionis Homines, ad summam dignitatem extulit; non dubito quin me in eo loco, quem teneo, tutum Conservabit. Unum Officium non desinam præstare, id est Orationem, ut Deus Opt. Max. spiritu tuo D. T. regat, vitam producat, honoribus quam amplissimis cumulet. Vale.

Honoris tui Observantiss.

N. BROUNE.

N U M B. LXXXI.

*Oratio D. MATTHÆI Archiepiscopi Cantuar. coram Synodo,
9 Maii, 1572. auspicante.*

MSS. Synodalia penes Fra. Atterbury, S. T. P. Decan. Carliol.

Viri, Patres & Fratres in Christo charissimi: Hanc Synodum ad Salutarem aliquem Ecclesiæ Christianæ finem ac propositum, ex Illustrissimæ Principis nostræ præcepto, & à me convocari, & à vobis frequentari, nemini arbitror dubium esse. Quem cœtum, precibus primo ad Divinam Majestatem fufis, deinde fructuosa doctrinæ eruditi Hominis, ut audivistis, exhortatione, hodierno die feliciter inchoavimus. Quæ tam bonis auspiciis, Oratione nempe & Verbo Dei, incepta ac Sanctificata initio, reliquis nostris Laboribus ac conatibus, lætabilem exitum sunt allatura. Et quanquam ceteri suum in Christiana Religione propaganda atque conservanda Zelum & desiderium, variis atque diversis modis exprimunt; nos tamen, habita nostri Ordinis atque Dignitatis ratione, non modo zelo & vigilantia, sed etiam famæ, Bonorum, ipsiusque vitæ discrimine, ac jactura, si opus sit, illos præcellere debemus. Quam quidem ad rem à Deo Constituti, ejusque Spiritus instinctu admoniti ad indagandam, populoque patefaciendam Divinam Veritatem sumus. In eoque imitandi Majores nostri sunt; non modo hii qui novissimis hii Temporibus nos antecesserunt, quique summis vigiliis hanc veritatem exploraverunt, eandemque Martyrio Sancto Confirmarunt; sed etiam qui primâ illa & Apostolis proxima ætate fuerunt, & vetustissima Gestorum suorum in hac Insula Monumenta scripta nobis reliquerunt. Quæ quanquam ab Antichristo partim deleta, partim longa Desuetudine inumbrata sunt; Plurima tamen ad hanc ætatem, nostræque lucidiora tempora reservata, satis indicant, nostras Ordinationes atque Ritus ab illorum Institutis ac Decretis parum differre. Illa vero Monumenta, quæ eo nobis chariora esse debent, quo magis sunt nostra Domestica atque propria, si Divina Providentia nobis non reservasset, sed deleri penitus & auferri ab humana Memoria permisisset; extabant tamen totius Divinæ Scientiæ fontes ipsi, Hebraicis Græcisque Literis, Spiritus Sancti gratia, conservati: ad quos, tam longæva depravatione corruptis ac perturbatis rivulis, ad certam Divinæ voluntatis notitiam habendum, esset recurrendum. Nam ut Sanctus ille Martyr *Cyprianus* scribit, * Si ad Divinæ Traditionis caput & Originem revertamur, cessat Error humanus, & Sacramentorum Coelestium ratione perspecta, quicquid sub caligine ac nube tenebrarum obscurum latebat, luce veritatis aperitur. Si canalis aquæ quæ copiose prius & largiter perfluebat, subito deficiat, nonne ad fontem pergitur, ut illic defectionis ratio noscatur, utrumne crescentibus venis in capite siccaverit, an vero integra inde & plena percurrans in medio itinere destiterit, &c. Quod & nunc facere oportet (inquit) Dei Sacerdotes præcepta

* *Ad Pompeian.*

cepta Divina fervantes, ut in aliquo si nutaverit & vacillaverit Veritas, ad Originem, Dominicam & Evangelicam & Apostolicam Traditionem, revertamur. Et inde surgat actus nostri ratio, unde Ortus & Origo surrexit.

Et *Basilius* ille Magnus *Cypriano* compatiens, scribens ait, * Non putamus justum esse, obtinentem apud ipsos Consuetudinem, Legem & Regulam facere rectæ Doctrinæ. Igitur Scriptura divinitus inspirata arbiteri nobis constituitur; & apud quos inventa fuerint dogmata, Divinis Sermonibus concordantia, his omnino etiam veritatis Suffragium accedat. Hæc ille.

* Ep. 80. ad
Eustach. Me-
dicum.

Quorum Sanctorum Patrum Authoritatibus admonemur, quod quotiescunque à sanctis & immaculatis Domini viis humana negligentia & cæcitate deflexerimus, ut in eas iterum redeamus, scrutandas esse, quæ de ipso Testimonium perhibent, sanctas Scripturas, inspiciendaque Antiquissima Testimonia; à quibus *Cyprianus* teste, ortus & origo Religionis nostræ surrexit. Hiis Divinæ sanctæque Antiquitatis Testimoniis, si firmiter adhæserimus, certi de vero Dei cultu & Religione, & securi esse possumus; etiam si Humanarum rerum & Ordinationum Monumenta, Temporis edacitate consumpta, depravata sint. Hi enim perennes & inviolabiles fontes assidue diésque noctésque petendi sunt. Et aqua ab his fontibus profluente & derivata, putet nostri (quos inimici hostésque nostri *Philistini* injectis sordibus coinquinaverunt) perpurgandi sunt; ut his salutaribus Fontibus (unde æternam vitam hauriemus) repleantur.

Hoc Argumentum copiosam mihi Materiam suppeditat (si in eo longior esse vellem) vobis ante oculos proponere, quibus nos Antichristus præstigiis calidè delusit, tenebrisque ac caligine palpabili in atro suos carceres duxit captivos. Quæ gaudii infiniti, & summas Deo gratias agendi maxima nobis causa esse debet; quod profligatis illis plusquam Cimmeriis tenebris, ineffabilis veritatis suæ splendor nobis tandem illuxit. Præterea, accingere nos, totisque viribus ac apparatu insistere debemus, ut & caliginosis mundi ac Diaboli Potentiis fortiter resistamus, & Divini Verbi veritatem ab improbis & sceleratis nostris Adversariis toties oppugnatam, tueamur atque teneamus. Hinc enim & nostra spes atque exultatio (qui veritatem amplectimur) & eorum confusio sequetur qui cordibus in affectatâ quadam & supinâ Ignorantiâ cæcitatēque conclusis, oculos, ad contemplandum Evangelici Luminis fulgorem, neque volunt neque possunt patefacere.

Sed ne ulterius in hac re pergam, me hic contineo, hancque magni momenti materiam his relictam & reservatam cupio, quibus & locus commodior, & otium uberius, quam mihi hoc angustissimo Temporis curriculo circumscripto suppeditabitur. Ut igitur ad id accedam quod est præsentis Instituti, quodque hæc Reverenda vestra frequentia coronaque requirit. Synodus hæc nostra, ut scitis, in duas societates (quæ duobus domiciliis, Superiori nempe & Inferiori, segregantur) divisa est. Ut igitur in Consiliis atque Deliberationibus de Ecclesiasticis causis capiendis unanimes ac concordēs esse possimus, & ad vitandas in cunctis nostris disceptationibus altercationes atque lites, Superiori hujus Conventui, adhibitis quibusdam ad id designatis, ego præsidebo, ut omnia nostra dicta, responsa, & colloquia, nulla confusione perturbata, sed rectè atque ordine fiant. Eodémque modo vos inferioris Concilii, dilecti Fratres, summa cura niti debetis, ne litibus & querelis de rebus tantis habendi conferendique inter vos, sermones repleantur, sed ut omnia moderatè prudentérque inter vos, gerantur.

Itaque, ne Contentio oriatur inter vos, neve bonum vestrum maledicentiæ sit obnoxium, eligendus inter vos est aliquis spectatæ Gravitatis, Pietatis, Prudentiæ & Doctrinæ vir, ad Prolocutoris officium toto hujus Synodi Tempore exequendum: qui & vestras disceptationes, ne aut longius producantur, aut acrius vehementiusque tractentur, temperet; & vestra nobis desideria, nostraque vobis vicissim monita, exponat atque referat, Magnum hujus generis Hominum in vestro cœtu numerum habetis, ex quibus optimi alicujus dilectum facere possitis. Itaque vos horter moneoque in Domino, Fratres, ut ad hujusmodi idoneum virum deligendum quam primum conveniatis: Eúmque die Mercurii proximo nobis iterum huc, post ejusdem Diei meridiem, congregatis, præsentetis. Quo etiam Tempore in hujus Convocationis negotio ulterius progrediemur, prout Locus & Tempus vetusque Consuetudo postulat. Dixi.

NUMB.

NUMB. LXXXII.

A Protection graunted by the Archbishop, to the Servant of the Dean of Gloucester, during the Convocation.

MSS. Synodal.
Fr. Atterbury,
S. T. P.
Decan. Carliol.

MATTHÆUS Divinâ Providentiâ Cantuar. Archiepiscopus, Dilectis mihi in Christo Majori & Ballivis Civitatis pen. Rev. Winton. eorumque Officiariis & Ministris quibuscunque Sal. Gratiam, & Benedictionem. Cum in Parlamento tento apud *Westmonast.* anno Regn. felicissimæ Memorix Dom. *Henrici VI.* nuper Regis, octavo, ca. 1. inter alia Statutum & stabilit. fuerit, quod vocandi in futurum ad Convocationem Cleri prætextu Brevis Regii, eorum Servientes & Familiares ead. Libertate veniendo, expectando & sedendo, plenè gaudeant, & utantur, perpetuis futuris Temporibus, qua gaudent, & gaudere consueverunt, siue gaudere debent in futurum, Procures, Magnates & Communitas Regni *Angliæ*, ad Parlamentum Dom. Regis vocati siue vocandi, prout per Statutum prædict. plenè liquet & apparet :

Vobis & cuilibet vestrum tenore præsentium significamus & innotescimus, quod Magister *Laurentius Humfrey*, Decanus Ecclesiæ Cathedralis *Gloucestren.* prætextu Brevis Regii nobis directi, ad Convocationem Cleri nostræ Provinciæ *Cant.* in Ecclesia Cathedrali D. *Pauli London.* nono die præsentis Mensis *Maii* inchoatam & celebratam, per nos vocatus existit, atque Expeditioni Causarum & Negotiorum in ead. Convocatione tractandor. operam & industriam dat, & impendit: Quodque *Jacobus Massam*, fuit & est famulus & serviens dicti Magistri *Laurent. Humfry* Decani *Gloucestren.* antedict. & eid. Decano obsequitur, & ad Civitatem *London.* in obsequio dict. Decani venit, & ibidem spectat in præsentem in ejus servitio: prout dict. *Jacobus Massam* coram nobis corporale præstitit juramentum. Quocirca vobis & cuilibet vestrum tenore præsentium strictè præcipiendo mandamus, quatenus eund. *Jacobum Massam*, durante Convocatione prædict. ead. Libertate & Immunitate, veniendo, expectando & redeundo, plenè gaudere, ut juxta formam statuti prædicti, absque arrestatione vel molestatione quacunque, permittatis. In cujus rei Testimonium, &c. Dat. *Maii* 16.

NUMB. LXXXIII.

Archbishop PARKER's Preface before a New Translation of the Old Testament, set forth by him.

OF all the Sentences Pronounced by our Saviour *Christ* in his whole Doctrine, none is more serious, or more worthy to bee borne in Remembrance, than that which hee spake openly in his Gospel, saying, *Scrutamini Scripturas, quia vos putatis in ipsis vitam æternam habere, & illæ sunt, quæ Testimonium perhibent de me.* Search yee the Scriptures; for in them yee think to have Eternal Life, and those they bee which bear Witnes of me. These Words were first spoken unto the *Jewes* by our Saviour; but by him in his Doctrine meant to all. For they concern al of what Nation, of what Tongue, of what Profession soever any Man bee. For to al belongeth it to bee called unto Eternal Life, so many as by the Witnes of the Scriptures desire to find Eternal Life. No Man, Woman, or Child is excluded from this Salvation; and therefore to every of them is this spoken; proportionally yet, and in their Degrees and Ages, and as the Reason and Congruity of their Vocation may aske. For not so lyeth in charge to the Worldly Artificer to search, or to any other private Man so exquisitely to study, as it lyeth to the charge of the public Teacher to search in the Scriptures, to bee the more able to walk in the House of God, (*which is the Church of the Living God, the Pillar and Ground of Truth*) to the establishing of the true Doctrine

Joh. V.

1 Tim. III.

Doctrine of the same, and to the impugning of the false. And though whatsoever difference there may be betwixt the Preacher in Office, and the Auditor in his Vocation, yet to both it is said, *Search ye the Scriptures*, whereby ye may find Eternal Life, and gather Witneses of that Salvation, which is in *Christ Jesus* our Lord. 1 Tim. III.

For altho' the Prophet of God, *Moses*, biddeth the King when he is once set in the Throne of his Kingdome, to describe before his Eyes the Volume of God's Law, according to the Example which he should receive of the Priests of the Levitical Tribe, to have it with him, and to read in it al the Dayes of his Life, to thend that he might learn to fear the Lord his God, and to observe his Lawes, that his Heart be not advanced in Pride over his Brethren, nor to swarve either on the Right Hand, or on the Left; yet the Reason of this Precept, for that it concerneth al Men, may reasonably be thought to be commanded to al Men, and al Men may take it to be spoken to themselfe in their Degree. Tho' Almighty God spake to his Servant *Josue* in precise Words, *Non recedat Volumen legis hujus ab ore tuo sed meditaberis in eo diebus ac noctibus, &c.* Let not the Volume of this Book depart from thy Mouth, but muse therein both Dayes and Nights, that thou mayest keep and perform al Things, which be Written in it, that thou mayest direct wel thy way, and understand the same: Yet as wel spake Almighty God this Precept to al his People in the Direction of their Wayes to himward, as he meant it to *Josue*. For he that hath care of all, he accepteth no Man's Person; his Wil is, that al Men should be saved, his Wil is that al Men should come to the Way of Truth. How could this be more conveniently declared by God to Man, then when *Christ* his wel-beloved Son, our most Loving Saviour, the Way, the Truth, and the Life of us all, did bid us openly, *Search the Scriptures*, assuring us herein to find Eternal Life, to find ful Testification of al his Graces and Benefits towards us, in the Treasure thereof. Deut. XVII.
The Scriptures
to be read by
al.
Jof. I.
1 Pet. V.
Ephes. VI.
1 Tim. II.
Joh. XIV.

Therefore it is most convenient, that we should al suppose, that *Christ* spake to us all in this his Precept of searching the Scriptures. If this Celestial Doctor, (so authorized by the Father of Heaven, and commanded, as his onely Son, to be heard of us all,) biddeth us busily to *Search the Scripture*, of what Spirit can it proceed, to forbid the reading and studying of the Scriptures? If the gross *Jewes* used to read them, as some Men think, that our Saviour *Christ* did shew, by such kind of speaking, their Usage, with their Opinion they had therein to find Eternal Life, and were not of *Christ* rebuked or disproved, either for their Searching, or their Opinion they had therein to find Eternal Life, how superstitiously, or superficially soever some of them used to expend the Scriptures; how much more unadvisedly do such, as boast themselves to be either *Christ's* Vicars, or be of his Garde, to loth Christen Men from Reading, by their covert slanderous Reproches of the Scriptures, or in their Authoritie by Law or Statute to contract this Liberty of studying the Word of Eternal Salvation? *Christ* calleth them not onely to the single Reading of Scriptures (saith *Chrysostome*) but sendeth them to the exquisite Searching of them, for in them is Eternal Life to be found, and they be (saith himself) the Witnes of me. For they declare out his Office, they commend his Benevolence towards us; they record his whole Works wrought for us, to our Salvation. *Antichrist* therefore he must be, that, under whatsoever Colour, would give contrary Precept or Counsil, to that which *Christ* did give unto us. Very little do they resemble *Christ's* Loving Spirit, moving us to search for our Comfort, that wil discourage us from such Searching, or that would wish Ignorance or Forgetfulness of his Benefit to reign in us; so that they might by our Ignorance reign the more frankly in our Consciences, to the Danger of our Salvation. Who can take the Light from us in this miserable Vale of Blindnes, and mean not to have us stumble in the Paths of Perdition, to the Ruine of our Souls? Who wil envy us this Bread of Life, prepared and set on the Table, for our Eternal Sustainence, and mean not to famish us, or insted therof, with their corrupt Traditions, and Doctrines of Man, to infect us? All the whole Scripture, saith the Holy Apostle Saint *Paul*, inspired from God above, is profitable to teach, to reprove, Of what sort
they are that
forbid the Peo-
ple the Scrip-
tures.
Psal. XXI.
1 Tim. III.

reprove, to reform, to instruct in Righteousness, that the Man of God may be found and perfect, instructed to every Good Work.

Psal. I.
Psal. CXIX.

Heb. V.
1 Cor. XIV.

Mat. V.

Mat. XI.
Esay, LXI.
1 Cor. XII.
Apoc. III.

Sapi. I.

Job XIV.
Sapi. I.

Psal. LXVIII.

Search therefore, Good Reader (on God's Name) as *Christ* biddeth thee, the Holy Scripture, wherein thou mayest find thy Salvation. Let not the Volume of this Book, (by God's own Warrant) depart from thee; but occupy thy self therein in the whole Journey of this thy worldly Pilgrimage, to understand thy way how to walk rightly before him al the Dayes of thy Life. Remember, that the Prophet *David* pronounceth him the blessed Man, which will muse in the Law of God both Day and Night. Remember, that he calleth him BLESSED, which walketh in the way of the Lord, which wil search diligently his Testimonies, and wil in their whole Heart seek the same. Let not the covert suspicious Insinuations of the Adversaries, drive thee from the search of the Holy Scriptures, either for the Obscurity which they say is in them, or for the inscrutable hidden Mysteries they talk to be comprized in them, or for the strangeness and homeliness of the Phrases they would charge God's Book with. *Christ* exhorteth thee therefore the rather for the difficulty of the same, to search them diligently. *S. Paul* willeth thee to have thy Senses exercised in them, and not to be a Child in thy Senses, but in Malice. Though many things may be difficult to thee to understand, impute it rather to thy dul Hearing and Reading, then to think that the Scriptures be insuperable, to them which with diligent searching labour to discern the Evil from the Good. Only search with an humble Spirit, ask in continual Prayer, seek with Purity of Life, knock with perpetual Perseverance, and cry to that good Spirit of *Christ* the Comforter. And surely to every such Asker it wilbe given, such Searchers must needs find, to them it will be opened. *Christ* himself wil open the Sense of the Scriptures, not to the proud, or to the wise of the World; but to the lowly and contrite in Heart. For he hath the Key of *David*, who openeth, and no Man shutteth, who shutteth, and no Man openeth. For as this Spirit is a benigne and liberal Spirit, and wilbe easily found of them, which wil early in carefulnes rise to seek him, and as he promiseth he wilbe the Comforter from above to teach us, and to lead us into al the Wayes of Truth, if that in Humility we bow unto him, denying our own natural Senses, or carnal Wits and Reasons: So he is the Spirit of Purity and Cleannes, and wil recede from him, whose Conscience is subject to filthines of Life. Into such a Soul this heavenly Wisdome will not enter. For al perverse Cogitations wil separate us from God. And then how busily soever we search this Holy Table of the Scripture, yet wil it then be a Table to such to their own Snare, a Trap, a stumbling Block, and a Recompence to themselfe. We ought therefore to search to find out the Truth, not to oppress it; we ought to seek *Christ*, not as *Herod* did, under the Pretence of Worshipping him to destroy him; or as the *Pharisees* searched the Scriptures to disprove *Christ*, and to discredit him, and not to follow him; but to embrace the Salvation which we may learn by them.

Nor yet is it enough so to acknowledg the Scriptures, as some of the *Jewes* did, of the holiest of them, who used such Diligence, that they could number precisely, not onely every Verse, but every Word and Syllable, how oft every Letter of the Alphabet was repeated in the whole Scriptures. They had some of them such Reverence to that Book, that they would not suffer in a great Heap of Books, any other to lay over them, they would not suffer the Book to fall to the Ground, as nigh as they could, they would costly bind the Books of Holy Scriptures, and cause them to be exquisitely and ornately Written. Which Devotion yet, tho' it were not to be discommended, yet was it not for that Intent, why *Christ* commended the Scriptures, nor they therof allowed before God. For they did not call upon God in a true Faith, they were not charitable to their Neighbours; but in the midst of al this Devotion, they did steal, they were Adulterers, they were Slaundersers and Backbiters: Even much like many of our Christian Men and Women now a Dayes, who Glory much that they read the Scriptures, that they Search them and Love them, that they frequent the publick Sermons in an outward Shew of al Honesty and Perfection: Yea, they can pike out of the Scriptures vertuous Sentences,

tences, and godly Precepts to lay before other Men. And tho' these manner of Men do not much erre fro such Searching and Studying, yet they see not the scope, and principal State of the Scriptures: Which is, as *Christ* declareth it, to find *Christ* as their Saviour, to cleave to his Salvation and Merits, to be brought to the low Repentance of their Lives, and to amend themselfe, to raise up their Faith to our Saviour *Christ*, so to think of him, as the Scriptures do testifie of him. These be the principal Causes, why *Christ* did send the Jewes to search the Scriptures. For to this end were they written, saith S. John. *Hæc Scripta sunt ut credatis, & ut credentes vitam habeatis Aeternam.* These were written to this intent, that ye should believe, and that through your Beliefe ye should have Everlasting Life. Joh. XX.

And here, good Reader, great cause we have to extol the wondrous Wisdom of God, and with great Thanks to praise his Providence, considering how he hath preserved and renewed from Age to Age, by special Miracle, the incomparable Treasure of his Church. For first he did inspire *Moses*, as *John Chrysostome* doth testify, to write the stony Tables, and kept him in the Mountain Forty Dayes, to give him his Law. After him he sent the Prophets; but they suffered many Thousand Adversities; for Battailles did follow, al were slain, were destroyed, Books were brent up. He then inspired again another Man to repaire these miraculous Scriptures, *Esdra* I mean, who of their Leavings set them again together. After that, he provided that the Seventy Interpreters should take them in hand. At the last came *Christ* himself: The Apostles did receive them, and spred them throughout al Nations. *Christ* wrought his Miracles and Wonders; and what followed? After these great Volumes, the Apostles also did write, as S. Paul doth say, *These be written to the Instruction of us, that be come into the end of the World.* And *Christ* doth say, *Ye therefore do erre, because ye know not the Scriptures, nor the Power of God.* And Paul did say, *Let the Word of Christ be plentiful among you.* And again saith *David*, *Oh! how sweet be thy Words to my Throat, above the Honey, or the Honey-comb to my Mouth.* Yea *Moses* saith, *Thou shalt meditate in them evermore, when thou risest, and when thou sittest down, when thou goest to sleep, continue in them,* he saith; and a Thousand Places more: And yet after so many Testimonies thus spoken, there be some Persons that do not yet so much as know what the Scriptures be. Whereupon nothing is in good State amongst us, nothing worthily is done amongst us. In this which pertain to this Life, we make very great hast, but of Spiritual Goods we have no regard. Thus far *John Chrysost.*

It must needs signify some great thing to our Understanding, that Almighty God hath had such care to prescribe these Books thus unto us: I say, not prescribe them onely, but to maintain them, and defend them against the Maliginity of the Devil and his Ministers, who alway went about to destroy them. And yet could these never be so destroyed, but that he would have them continue whole and perfect unto this Day, to our singular Comfort and Instruction, where other Books of mortal Wise Men have perished in great Numbers. It is recorded, that *Ptolomeus Philadelphus*, King of *Egypt*, had gathered together in one Library at *Alexandria*, by his great Cost and Diligence, seven Hundred Thousand Books; whereof the Principal were the Books of *Moses*; which, reserved not much more than by the space of Two Hundred Years, were al brent and consumed in that Battail, when *Cæsar* restored *Cleopatra* again after her Expulsion. At *Constantinople* perisht under *Zenon*, by one common Fire, a Hundred and Twenty Thousand Books. At *Rome*, when *Lucius Aurel. Antonius* did raign, his notable Library, by a Lightning from Heaven was quite consumed. Yea it is recorded, that *Gregory* the first did cause a Library of *Rome*, containing onely certain *Painims* Works to be burned, to thintent the Scriptures of God should be more read and studied. What other great Libraries have there been consumed, but of late Dayes? And what Libraries have of old throughout this Realme, almost in every Abby of the same, been destroyed at sundry Ages, besides the Loss of other Mens private Studies, it were too long to reherse.

Whereupon, seeing Almighty God by his Divine Providence, hath preserved these Books of the Scriptures safe and found, and that in their Native Lan-

Johan. Saris-
beriens. in
Polycratico.
lib. 8.
cap. 19.
W. de Regent.

guages they were first written in, the great Ignorance that reigned in these Tongues, and contrary to al other Casualties chanced upon al other Books, in maugre of al worldly Wittes, who would so fain have had them destroyed, and yet he by his mighty Hand, would have them extant as Witnesses, and Interpreters of his Wil toward Mankind; We may soon see Cause most reverently to embrace these Divine Testimonies of his Will, to study them, and to search them, to instruct our blind Nature, so sore corrupted and fallen from the Knowledg, in which first we were created; Yet having occasion given somewhat to recover our Fall, and to return again to that Divine Nature, wherein we were once made, and at the last to be Inheritors in the Celestial Habitation with God Almighty, after the End of our Mortality here, brought to his Dust again. These Books, I say, being of such Estimation and Authority, so much Reverenced of them, who had any mean taste of them, could never be put out of the Way, neither by the spite of any Tyrant; as that Tyrant *Maximian* destroyed al the whole Scriptures, whersoever they could be found, and burnt them in the midst of the Market; neither the Hatred of any *Porphyrian* Philosopher or Rhetorician; neither by the Envy of the *Romanists*, and of such Hypocrites, who from Time to Time did ever bark against them; some of them not in open sort of Condemnation, but more cunningly under subtil Pretences; for that, as they say, they were so hard to understand, and especially, for that they affirm it to be a perillous Matter to translate the Text of the Holy Scripture, and therefore it cannot be wel translated.

Galfride Mon.

*The Scripture
of antient
Time was
Translated.*

*Tho. Arundel,
in Cocilio,
apud Oxon.
An. 1407. Ar-
ticulo 7.*

And we may behold the Endeavour of some Mens Cavillations, who labour al they can to slander the Translators, to find fault in some Words of the Translation. But themself wil never set Pen to the Book, to set out any Translation at all. They can in their Constitutions Provincial, under pain of Excommunication, inhibite al other Men to translate them without the Ordinaries, or the Provincial Council, agree therunto. But they wilbe wel ware never to agree, or give Counsaile to set them out. Which their subtil compass in effect tendeth but to bewray what inwardly they mean, if they could bring it about, that is, utterly to suppress them. Being in this their Judgment far unlike the old Fathers in the Primitive Church, who have exhorted indifferently al Persons, as wel Men as Women, to exercise themselves in the Scriptures, which, by *S. Hierom's* Authority, be the Scriptures of the People. Yea, they be far unlike their old Forefathers, that have ruled in this Realm, who in their Times, and in divers Ages, did their Diligence to Translate whole Books of the Scriptures, to the Erudition of the Laity; as yet at this Day be to be seen divers Books translated into the vulgar Tongue, some by Kings of the Realm, some by Bishops, some by Abbots, some by other Devout Godly Fathers. So desirous they were of old Time to have the Lay sort edified in Godlines, by reading in their vulgar Tongue, that very many Books be yet extant, tho' for the Age of the Speech, and strangeness of the Charact of many of them, almost worn out of Knowledg. In which Books may be seen evidently, how it was used among the *Saxons*, to have in their Churches read the four Gospels, so distributed and piked out in the Body of the Evangelists Books, that to every *Sunday* and Festival Day in the Year, they were sorted out to the common Ministers of the Church in their Common Prayers, to be read to their People. Now as of the most antient Fathers the Prophets, *S. Peter* testifies, that these Holy Men of God had the Impulsion of the Holy Ghost, to speak out these Divine Testimonies: So it is not to be doubted, but that these latter Holy Fathers of the *English* Church, had the Impulsion of the Holy Ghost, to set out these Sacred Books in their vulgar Language, to the Edification of the People, by the help wherof they might the better follow the Example of the Godly Christians in the beginning of the Church: Who not only received the Word with al readines of Heart, but also did search diligently in the Scriptures, whether the Doctrin of the Apostles were agreeable to the same Scriptures. And these were not of the rascal sort, faith the Divine Story, but they were of the best, and of most noble Birth among the *Thessalonians*, *Birrhenfes* by Name. Yea, the Prophets themselves in their Dayes, writeth *S. Peter*, were diligent Searchers to enquire out this Salvation by *Christ*, Searching when, and at what

1 Pet. I.

AB. XVII.

1 Pet. I.

Article

Article of Time, this Grace of *Christ's* Dispensation should appear to the World. What meant the Fathers of the Church in their Writings, but the advancing of these Holy Books? Where some do attribute no Certainty of undoubted Veritie, but to the Canonical Scriptures. Some do affirm it to be a foolish rash Boldnes to believe him, who proveth not by the Scriptures, that which he affirmeth in his Word. Some do accurse al that is delivered by Tradition, not found in the Legal and Evangelical Scriptures. Some say, That our Faith must needs stagger, if it be not grounded upon the Authentie of the Scripture. Some testifieth, that *Christ* and his Church ought to be avouched out of the Scriptures, and do contend in Disputation, that the true Church cannot be known, but onely by the Holy Scriptures. For al other Things, saith the same Author, may be found among the Heretics. Some affirm it to be a sinful Tradition, that is obtruded without the Scripture. Some plainly pronounce, that not to know the Scriptures, is not to know *Christ*.

Aug. contr. Ep. Permen. Hieronymus. Tertullian. de doctrin. Christiana. Chrysostom. in Matth. Hom. 49. Basilus.

Hieronymus.

Wherefore, let Men extol out the Church Practises as highly as they can; and let them set out their Traditions and Customes, their Decisions in Synods and Councils, with vaunting the Presence of the Holy Ghost among them really; as some do affirm it in their Writing, let their Grounds and their Demonstrations, their Foundations be as stable and as strong as they blase them out; Yet will we be bold to say with *S. Peter*, *Habemus nos firmiorem Sermonem Propheticum*: We have for our part a more stable Ground, the Prophetical Words, (of the Scriptures) and doubt not to be commended therefore of the same *S. Peter*, with these Words, *Cui dum attenditis, seu lucernæ apparenti in obscuro loco, rectè facitis, donec dies illucescat, &c.* Whereunto, saith he, while ye do attend as to a Light shining in a dark Place, ye do well, until the Day-light appear, and till the bright Star do arise in our Hearts. For this we know, that al the Prophetical Scripture standeth not in any private Interpretation of vain Names, of several Churches and Catholic and Universal Seas, of singular and wilful Heads, which will challenge by Custom al Decision to pertain to them onely: Who by working so much for their vain Superioritie, that they be not ashamed now to be of that Number, *Qui dixerunt, Linguam nostram magnificabimus, Labia nostra nobis sunt, Quis noster dominus est?* Which have said, with our Tongue wil we prevail, we are they that ought to speak. Who is Lord over us? And while they shal thus contend for their strange claimed Authentie, we wil proceed in the Reformation begun, and doubt no more, by the help of *Christ* his Grace, of the true Unitie to *Christ's* Catholic Church, and of the Uprightnes of our Faith in this Province, then the Spanish Clergie once gathered together in Councell, (onely by the Commaundment of their King, before which Time the Pope was not so acknowledged in his Authentie which he now claimeth) I say, as surely dare we trust, as they did trust of their Faith and Unitie.

The Scriptures beyond Traditions and Customs.

1 Pet. 1.

psal. XI.

The Reformation.

Concil. Bracar. Secundum.

Yea, no less Confidence have we to profess that, which the Fathers of the Universal Council at *Carthage* in *Africk*, as they write themselves, did profess in their Epistle writ to Pope *Celestin*, laying before his Face the foul Corruption of himself, (as two other of his Predecessors did the like Error) in falsifying the Canons of *Nicen* Council, for his wrong challenge of his new claimed Authentie. Thus writing, *Prudentissime enim justissimeque providerunt* (*Nicena & Africana Decreta*) *quæcunque negotia in suis locis (ubi orta sunt) finienda; nec unicuique Provinciæ gratiam Sancti Spiritus defuturam, quia æquitas a Christi Sacerdotibus & prudenter videatur, & constantissime teneatur: Maxime quia unicuique concessum est, si Judicio offensus fuerit cognitorum, ad Concilia suæ Provinciæ, vel etiam Universale, provocare.* That (the *Nicen* and *African* Decrees) have most prudently and justly provided for all manner of Matters to be ended in their Territories, where they had their beginning. And they trusted, that not to any one Province should want the Grace of the Holy Ghost, wherby both the Truth or Equity might prudently be seen of the Christian Prelates of *Christ*, and might be also by them most constantly defended; especially, for that it is graunted to every Man, (if he be grieved) the Judgment of the cause once known, to appeal to the Councils of his own Province, or else to the Universal. Except there be any Man, which may believe, that our Lord God would inspire the Righteousnes of Examination to any one singular Person, and to deny the same to Priests gathered together into Council without Number, &c. And there they do

do require the Bishop of *Rome*, to send none of his Clarkes to execute such Provincial Causes, lest els, say they, mought bee brought in the vain Pride of the World into the Church of *Christ*.

*The Antiquity
of the Chri-
stian Catholic
Church of Eng-
land.
Inter leges Ed-
wardi.*

*Ex archivis de
Statu Landa-
vens. Ecclesie,
in vita Archi-
episc. Dubritii.
& in J. Cap-
grav.*

In this Antiquity may wee, in this Christian Catholick Church of England, repose our self, knowing our own Annals of Ancient Record, That King *Lucius*, whose Conscience was much touched with the Miracles which the Servants of *Christ* wrought in divers Nations, therupon being in great love with the True Faith, sent unto *Eleutherius* then Bishop of *Rome*, requiring of him the Christian Religion: But *Eleutherius* did readily give over that Care to King *Lucius*, in his Epistle. ' For that the King, as hee writeth, is the Vicar of God in his own Kingdome, and for that hee had received the Faith of *Christ*, and for that hee had also both Testaments in his Realm, hee willed him to draw out of them by the Grace of God, and by the Counsaile of his Wise Men, his Lawes, and by that Law of God to govern his Realm of *Britanie*; and not so much to desire the *Roman* and Emperor's Lawes, in the which some Default might bee found, faith hee, but in the Laws of God nothing at all. With which Answer the King's Legates, *Eluanus* and *Medwinus*, sent as Messengers by the King to the Pope, returned to *Britanie* again, *Eluanus* being made a Bishop, and *Medwinus* allowed a Public Teacher. Who, for the Eloquence and Knowledge they had in the Holy Scriptures, repaired home again to King *Lucius*; and by their Holy Preachings, *Lucius*, and the Noble Men of the whole *Britanie*, received their Baptism, &c. Thus far in the Story.

And yet may it bee true that *Will. of Malmsburie* writeth, that *Phaganus* and *Deravianus* were sent after, as Coadjutors, with these Learned Men, to the Preaching of the Gospel, which was never extinguished in *Britanie* from *Joseph of Arimathea* his time: As to *S. Austin* the first Bishop of *Canterbury* they do openly avouch.

Rom. XV.

Now therefore knowing and believing with *S. Paul*, *Quod quaecumq; præscripta sunt, ad nostram doctrinam præscripta sunt, ut per patientiam & consolationem scripturarum spem habeamus: Whatsoever is afore written, is written before for our Instruction, that wee through the patience and comfort of Scriptures might have hope*; the only Surety to our Faith and Conscience is to stick to the Scriptures. Wherupon while this eternal Word of God bee our Rock and Ankor to stick to, wee wil have patience with al the vain Inventions of Men, who labour so highly to magnify their Tongues, to exalt themselves above al that is God. Wee wil take Comfort by the Holy Scriptures against the Maledictions of the Adversaries, and doubt not to nourish our hope continually therewith; so to live and dy in this comfortable hope, and doubt not to pertain to the elect Number of *Christ's* Church, how far soever wee bee excommunicated out of the Synagogue of such, who suppose themselves to bee the Universal Lords of al the World, Lords of our Faith and Consciences at pleasure.

*What is done
in this Transla-
tion.
Cranmer's
Preface.*

Finally, to commend further unto thee, good Reader, the Cause in part before entreated, it shalbee the less needful, having so nigh followed that learned Preface, which sometime was set out by the Diligence of that godly Father, *Thomas Cranmer*, late Bishop in the Sea of *Canterbury*; which hee caused to bee prefixed before the Translation of the Bible, that was then set out. And for that the Copies thereof be so wasted, that very many Churches do want their convenient Bibles, it was thought good to some wel disposed Men, to recognize the same Bible again into this Form as it is now come out, with some further diligence in the Printing, and with some more Light added partly in the Translation, and partly in the Order of the Text; as not condemning the former Translation, which was followed mostly of any other Translation, excepting the Original Text, from which as little variance was made, as was thought meet to such as took pains therein. Desiring thee, good Reader, if ought bee escaped, either by such as had the expending of the Books. or by the Oversight of the Printer, to correct the same in the Spirit of Charity; calling to remembrance what Diversitie hath been seen in Men's Judgments in the Translation of these Books before these dayes: tho' all directed their Labours to the Glory of God, to the Edification of the Church, to the Comfort of their Christian Brethren. And always as God did further open unto them,

so evermore desirous they were to reform their former humane Oversight, rather than in a stubborn Wilfulness to resist the Gift of the Holy Ghost, who from Time to Time is Resident, as that Heavenly Teacher, and Leader into all Truth; by whose Direction the Church is Ruled and Governed.

And let all Men remember in themselves, how Error and Ignorance is created with our Nature. Let fraile Man confess with that great wise Man, that the Cogitations and Inventions of Mortal Men be very weak, and our Opinions soon deceived. For the Body, so subject to Corruption, doth oppress the Soul, that it cannot aspire so high, as of Duty it ought. Men we be all, and that which we know, is not the Thousandth Part of that we know not. Whereupon, saith S. Austin, 'Otherwise to judge then the Truth is, this Temptation riseth of the Frailty of Man. A Man so to love and stick to his own Judgment, or to envy his Brothers, to the peril of dissolving the Christian Communion, or to the peril of Schism, and of Heresie, this is diabolical Presumption. But so to judge in every Matter, as the Truth is, this belongeth onely to the Angelical Perfection. Notwithstanding, good Reader, thou mayst be well assured nothing to be done in this Translation, either of Malice or wilful meaning in altering the Text, either by putting more or less to the same, as of purpose to bring in any private Judgment by Falsification of the Words, as some certain Men hath been overbold so to do, little regarding the Majesty of God his Scripture; but so to make it serve to their corrupt Error. As in alledging the Sentence of S. Paul to the Romans, the Sixth, one certain Writer, to prove his Satisfaction, was bold to turn the Word of *Sanctificationem*, into the Word of *Satisfactionem*, Thus; *Sicut exhibeamus antea membra nostra servire immunditie & iniquitati, ad iniquitatem; ita deinceps exhibeamus membra nostra servire justitie, in Satisfactionem*. That is, As we have given our Members to Uncleannes, from Iniquity to Iniquity, even so from henceforth let us give our Members to serve Righteousnes into Satisfaction. Where the true Word is, into Sanctification. Even so likewise for the Advantage of his Cause to prove, that Men may have in their Prayer Faith upon Saints, corruptly alledgeth S. Paul's Text, *Ad Philemonem*, thus: *Fidem quam habes in Domino Jesu, & in omnes Sanctos*: Leaving out the Word *Charitatem*, which would have rightly been distributed unto *Omnes Sanctos*; as *Fidem* unto *In Domino Jesu*. Where the Text is, *Audiens Charitatem tuam, & Fidem quam habes in Domino Jesu, & in omnes Sanctos, &c.* It were too long to bring in many Examples, as may be openly found in some Mens Writings in these Days, who would be counted the chief Pillars of the Catholic Faith, or to note how corruptly they of purpose abuse the Text to the Commodity of their Cause.

What manner of Translation may Men think to look for at their Hands, if they should translate the Scriptures, to the Comfort of God's Elect, which they never did, nor bee not like to purpose it; but bee rather studious onely to seek Quarels in other Mens Wel-doings, to pick fault where none is: and where any is escaped through humane Negligence, there to cry out with their Tragical Exclamations, but in no wise to amend by the Spirit of Charity and Lenity, that which might be more aptly set. Whereupon, for fraile Man (compassed himself with Infirmitie) it is most reasonable, not to be too severe in condemning his Brothers Knowledge or Diligence, where he doth erre, not of Malice, but of Simplicity and especially in handling these so Divine Books, so profound in Sense, so far passing our natural Understanding. And with Charity it standeth, the Reader not to be offended with the diversity of Translators, nor with the Ambiguity of Translations: For as S. Austin doth witness, "By God's Providence it is brought about, that the Holy Scriptures, which be the "Salves for every mans Sore, tho' at the first they came from one Language, "and thereby might have been spread to the whole World; now by diversity of "many Languages, the Translators should spread the Salvation, that is contain- "ed in them, to all Nations, by such Words of Utterance, as the Reader "might perceive the Mind of the Translator: and so consequently to come "to the Knowledge of God his Will and Plesure: And tho' many rash Rea- "ders be deceived in the Obscurities and Ambiguities of their Translations, "while they take one Thing for another, and while they use much labour to "extricate themselves out of the Obscurities of the same; yet I think, saith "he,

Eccles. XI.

Sapi. IX.

De Doctrin.
Christian.

The Papists
Corrupters of
Scripture.

Hosius in
Confessione Ca-
thol. Fidei, de
Sacram. Peni-
tentia.
Idem Hosius
de Spe & Gra-
tione.

Censurers of the
Translation.

De Doctrin.
Christian. lib. 2.
cap. 5.

“ he, this is not wrought without the Providence of God, both to tame the
 “ proud Arrogancy of Man by his such labour of searching, and also to keep
 “ his Mind from Loathsomness and Contempt, where if the Scriptures uni-
 “ versally were too easy, he would less regard them. And tho’, saith he, in
 “ the Primitive Church the late Interpreters, which did translate the Scrip-
 “ tures, be innumerable, yet wrought this rather an Help, then an Impedi-
 “ ment to the Readers, if they be not too negligent” For, saith he, divers
 “ Translations have made many times the harder and darker Sentences, the
 “ more open and plain.

Articulo. 17.
 contr. Luth.

So that of congruence, no Offence can justly be taken for this new Labour, nothing prejudicing any other Mans Judgment by this doing : nor yet hereby professing this to be so absolute a Translation, as that hereafter might follow no other that might see that, which as yet was not understood. In this Point it is convenient to consider the Judgment that *John* once Bishop of *Rocheſter* was in, who thus wrote : “ It is not unknown, but that many Things have been more diligently diſcuſſed, and more clearly understood by the Wits of theſe latter Dayes, as wel concerning the Gospels, as other Scriptures, then in old time they were. The cauſe wherof is, ſaith he, for that to the old Men the Ice was not broken, or for that their Age was not ſufficient exquiſitely to expend the whole mayn Sea of the Scriptures : or els, for that in this large Field of the Scriptures, a Man may gather ſome Ears untouched after the Harveſt-men, how diligent ſoever they were. For there be, ſaith he, in the Gospels very many dark Places, which without all doubt to the Poſterity ſhall be made much more open. For why ſhould we deſpair herein, ſeeing the Goſpel, writeth he, was delivered to this Intent, that it might be utterly underſtanded by us, yea, to the very Inch? Wherefore, for as much as *Chriſt* ſheweth no leſſe Love to his Church now, than hitherto he hath done, the Auſtoritie wherof is as yet no whit diminished ; and forasmuch as that Holy Spirit, and perpetual Keeper and Gardian of the ſame Church, whoſe Gifts and Graces do flow as continually, and as abundantly, as from the beginning ; who can doubt, but that ſuch Things as remain yet unknown in the Goſpel, ſhall be hereafter made open to the latter Wits of our Poſterity, to their clear Underſtanding? ” Thus far this Writer.

A Prayer for
 the Readers of
 Scripture.
 Pſal. CXIX.

Onely good Readers, let us oft call upon the Holy Spirit of God, our Heavenly Father, by the Mediation of our Lord and Saviour, with the Words of the octonary Psalm of *David*, who did ſo importunately crave of God, to have the Underſtanding of his Laws and Teſtament. Let us humbly on our Knees pray to Almighty God, with that wiſe King *Solemon* in his very Words, ſaying thus :

Sapi. IX.

O God of my Fathers, and Lord of Mercies, thou that haſt made al Things with thy Word, and didſt ordain Man through thy Wiſdome, that he ſhould have Dominion over thy Creatures, which thou haſt made, and that he ſhould order the World according to Holineſs and Righteouſneſs, and that he ſhould execute Judgment with a true Heart ; Give me Wiſdom which is ever about thy Seat, and put me not out from among thy Children. For I thy Servant and Son of thine Hand Maiden, am a feeble Perſon, of a ſhort time, and too weak to the Underſtanding of thy Judgments and Lawes. And tho’ a Man be never ſo perfect among the Children of Men, yet if thy Wiſdome be not with him, he ſhalbe of no Value. O ! ſend her out therfore from thy Holy Heavens, and from the Throne of thy Maſteſtie, that ſhe may be with me, and labour with me, that I may know what is acceptable in thy ſight. For ſhe knoweth and underſtandeth all Things. And ſhe ſhal lead me ſoberly in my Works, and preſerve me in her Power. So ſhal my Works be acceptable by *Chriſt* our Lord. To whom with the Father and the Holy Ghoſt be al Honour and Glory, World without end. Amen.

NUMB.

NUMB. LXXXIV.

Archbishop Parkers Preface before the New Testament.

THE NEW TESTAMENT so called, conteining the Writings of the Evangelists, with the Epistles of *Christs* Apostles, and with other such divine Books, declare plainly unto us the Sum and Effect of all the Scriptures expressed in the old Testament. That which was in Figure and in Obscuritie, involved by the Patriarchs and Prophets in their prophetical Volumes, written by the Inspiration of the Holy Ghost, is in this Book more plainly and evidently set out, uttered also in the self same Spirit by the Children of the Prophets, the Holy Apostles. Indeed the Law was given by *Moses*, but Grace and Verity came by *Jesus Christ*. Which Grace this Book of the New Testament doth most evidently commend, and set out. In this is discoursed the whole Mystery of our Salvation, and Redemption, purchased by our Saviour *Christ*: Here is his Holy Conception described, his Nativity, his Circumcision, his whole Life and Conversation, his Godly Doctrine, his Divine Miracles. In this Book of the New Testament is set out his Death, his Resurrection, his Ascension, his sending of the Holy Spirit, his Session in our Flesh on the Right Hand of his Father, making continual Intercession to him for us. In this Book is contained the Fourm and Order of his last Judgment, after the general Resurrection of our Bodies. These be the Mysteries of our Faith, these be the Grounds of our Salvation: These be thus written, that we should believe them, and by our Belief should enjoy Life everlasting. Once, and in times past God diversly, and many Wayes spake unto the Fathers by the Prophets, but in these last Dayes he hath spoken unto us (upon whom the Ends of the World be come) by his own Son, whom he hath made Heir of all Things. Whose Dignity is such, that he is the Brightness of his Fathers Glory, and the very Image of his Substance, ruling all Things by the Word of his Power. This Heavenly Doctor, so endued with Glory, and Majesty, we ought most reverently to believe, as commended unto us from the Authority of the Heavenly Father, to be heard as his most welbeloved Son, in whom is his whole Delight, by whom he wilbe pleased and pacified. It wil else come to pass, saith the Prophet *Moses*, that whosoever shal not hear and obey that Prophet in the Words that he shall speak in his Fathers Name, I wilbe, saith the Father, a Revenger of him. This is the last Prophet to be looked for to speak unto us. In him be universally enclosed the Riches and Tresures of the Wisdome and Knowledg of God his Father; by him he hath decreed finally to judg the whole World, the Living and the Dead: By him hath he decreed to give to his Elect the Life everlasting; and to the Reprobate, who hath contemned his Life and Doctrin, Death everlasting.

2 Pet. I.
Psal. XLV.

Joh. I.

Col. III.
Mat. XXV.Joh. XX.
Heb. I.Mat. III,
Ch. XVII.

Deut. XVIII.

Col. II.

2 Tim. III.

Acts XVII.

Let us therefore seriously hear and obey this our Heavenly Teacher, submit our selves to this our Judg and Rewarder. Let us esteem his Doctrin and Conversation, as a ful, perfect and sufficient Patern of al Holines and Virtue. Let us esteem the Doctrine of this Book, as a most inflexible Rule, to lead us to all Truth and Newness of Life.

Here may we behold the Eternal Legacies of the *New Testament*, bequeathed from God the Father in *Christ* his Son to all his Electes; I say, the Legacies, lively renewed unto us, not of Deliverance from *Pharao* his Servitude, but from the Bondage and Thraldome of that perpetual Adversary of ours, the Devil. Here may wee behold our Inheritance, not of the Temporal Land of *Canaan*, or of the Translation of us to the Place of worldly Paradise; but here we may see the ful Restitution of us, both in Body and Soul, to the Celestial Paradise, the Heavenly City of *Hierusalem* above, there to reign with God the Father, God the Son, and God the Holy Ghost for ever. Which Legacies of his *New Testament*, promised and bequeathed, were notwithstanding recorded in the Books of the *Old Testament* to our antient Fathers, which in hope believed in *Christ* to come: Who was painted before them in Figures and Shaddowes, and signified in their old Sacraments, ordained for that Time; but now more evidently renewed and exhibited unto us, not in Figure, but in Deed; not in Promise, but in open Sight,

Gal. IV.

Heb. IX.

1 Joh. I.

in feeling and handling, and touching of this Eternal Life, most manifestly confirmed unto us in *Christ* his Blood in this his *New Testament*, continued and revived, yet in new Sacraments, the better to bear in our Remembrance this his Eternal Testament of al joyful Felicities.

1 Pet. IV.

Let us now therefore, good Christian People, rejoyce in these glad Tydings expressed unto us by the Name of the Gospel of our Saviour *Christ*; and let it never fal out of our Remembrance, that we were sometime overwhelmed in Darkness, and set in the Shadow of Death. Let us consider, that we were sometime, by our Natural Birth, the Children of God his Wrath, and wholly estranged from the Household of God. Let us bear in Mind, that we were sometime no People of God, nor his beloved; that we were by Nature Branches of the wild Olive, and now by mere Mercy grafted into the right and natural Olive-tree. Wherupon let us the rather repose our Life in Fear and Reverence. If we be now the Children of Light, let us walk in this our Light in al Holines and Godlines of Life, approving that which is pleasing to the Lord. Let us have no Fellowship with the unfruitful Works of Darknes; and let us henceforth be no more Children, wavering and carried about with every Wind of Doctrin, and by the Deceit and Craftines of Men, wherby they lay in wait to deceive; but let us follow the Truth in Love and Charity, and in al things grow up into him, which is the Head, that is, *Christ* our Saviour. If we be now the Children of Grace, and made lively Members of his Body, tho' sometime Strangers and Forainers far off, and made neer by the Bloud of *Christ*, and made Citizens with the Saints, and of the Household of God; let us direct our Hearts thither, where our Head is, delighting our self in al Heavenly Cogitations, walking in al Spiritual Works, and Fruits of the Spirit, as Gods dear Elect. God grant, that *Christ* may so dwel in our Hearts by Faith, that we may be able to comprehend with al Saints, the unspeakable Love of *Christ*, which passeth al Man's Knowledge. Unto him therefore, which is able to do exceeding abundantly, above al that we can ask or think, be Praise in the Church by *Christ* *Jesus*, throughout al Generations for ever, *Amen*.

Mat. IV.

Eph. II.

Rom. XI.

1 Thes. V.

Eph. IV.

Eph. III.

U: in prolog.
Ver. Test.

And here yet once again, let the Reader be admonished charitably to examine this Translation of the *New Testament* following; and be not offended with Diversity of Interpretation, tho' he find it not to agree to his wont Text, or yet to disagree from the common Translation. Remembring what *Santes Pagninus* testifieth of that antient Interpreter, *S. Hierom*, that in many Places of his Commentaries, he doth read and expound otherwise, then is found in the common Translation: Yea, saith *Santes*, *Hierom* doth retract very many Places, and doth plainly confess, that himself was deceived, by the hast of his Translating, in the doubtful Signification of the Words. And therefore saith the same *Hierom* thus, 'I think it better to rebuke mine own Error, then, while I am 'ashamed to confess my lack of Skill, to persist in an Error: For who was ever, 'saith he, so wel learned, that hath not somewhere been deceived? Thus far *S. Hierom*. Wherupon, good Reader, I exhort thee, read advisedly, expend learnedly, and correct charitably. And be not offended, good *English* Reader, to see the Holy Scriptures in thine own Language, as a matter newly seen; seeing that our own Countryman, that Venerable Priest *Bede*, many Years ago, did translate *S. John's* Gospel into the Vulgar Tongue, *Ad utilitatem Ecclesie: i. e. To the Profit of the Church*, saith *Cuthbert* and *Durham's* Story, who reporteth *Bede's* own saying, *Nolo ut Discipuli mei mendacium legant; i. e. I would not that my Disciples should read any Ly, or spend their Labour after my Departure without Fru it.* Which thing also the antient Life of *Bede* doth testify of him. *In hiis diebus etiam Evangelium Joannis in Anglicam transtulit linguam, juxta Apostolum, Sapientibus & insipientibus debitor sum, & omnibus omnia factus.* In these Dayes (of his Sicknes) he did translate the Gospel of *S. John* into the *English* Tongue, saying with the Apostle, *I am Debtor to the Learned and Unlearned. I am made al to al.* The rather he so said, saith *William Malmsbury*, *Quia hoc Evangelium difficultate sui mentes Legentium exercet.* Because this Gospel, by the Difficulty that is in it, doth so much exercise the Wits of the Readers; therefore he did interpret it into the *English* Tongue. And so did condescend, saith he, to them which were not skilful in the *Latine* Tongue. God grant that al Readers may take so much Profit therby, as the good Translators meant unto them. *Amen.*

NUM B.

NUMB. LXXXV.

Lawrence's NOTES of ERRORS in the Translation of the New Testament out of the Greek.

WORDES not aptlye Translated in the New Testament.

OF whome do the Kynges of the Earthe take Tribute or Toule? Of the Children, or of Straungers? It is otherwise Grace, ἀπὸ τῶν υἱόντων, ἢ ἀπὸ τῶν ἀλλοιτρῶν; MSS. penes me. that is, of their owne Children, or of the Straungers? Matthæi, cap. 17. vers. 25. Cap. eodem, vers. 27. Goe thou to the Sea, and cast an Angle, πορεύθεις εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, that is, Cast an Hooke. ἄγκιστρον is an Hooke, and not an Angle; if the Angle be cast without the Hooke, there is no hope to cathe the Fishe. Julius Pollux, lib. 1. putteth a manifest Difference between κλάμος, λίνον, and ἄγκιστρον. This Error is also in the Geneva Bible.

There was a certaine Man, an Householder, whiche made a Vineyarde. ὅστις ἐρύτευ σεν ἀμπελῶνα, (that is) whiche planted a Vineyarde. The Worde (made) is too general. To Plante is as special a Worde in our Tongue, as φυτεῖν with the Greekes. I allowe not such Generalities in Translation, when our Tongue hath as apte Wordes as the Greeke. Paulo post, vers. eodem. He putteth (made) for ὥρυσεν, (that is) he digged. The first Error is amended in the Geneva Bible; the second is noted in the Margent.

Let us kyll hym, and let us enjoye his Enheritaunce. κατασχῶμεν τὴν κληρονομίαν αὐτοῦ. Let us take Possession or Seysyn, upon his Enheritance. κατασχῶ, or κατέχων, is to Holde, as they that take Possession; and κατοχή is Possession. ἀπολαύω is to Enjoye; it is not all one, for I maye take Possession, and yet not Enjoye. Cap. eodem, vers. 38.

The Kynge sente forth his Men of Warre, and destroyed those Murtherers. πέμψας τὰ στρατεύματα αὐτοῦ, ἀπόλεσε; (that is) when he had sent his Armies. τὰ στρατεύματα, and οἱ στρατιῶται, be not one, for 4 or 5 Soldiers be Men of Warre, and yet not an Armye. Cap. 22. vers. 7.

I have gayned withe them Fyve Talentes mo. ἀλλὰ πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς, signifieth over and besides them. So is ἐπὶ with a Dative very oft used, as ἐπὶ τούτοις, besides these Things, or furthermore. They use in the same Sense πρὸς with a Dative, as πρὸς τούτοις, besides these Things. Beza, allthough not in this Verse, yet in the 22d. Verse turneth it *supra ea*. That ἐπὶ and πρὸς, signifieth addition, or besides, appeareth in Verbes compounded with these Prepositions, as, ἐρωτᾶν, to Demaunde, ἐπερωτᾶν, to demaunde farther. and προσπερωτᾶν, yet farther to aske the Question. Cap. 25. vers. 20.

My Soule is heavie, even unto the Deathe; περίλυπός ἐστιν ἡ ψυχή μου; (that is) My Soule is exceedinge heavie. For περί in Composition augmenteth, as in περιαλγής and περιώδυνος. So likewise in περιχαρής, which is mervelouse or exceedinge Glad. And verilye our Savior Christ's Heavines that Time so far passed all Measure, that no Harte or Tongue can thinke or utter the Greatnes thereof. This Fault is amended in the Geneva Bible, for there it is, very heavie. Cap. 26. vers. 38.

He went awaie once again, and prayed. πάλιν ἐκ δευτέρου ἀπελθὼν προσεύξατο; (that is) He went again awaie the seconde time; whereunto answered the vers. 44. ἐκ τρίτης, the third time. When I have gone away Seven Tymes, I maye goe once againe, yet is it not the Seconde Tyme. This is amended in the Geneva Bible. Cap. eodem, vers. 42.

We will save you harmlesse: ἀμέμικτους (that is) carelesse. ἀσλαδής, or ἀζήμιον, is harmlesse: ἀμέμιον, carelesse. I may be harmlesse in Bodie and Goodes, and yet not carelesse. This is not consydered in the Geneva Bible. Cap. 28. vers. 14.

Marci. cap. 1.
vers. 24.

The Spirit cried, *saieng*, *Alas*, λέγων, ἔα. (that is) *sayinge*, *Let be*, or, *let us alone*. It is the Imperative Mode by Contraction of ἐάω, which is, *I suffer or let alone*.

Cap. eodem,
vers. 45.

But he beganne to tell many thinges, ἤρξατο κηρύσσειν πολλὰ; (that is) he beganne openlie to declare (or) preache; κηρύσσειν is more then λέγειν; for I maye tell a thing secretlye, but that is not κηρύσσειν. This is not considered in the Geneva Bible.

Cap. 10. vers.
19.

Thou shalt not commit Adulterie. Thou shalt not kyll. Thou shalt not steale, &c. This is turned as though it were, εἰ μοιχεύσεις, οὐ φονεύσεις, εἰ κλέψεις, &c. all which be ἀρνητικά; but in this Verse it is μὴ μοιχεύσης μὴ φονεύσης, μὴ κλέψης, &c. all which be ἀπαρνητικά, and therefore ought thus to be translated. Doe not committe Adulterie, Doe not Kyll, Doe not Steale, &c. The selfe same Error in the same Wordes is *Lucæ* cap. 18. vers. 20. In bothe these Places, the Bible printed at Geneva hath the same Fault. Yet Beza very well hath in bothe Places: Ne machare, Ne occidito. And the Vulgar Translation in the first Place is well, but in that of *Luke* erreth.

Cap. 12. vers.
15.

But he seynge their Hypocrisie, saide unto them. εἰδὼς αὐτῶν τὴν ὑπόκρισιν, (that is) knowinge their Hypocrisie. The Participle εἰδὼς comethe of οἶδα. It was heare mystaken for ἰδὼν, which is *Seynge*. There be more waies to knowe than by Sight.

Lucæ 1. vers.
3 & 4.

I determyned also, as soone as I had searched out diligentlie all thinges from the Beginninge, that then I wolde write unto thee. ἔδοξε καμοὶ παρεκολουθήναι ἀνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι. (that is) It seemed good to me, havinge perfite Understandinge of all thinges from the Beginninge, to write to thee in Ordre. παρεκολουθῆναι, is by Metaphor to understande, as they that folowe Foote by Foote; for which Cause εἰ παρεκολουθήναι be things easie to understande, as δυσπαρακολουθήναι, harde to understande: καθεξῆς is, in Ordre. But here it is turned as if it were τότε, than. Sequitur vers. 4. That thou mightest knowe the certentie of those thinges, whereof thou hast been informed. περὶ ὧν κατηχήθης λόγων; (that is) whereof thou hast been taught by Mouthe. κατηχεῖν is to Teache Viva Voce. I maye be informed by Writinge; but Saint *Luke* saith, That he will write that ordrely, which *Theophilus* before had been taught by Mouthe.

Cap. 6. vers.
44.

Nor of Bushes gather they Grapes. ἐκ βάλτου; (that is) of a Bramble. *Dioscorides*, lib. 4. ca. 37. Bushe is so general, that it maye signifie an *Hollye* Bushe, or *Fyrse*-Bushe, aswell as a *Bramble* Bushe.

WORDES and Pieces of Sentences, omytted.

Matthæi, cap.
25. vers. 16.

Are ye also without Understandinge. ἀκμὴν καὶ ὑμεῖς ἀπύνητοί ἐστε; (that is) Are ye also yet without Understandinge. Here ἀκμὴν is omitted. Yet is it of Importance, for it meaneth that, after the seynge of so many Miracles, and hearinge of his Doctrine, they shulde not yet be voyde of Understandinge. In the Geneva Translation this is amended.

Cap. 22. vers.
13.

Bynde him Hande and Foote, and cast him into utter Darkenes. δύναντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτόν, καὶ ἐκβάλετε. (that is) when ye have bound his Handes and Feste, take him up, and cast him out, &c. Here ἄρατε αὐτόν is omitted. The Geneva Translation hath not omitted it.

Cap. 26. vers.
13.

Preached in the Worlde. ἐν ὅλῳ τῷ κόσμῳ, in the whole Worlde: ὅλῳ is omitted, but not in the Geneva Bible.

Marci cap. 15.
vers. 3.

These Woordes, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο, be omitted bothe here, and in the Geneva Translation. Yet the Greeke prynted by *Stephanus* hath it.

Lucæ, cap. 8.
ver. 23.

There came downe a Storme, κατέβη λαίλαψ ἀνέμου. Here ἀνέμου is omitted, but not in the Geneva Bible.

In the beginnunge are omitted these Wordes, *καὶ ἐξέρχεται πρὸς τοὺς μαθητάς, εἶπε.* And he turninge to his Disciples, saide. This is amended in the Geneva Translation. Cap. 10. vers. 22.

He shall shewe you an Upper Chumbre. The Greeke hathe *μέγα*, a great Upper Chumbre. *μέγα* is omitted, but not in the Geneva Translation. Cap. 22. vers. 12.

He interpreted unto them in all Scriptures, whiche were written of hym. By this Translation this Relative (whiche) is referred to Scriptures; but the Greeke hath *διημνήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ*; (that is) he throughe interpreted to them in all the Scriptures, those things whiche were written of himselfe. This is well amended in the Geneva Translation. cap. 24. vers. 27.

Wordes Superfluous.

Let hym that is in the Fielde, not turne backe againe unto the things whiche he left behynde him. For all these Wordes, there be no more in Greeke but, *ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω.* (that is) he that is in the Fielde, let hym not turne backe. *εἰς τὰ ὀπίσω*, signifieth no more, but, backe. So we fynde it likewise, *Joannis cap. 6. ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτῷ εἰς τὰ ὀπίσω.* Where all turne it, backe, addinge no more Wordes. This Superfluity is also in the Geneva Translation. Marci. cap. 13. vers. 16.

How moche more are ye better then feathered Fowles. *τῶν πετεινῶν*, than the Fowles. What needethe, feathered? Lucæ, cap. 12. vers. 24.

The Sentences changed, and Error in Doctrine.

It was bidde from them, that they understoode it not; *ἦν παρακαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό*; (that is) that they shulde not understande it. The Phrase shewethe that it was hydde from them of purpose, to that ende that they shulde not understande it. *ἵνα* is here *τελικόν*, but the Translation is as though it were, *ὥστε οὐκ ᾔσθοντο*, whiche is not Sense. Lucæ cap. 9. vers. 45.

And ye being dead to Synne, and to the Uncircumcision of your Fleshe, hathe be quickened with hym. This Translation hath Error in Doctrine; for it is not true, that he quickened us, beyng deade to Synne, but beyng deade in Synne. And so is the Greeke, *καὶ ὑμεῖς νεκροὶ ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀνελευσίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ.* This Faulte is amended in the Geneva Bible. Coloss. cap. 2. vers. 13.

Modes and Tenses chaunged, and Places not well considered by Theodorus, Beza and Erasmus, as I thynke.

If any Man saie ought to you, saie ye, The Lorde hathe neede of them: *ἐρεῖτε, ὅτι ὁ κύριος χρεῖαν αὐτῶν ἔχει.* (that is) ye shall saie, That the Lorde, &c. Beza hathe, *dicite*, whereas indeede *ἐρεῖτε* is never of the Imperative Mode, but onely of the Future Indicative. The selfesame Worde *Matthæi cap. 17. vers. 20.* is by hym, and all other translated, *dicetis*; and in the selfesame Matter, *Lucæ cap. 19. vers. 31.* the same Worde is turned by the Future Indicative. If it be the Future Indicative, it cannot be the Imperative; for the Imperative hath no Future. The Seconde Dual and Plural of the Present Indicative and Imperative be ever one; but it is not so in other Tenses. Matthæi cap. 21. vers. 3.

Serve me till I have eaten and drunken, and afterwards eate thou and drynke thou. *καὶ μετὰ ταῦτα φάγεσαι καὶ πίσεις σὺ.* (that is) thou shalt eate and drynke. The olde Translation hathe very well, *tu manducabis, & bibes.* I mervaile what Beza ment to chaunge it into, *edito tu & bibito*; for the Sense it makethe no greate matter, but in Grammar it is an evident Error. For all Grammarians consente in this, that these Futures endinge in *ομαι*, for *οὔμαι, φάγομαι, ἐδομαι, πίομαι*, have Lucæ cap. 17. vers. 8.

have the Seconde Person φάγη or φάγῃς, ἔδῃ, or ἔδεσθαι, πίνῃ, or πείσῃ. If they be the Seconde Persons of the Future Indicative, then can they not be the Imperative; but Beza oflyke, deceived by the Similitude of Termination, tooke them to be the first Aoristes of the Imperative in the meane Voice, like πύσαι; but that graunted, there folowe many Absurdities, as in the Indicative first Aoriste we shulde saie φάγεσάμεν, ἐπίεσάμεν: and the like Error wolde folowe in all the Tenses formed of them; for indeede there be no suche Greeke Wordes. This is the right use of these Wordes, as I take it:

Præsens, ἔδῳ, πίνω,

and not φάγω, πίνω, which were seconde Aoristes Subjunctive, and never found for the present Indicative.

Præteritum, πέπωκα,

There is none of ἔδῳ, nor of ἔφαγον.

Futurum } φάγομαι, πίομαι,
2^m Med. } sometime, φαγέμαι, as Genesios, cap. 3.

In this Erasmus was deceived, as maye appeare in his Annotations, Luca cap. 14. vers. 15. where he denieth φαγέμαι to be used in the future, and in the same Place he holderth, that φάγομαι, πίομαι, be present, not future, wheras they are future onely, and not present.

Aoristus } ἔφαγον, ἔπιον,
Secund. }

in the Subjunctive εἰν φάγω, πίνω, in the Infinitive φαγεῖν, πίνειν: in the Participle φαγών, πινών, where the Accente beyng in the last Syllable, is an infallible Reason to prove, that φάγω, and πίνω be not of the present; for if they were of the present, then we must of Necessitie saie in the Participles, φάγων, πινών, as τῶν πινών, παρῶν, ζυγόνων, and not φαγών, πινών, as τῶν φαγών; and by like Reason, if they were of the present, we shulde saie φάγειν, πίνειν, as τῶν πινέων in the Infinitive present, whereas we must saie indeede φαγεῖν, πίνειν, as τῶν πινέων, because they are second Aoristes.

It is more lyke that I shulde be deceived, than either Erasmus, or Beza. I wolde gladlye they were defended, that I might see myne owne Error. I take them to be deceyved, because I see Reason and Authortie for me, and as yet none for them, but because they saye so, and yet brynge no prooffe for them.

NUMB

N U M B. LXXXVI.

The Deans and Prebendaries of the now erected Cathedral Churches and Colleges, to the Lord Treasurer Burghley; for their Confirmations by Parliament, against the Inconvenience by Concelers.

Jhesus.

Right Honorable, Our Duties in most humble wise remembred. Wheras ^{MSS. penes me.} divers of the Cathedral and Collegiate Churches, erected by her Majestie, her Father and Brother, and the Possessions therof, have ben procured as Concelements, and that for very Trifles, to the great Prejudice, no doubt, of their princely Entendments, and to the disquieting of such as have ben, and are ther placed; and to the utter wasting and spending the Revenues therof, appointed for many honorable and good Uses; forasmuch as we understand by our very good Lord, the Archbishop of Canterbury his Grace, your Honorable and Loving Affection to such Foundations, testified in his Presence, even to her Majestie; and likewise perceave by such of our selfs, as from us have ben sent to Your Lordship, your Honors good Acceptation of our humble Petition, and dislike of such Practizes: We have thought it our bounden Duties, to yealde unto your Lordship most humble Thanks, and withal to beseech and desire the same, that by your honorable Mediation and Countenance, a Remedie may at this Parliament, (by Confirmation of the said Grauntes) be obtained. It wil redound to the Glory of Almighty God, the Honor of her Majestie, the especial Commendation of your Lordship, the increase of Learning in the Church and Universities, and breede, in these troublesome Daies, a happie Home Peace to our Churches, and to us poor Churchmen. And thus making bould to lay our selves, and our whole cause, in your honorable and accustomed Regard and Favor, and beseeching the Almighty long to bless and preserve your Lordship, and al yours, we humbly take our Leaves. From our Convocation House, this 16th. of March 1592.

Your Lordship's most Bounden,

The Deans and Prebendaries of the late erected Churches,

*Wil. Redman,
Philip Bisse,
Thomas White,
John Prat,
P. Williams,
Will. Wilson.*

*W. James,
Umpbrey Tyndal,
Thomas Nevyle,
Thomas Monforde,*

*Gabriel Goodman,
Martin Heton,
Hadrianus Saravia,
John Freake.*

N U M B. LXXXVII.

Obrien, Bishop elect of Killalow, his Letter to the Lord Treasurer, concerning the Hypocrisy of Malachias, another Irish Bishop.

Illustrissimo Domino Gulielmo Cicil, Militi Ordinis Georgian. Summo Thesaurario, ac Domino de Botrly, & ex Principalibus Regiæ Majestatis Consiliario, Academiaeque Cantabrigiensis Cancellario, Mauritius Obrien filius Domini Mac I Brien arra, felicem & longævam vitam precatur.

QUantum à me bonisque omnibus tuæ sapientie (Domine honoratissime) debetur, facile videmus omnes: & propterea ego improbi cujusdam injuria ^{MSS. Penes me.} laceffitus, ad tuam Celsitudinem, quænam in hoc semper evigilaverunt curæ &

& cogitationes tuæ, confugiendum esse cenſeo. Cum Episcopatum *De Killalaw*, in Regno *Hiberniæ* a Regina, eiſque omnibus, qui ei a conſiliis ſunt, (ut tuæ Celſitudini perſpectum eſt,) me fidei commiſſum habeam, *Malachias o molana*, Papiſta egregius, erga deum ſuumque Principem perfidus, quem ſua ſcelera Nobilitarunt, (ut omnino taceam de Bulla, quam a Papa impetravit) ad eum ipſum Episcopatum obtinendum, qui Episcopatus a Regina mihi tributus eſt, Papiſticæ Religionis acerrimum adverſarium ſe ſimulat: Ego autem quod ſentiam ex animo ut eloquar, amiſſionem Episcopatus non ita magni facerem, quin plus doloris ex eo caperem, quod tantum onus munuſque illi bonorum hoſti conceditum viderim: cujus animum nec pax illius Reipublicæ, nec ſalus illius Populi unquam occuparet. Sæpe eſuriens vulpes ſomnum ſimulat; & *Malachias* fame Episcopatus laborans, Profeſſor veritatis factus eſt. Sepulchrum, quamvis dealbatur, Sepulchrum eſt, vetuſque & ſenex Papiſta, licet plurimum veritatis verbo teſtetur, papiſta eſt. Hoc Propterea non ſcripſi, quod dubitem de tui Honoris Benevolentia, aut de retinendo Episcopatum mihi a Regina conſeſſum; ſed quia tacere non potui, id me mæ patrie debere putans, omnibus modis eniti, nè huiusmodi impoſtores in eo gradu collocentur, unde noſtra res publica detrimentum capere poſſit. Deus abundet te Honoribus. Amen. Ex meo Muſæo in *Magdalenſi Collegio Cantabrigiæ*, 24. Octobris, Anno Dom. 1572.

Tui Honoris Dedicatiſſimus, Mauritius Obrien,

electus Episcopus de Killalowe.

N U M B. LXXXVIII.

Malachias the Irish Bishop his Submission to the Queen's Privy-Council.

Illuſtriſſimis Dominis, Regiæ Maieſtatis Conſiliariis *Malachias*, quondam *Ardachaden*. Episcopus Hibernus, P. D. S.

MSS. penes
me.

CONFITEOR me, ante actam vitam meam, Papiſticis Superſtitionibus, ex Ignorantia potius quam ex malitia inhærendo, male tranſegiffe. Cuius facti me ſerio pœnitet. Cum autem vitam (Deo Max. Opt. ſuam gratiam condonante) emendare cupio, precor veniam; immo quia ovem perditam inveniftis, gratias agite, filiumque prodigum redeuntem, ſuſcipite obviis ulnis. Me proinde noſtræ Sereniſſimæ, ac ſemper invictiſſimæ Regiæ gratiæ ſubmitto, ac etiam polliceor, & per Sancta Dei Evangelia juro, quod ab hac hora uſque ad mortem, incluſive, ero illi Fidelis & Obediens; neque ero in Conſilio, aut facto, vel tractatu, in quibus contra ipſam, vel ejus Fideles ſubditos aliqua ſiniſtra, aut præjudicialia Perſonarum, juris, honoris, ſtatus, vel poteſtatis eorum machinentur. Et ſi talia a quibuſdam tractari cognovero, vel procurari, impediam. Hoc pro poſſe, & quantocius potero, ſignificabo ſuæ Maieſtatis in *Hibernia* Deputato, vel alteri, per quem ad ipſius notiſiam poſſit pervenire. Decreta, Ordinationes, ſtatuta, ſententias, & mandata illius, (& præcipue in his quæ ad Religionem ſpectant, cujus articulis ſubſcripſi, & quoties opus erit ſubſcribam) obſervabo, & ab aliis totis viribus obſervari faciam. Conſilium quoque quod ſua Maieſtas, vel ejus Deputatus in *Hibernia* mihi credituri ſunt, per ſe, aut per nuncios, aut literas ad ipſorum damnum, nemini pandam. Et (ut brevibus abſolvam) non erit mihi moleſtus ullus labor, quo illius deſiderio, etiam minimo, ſatisfacere potero, & ſic ſœliciter valete. Ex *Marſeolſey*, 28 Februarii. 1572.

Vester Servulus,

MALACHIAS, qui ſupra.

N U M B.

N U M B. LXXXIX.

Archbishop Parker's Letter to the Lord-Treasurer Burghley, Concerning some Books he sent him; and particularly his *Antiquitates Britannicæ*.

SIR, ther cam to my Honde a Treatise wrytten bi *Gervasius Tilberiensis*, who ^{MSS. penes} was somtyme Threasorer of the Exchequyr; and while I dowted whether your Lordship had sene the sayd Boke, or no, I thoughte it not onmete for your Office, to cause it to be copyed, and sent to your Honor. I have joyned therunto (which I am fuer ye have not seen) a Description of the Countye of Kent, wrytten and laboured bi an honest and wel learned Observer of Tymes and Historyes: which he sent to me to peruse, to correct and amend, and so to be under the Reformation of some, whom he judgeth to be conversant in Historyes; not meanyng to put it abroad, tyl yt had suffered the hamber of some of his Frenches Jugements, and then at further Deliberation peraventure to set it forth. Which Boke, although I have no Commyssion to communicate it, I referre it eyther to shewe you, as I thinke ye be not onwilling in such Knowlegis to be Partaker; and thus present it to your Correction and Amendment, when your Leyer can serve you. In the meane tyme I praye your Lordship to kepe it to your self. As I have made this Author a Juge of some of my small Travels, wherof I send you this one bound, by my Man. I am not mynded to suffer them abroad in this quareulous and envious World. I thinke the rather we both used this Foresight to suppress our Laubors in *nonum annum*, as Horace counsayleth, rather then to suffer an undigested and tumultuouse Collection to be gazed on of many Folkes. Indeede because neyther my Helthe nor my Quiet wold suffer me to be a common Preacher, yet I thought it not onfy for me to be otherwyse occupied in some Poyntes of Religion. For my meanyng was bi this my pore Collection, thus caused to be prynted, (and yet reserved to my self) to note at what Tyme *Augustyne*, my first Predecessour, cam into this Land, what Religion he brought in with hym, and how it contynued, how it was fortified and increased. Which by most of my Predecessours may appeare, as I coud gather of such rare and wrytten Authors, that cam to my Hondes; untill the Dayes of King Henry the VIIIth, when the Religion began to grow better, and more agreable to the Gospel. You maye note many Vanities in my Doinges; but I thought it not agaynst my Profession to expresse my Tymes, and gyve som Testimonies to my Fellowe-Brothers, of such of my Coat, as were in place in her Majesties Reigne, and when I was thus placed. And though ye maye rightly blame an ambitiouise Fantasie for setting out our Churches Armes in Colors, yet ye maye relinque the Leaffe, and cast it into the Fier; as I have joyned it but lose in the Boke for that purpose, yf you so thinke it mete, and as ye maye, yf it so please you (without gret gryef to me) cast the whole Boke the same waye. Which Boke I have not govyn to iiiii Men in the whole Realme, and peraventure shal never com to Sight abroad, though som Men smelling of the Prynting of it, feame to be very desirouse Cravers of the same. I am content to referre it wholly to your Jugement, to stond or to fall. To kepe it by me I yet purpose whiles I lyve, to adde and to amend, as Occasion shal serve me, or utterly to suppress it, and to bren it. And thus making your Lordship pryvy to my Folyes, and for that I have within my House in Wagis, Drawers and Cutters, Paynters, Lymmers, Wryters, and Boke-Bynders; I was the bolder to take myn occasion thus, *Equitare in arundine longa*. So spending my wastful Tyme within myn own Wallys, tyl Almighty God shal cal me out of this Tabernacle, which I pray God may be to his Glory, and my Soule Helthe, I saye, *ut obdormiam in Domino, & requiescam in pace, in spe Resurrectionis cum Christo Salvatore meo*. Which I beseeche Almighty God to send to her Majestie, after this Transitory Travel, *post longitudinem dierum*, as I wyshe the same to your Honor, as for my selfe.

Lib. 5.

Hir Highnes is iustly offended with this dissolute Wryting, and entendeth a Reformation. Which if it be not earnestly laubored on your Parties, which be Supreme Jugis, long ago called on, I feare ye shal finde *Muncer's Commonwealth* attempted shortly, it must nedes followe, wherof *Sleydan* wryteth in his History. If the Lawe of the Land be rejected, yf the Quenys Majesties Injunctions, yf hir Chapel, yf hir Authority be so neglected; Yf our Boke of Seruice be so abominable, and such Paradoxes applauded too, God send us of his Grace; I feare our Wytts be infatuated. *Deus in Plenitudine Temporis Supplicium sumat.* I have forgotten my self to wright thus long to your Honor. God kepe youe, this xliiith. of Maye.

Your Honors in Christ,

MATTH. CANT.

Yf these Bokes had ben sener fynished, your Honor shuld have had them sener.

N U M B

NUMB. XC.

The Life of Archbishop PARKER, found in some few Copies of the Book De Antiquitate Britannicâ ; Intituled

MATTHÆUS.



N vulgus sine morâ enuntiata, per omnium ora, celeberrimè frequentissimèq; volavit Regina *MARIÆ* & *REGINALDI POLI* eâdem pæne horâ congruens atq; concurrens, mors, quæ nono postea die *Romam* ipsam suâ celeritate pervenit; Pontificiôsq; de se ac *Romanâ* Superstitione, tam perplexos ac *ancipites* fecit, ut penitus ignorarent, quibus crederent, quos caverent. Itaq; in *Angliâ*, ne convenire quidem tutè poterant, sine suspitione & observatione populi. Hoc, *MARIA* regnante, antè effecit, & Pontificiorum in veros Christianos immanitas, & Christi Martyrum per illos accensa atq; flammata strages, quæ permultis ipsius *Romanæ* Superstitionis cul-

toribus, nec pia, nec humana visa est. Eôq; magis, quod in exilium actis, ac proscriptis, vel flamma deletis, Christianam fidem sequentibus, fide verò infirmis, similis pœnæ metu coërcitis, exterorum, seu *Hispanorum*, seu *Belgarum* incurfusio & dominatio, nuptiis inter *PHILIPPUM* & *MARIAM*, (ut antè diximus) constitutis, anhuentibus Pontificiis, introducta esset.

Deinde Regina *ELIZABETHA*, post *MARIÆ* sororis suæ, non tamen uterinæ, mortem, omnium desideriiis ad regnum administrandum expetita, Pontificiorum diu antè vexata carceribus custodiâq; publicâ, quasi rea, servata, jam tandem liberata, tantum periculum evasit. Bellumq; quod fractis quinque annorum induciis inter *Hispanos* & *Gallos* renovatum est, ob prædictas Nuptias *Angliam* perturbavit, quæ, Pontificiis suadentibus, sine causâ se immiscuit, & cum *Hispanis* contra *Gallos* se junxit. Unde & *Caletum*, Pontificiorum seu ignaviâ, seu versutiâ amissum est. Sed cum Pax satis æquis Conditionibus esset ineunda, ac *Philippus* suas in bello amissas urbes pactionibus recuperâisset, *Caletum* restitutum non fuit. Tum verò grandis ad hoc infaustum bellum, à plebe accepta mutuo, pecunia reddita non fuit. Ob quas tam paucis annis illatas regno calamitates, Pontificii, qui omnia sub Reginâ *MARIA* gerebant malè administratæ, atq; adeo expilatæ Reip. tacito populi judicio, rei censebantur.

Adhæc *Paulus* Quartus Pontifex *Romanus* in hoc bello *Gallicarum* partium fuit, qui contra *Hispanos* & *Reginaldum* capitales diu inimicitias gessisset; *Angliamq;* quæ forte *Hispanorum* potestati cesserat, sub *Gallorum* jugo, titulo *MARIÆ STUART* *Scotorum* Regina, redigere nitebatur. Itaq; ne hunc Ducem suum Pontificii sibi fidum putabant.

In quorum rebus tam dubiis & incertis, Regina *ELIZABETH*, summa providentiâ misericordiâq; divinâ, à crudeli Pontificiorum custodiâ soluta, ad *Angliæ* imperium evecta est. Huic tantâ pietate & perseverantiâ Regina, nihil fuit prius & antiquius, quàm de Religione à *Romanâ* face perpurgandâ, & Christianæ integritati restituendâ, curare. Quam quidem ad rem celeberrimo regni Concilio, *Westmonasterii* habito, imperium auspicata est. In quo, de exigendâ

authoritate Pontificiâ, Regiâq; tam in Ecclesiasticis, quàm in Civilibus causis potestate, lata lex, sanxit eos sacerdotiis mulctandos, qui *Romani* Pontificis, omnemq; extraneam Ecclesiasticam jurisdictionem juramento non detestarentur; eâque recusatâ, non agnoscerent Regiam. Quod Juramentum Pontificii Sacerdotes & Episcopi, qui inveteratâ erroris sui Consuetudine praefracti obdurnerunt, præstare callido consilio abnuebant. Existimabant enim se amotis, non superesse ex reliquis setis magnum Clericorum numerum ad gerendas Dioceses atque Parochias. Itaque, se perseverantibus & conspirantibus, fieri nullo modo posse putabant, ut deferatur iis Juramentum, aut eo delato atque recusato privarentur. In quo versuto consilio dum sibi sapere ac placere sibi visi sunt, quasi Divino iudicio ac vindictâ, decepti & infatuati fuerunt.

Multi enim perdocti atque pii viri, totâ illâ Pontificiorum tyrannide, quæ (ut diximus) sex pœnè annis duravit, aut in exilium abierunt, aut domi in latebris ita clam fuerunt, ut à Pontificiis summâ sedulitate exquisiti, ne reperiri quidem potuerunt. Hi se tanquam Divinitus admoniti, toto illo exitioso & sævo M A R I Æ Regno, in Theologiæ Studio contriverunt, & ad secunda feliciâque E L I Z A B E T H Æ tempora reservati, in maximis illis de Religione à Pontificiis motis Controversiis, Argumenta, quæ Pontificii tam nodosa & inexplicabilia putabant, facillimè, tanquam Divino Spiritu, difflexerunt. Qui, ex ærumnis & exilio prodeuntes, fuerunt contemptui Pontificiis. Sed hominum, sine Pontificiis Ornamentis simplicium, & vitæ integritate, & morum gravitate, & animorum Magnitudine, & Scripturarum, Conciliorum, Patrum Orthodoxorum, totiusque Ecclesiasticæ Antiquitatis tam diligenti per eos habita Indagatione, perspecta, Pontificii, cum rationum vi, Scriptæque Authoritate pares esse non poterant, calumniis nitebantur superare. Suas enim partes, non jure, sed more & præscriptione, tuebantur. Quod in jure divino, semper eodem & immutabili, fieri non posse, ex omni jure certissimum est. Sempiterna enim, ex more, consuetudine, desuetudine, usu, vel præscriptione quacunque mutationem nullam capiunt, quin sibi semper una eademque constant, atque contraria refellunt & abolent, solâ veritate sine humani juris adminiculis. Pontificii itaque hoc, quod stabile firmumque sibi putabant, Fundamento sublato, in reliquâ disceptatione, nèque ratione, nèque oratione usi sunt, sed muti totam Controversiam silentio prætermittebant. Quæ Disputatio, quoniam typis divulgata est, in hac Narratione prætereatur.

Amoti itaque ob juramenti præstandi recusationem, omnes Episcopi Pontificii, in uno fœdere coherentes, præter unum *Antonium* in *Walliâ Landavensem* Episcopum, fuerunt. Inferiores etiam Prælati atque Clerici, in eadem Conspiratione conjuncti, multi Ecclesiasticis Dignitatibus & Beneficiis abdicabantur. Sed eorum plerique ipsi, sibi valdè propitii, cum, præter Expectationem & Consilium initum, tam copiosam Evangelicorum Multitudinem extare, ut optimus ac probatissimus ad gerendas Ecclesias delectus haberi possit, animadverterent, malebant a fide Pontificiis confederatis datâ recedere & Regiæ Majestati etiam in omnibus causis Ecclesiasticis obedientiam Juramento polliceri, omnemque aliam Potestatem & Authoritatem diffiteri, quàm de stationibus suis satis incautè decedentes, & amittere suas Possessiones, & locum dare Evangelicis. Hoc consulto & callidè factum fuit, ut multi Evangelici ingressu multarum Ecclesiarum prohiberentur, & Pontificii, qui Possessiones retinerent, inopiam illorum, qui jam depositi vel profugissent, vel domi delituisse, vel ob contumaciam sub custodia essent, suis Facultatibus sublevarent.

Multi enim Pontificii Episcoporum factum improbabant, & eorum Prudentiam desiderabant, quod loca sua tam temerè & inconsideratè deseruissent, ob Juramentum recusatum. Quod etiamsi præstitissent, ab ejus tamen Religione & observantiâ, Authoritate Papæ, qui jura Divina & Humana relaxat, solvi potuissent. Sed Dominus Deus, qui Regiæ E L I Z A B E T H Æ, suisque *Anglis* omnia tam sælicia prospexit, Pontificios, in tanto discrimine suis cogitationibus & technis confusos, infatuavit, ut ne id facerent, quod Papali Authoritate licitum statuerunt, eidem fidem dare, atque fallere. Pontificiis autem tam sedibus quam mente jam privatis, suoque proposito ac deliberatione frustratis, ac ab *Anglicanâ* Ecclesiâ gubernandâ separatis, Regina E L I Z A B E T H consilium capit de integerrimis, doctissimisque viris *Anglicanæ* Ecclesiæ gerendæ præ-

præficiendis. Ad quam tam Sanctam à tam piâ Principe in Christianâ Rep. Stationem faciendam, eradicatâ Zizaniâ Pontificiâ, copiosa Sementis, diuturna persecutione coercitâ, Deique benignitate conservata, tanquam in Divinam futuram messem, uberrimè jam emissa & profusa est.

Atque pia Princeps, vitatis jam calumniis & insidiis Pontificiis, cum de toto Regni sui Statu, à Pontificiis jam diu turbato & vexato, esset anxia, propositâque sibi ante oculos, atque pœnè nota ista piorum atque doctorum hominum Copia, unde sumere quos vellet posset; inter alios Illustres & Prudentes viros, quorum consilio tam turbulenta & tumultuosa Reip. suæ negotia componeret & sedaret, adhibuit sibi duos: D. BACONUM, virum & jure & usu Regni peritum, cuique nihil defuit, quod Principi dando consilio desideraretur; Eâ præterea fuit Authoritate ac facundiâ, ut quicquid aut in Senatu, aut ad Populum pro tribunali (erat enim Regni Cancellarius) diceret, ne contradicentibus quidem inimicis Pontificiis (quorum summa invidia flagrabat) à reliquis ei semper, assensum fuit. Cum hoc conjunctus CECILIUS equestri ordine, sed ætate multo minor, qui antè Regis EDWARDI Secretarius fuisset, quique in MARIÆ Regno incommoda multa ob Evangelium tulisset, multaque jam privatus, & à rebus gerendis vacuus, animo voluisset atque percepisset, ut ad Reginae ELIZABETHÆ Curiam & Consilium vocatus, alacrior, promptior, ac meditator, divinitus accederet. Hunc quicunque dicentem intuitus sit, de quâcunque Reip. causâ, & ad consideratè deliberandum, & ad paratè promptèque eloquendum, à Deo formatum dicat.

Hos duos claros viros, vitâ ac Religione integros, Pontificiis adversos, & in dispari tam in deliberandi, quàm eloquendi genere, ut etiam ætate, sic ubertate atque gravitate dicendi similes esse poterant, semper concordēs atque pœnè pares, populus in summo habuit pretio ac honore; & quâcunque, illis suavoribus, statui putavit, sanctius observavit. Ex Academiâ *Cantabrigiensi* utrîque profecti, eruditos viros summopere colebant. Quicquid autem rectum, moderatum, atque pium in Rep. Regina gessit, id his mandatum videbat populus. Ideoque iisdem attribuebat omnia, quæ Reginae atque Regno prospera secundâque evenerunt.

Sed cum Episcoporum habendus esset delectus, & in tantâ rerum novitate intestinis ac externis malis Regnum laboraret, prospiciendum erat, ne ex Reformatâ Religione motum seu calamitatem aliquam, aut bello civili, aut legum severitate, aut Magistratuum minis ac decretis, Resp. pateretur: Quin Populus omni humanitate fatus & allectus, nullâque atrocitate deterritus, amore magis quàm formidine Christianam Religionem sequeretur. In hac Consultatione prima occurrit de *Cantuariensi* Archiepiscopo cura & deliberatio; qui eâ prudentiâ atque temperantiâ Provinciam suam regeret, ut sine acerbitate aut acri contentione, & suasionem magis quàm vi, abolito Papismo, Evangelium propagaret. Ad quod munus, ex illa celebri Doctissimorum hominum Copia, qua nulla unquam ætas in Anglia magis eruditam atque piam produxit, summo Reginae ejusque Consiliariorum judicio, MATTHÆUS PARKER designatur, vir omni gravitate, sinceritate, doctrinâ, prudentia, mansuetudine, & urbanitate politus & excultus. Cujus ante susceptum Archiepiscopatum antea acta hæc fuit vita.

Natus est *Nordovici*, celebri & Episcopali Orientalium *Anglorum* Civitate, Anno Domini 1504. Sexto Augusti, parentibus liberis, civibus *Norvicensibus*, *Gulielmo* patre, *Aloisia* matre: Ille Anno Domini 1516. 10 Januarij: hæc 1553. 20 Septembris, perfuncti vitâ sunt. Qui eum primis Literis ac Grammaticâ institui, ingeniumq; ad reliquam disciplinam præparari, domi suæ, ad ætatis annum decimum septimum vel octavum, diligenter curabant. Deinde mortuo patre, in matris tutelâ positus, ad *Cantabrigiensem* Academiam missus, ejusque aliquandiu sumptibus in Collegio *Corporis Christi* nutritus, in Literarum studio progressus est: Sed paucis postea mensibus, decretum ei fuit è Collegij vectigalibus stipendium, ut sacra Biblia Socijs legeret: Cujus generis Scholares *Bibliotistæ* dicuntur. E quorum numero cum esset, & matris sumptibus pepercit, & Dialecticæ atq; Philosophiæ in Divæ MARIÆ hospitio, Collegio *Corporis Christi* pertinenti, operam sedulò dedit. In quibus artibus, tribus amplius annis versatus, ante quartum exactum Baccalaureatûs gradum suscepit; alteroque triennio liberalium artium Professor seu Magister, Collegiique præfati socius constituitur. Ita his humanioribus artibus Doctrinâq; accuratè imbutus & eruditus, maturiori

maturiori jam ætate & scientia provectior, animum ultrò applicuit Theologiæ. In quâ investigandâ, tanto ardore & studio vehebatur, ut Patrum Orthodoxorum, & Conciliorum volumina, quinque annis diligenter evolverit.

Quo absoluto & decurso spacio, ex umbratili otio prodit in lucem, & negotium Ecclesiæ. Nactusq; HENRICI VIII. diploma publicum, ac THOMÆ *Cantuariensis* Archiepiscopi Licentiâ, Verbum Dei pro concione & è suggestu, primùm in Academiâ, deinde in celeberrimis Regni urbibus atq; locis, maximâ audientium laude & commendatione, prædicavit. Posteaq; sæpe conciones disertas habuit tempore quadragesimali, quo ex more doctissimi ad id muneris deputantur, tam coram Rege HENRICO VIII. quàm EDWARDO VI. & ELIZABETHA Regina.

Hujus famâ & celebritas cum ad HENRICUM Regem delata esset, accersitus est ad Aulam, & ab eodem Rege ANNÆ Regina, quam sibi matrimonio paulo antè junxerat, Capellanus constitutus. Ex hac ANNA natus est ad *Angliæ* salutem ELIZABETHA Regina. Sed ANNA mortuâ, ab HENRICO Rege, eoque mortuo, ab EDWARDO in Regionum Capellanorum numerum assumptus est. Quorum Principum beneficentiâ, multis donis & dignitatibus affectus est. Namq; Præfecturam seu Decanatum Collegij de *Stoke*, quod per *Clarensen* in *Suffolciâ* villam positum fuit, Regina ANNA impetrante, obtinuit. Deinde Theologiæ Baccalaureatu suscepto in Ecclesiâ Cathedrali *Eliensi* ab HENRICO Rege Præbendâ donatus est. Cujus etiam intercessione atq; Literis, cum Theologiæ Doctor ac Professor in Academiâ *Cantabrigiensi* ordinaretur, à *Corporis Christi* Collegij Socijs illius Collegij Magister seu Præfectus electus est. Hoc Collegium postea Archiepiscopus, celeberrima veterum hujus Regni Scriptorum ac Monumentorum Bibliothecâ, locupletavit; plurimisque ac largis donationibus auxit. Quarum commemorationem atq; laudem ab his proferri ac dilatari æquissimum est, qui tam singularis gratiæ patroni merito & beneficio sunt adjuti. Ac post HENRICI Regis obitum, cum EDWARDI Regis Capellanus esset, à tam benigno beneficoq; Rege *Lincolniensis* Ecclesiæ Decanus, & in eadem Ecclesiâ Præbendarius de *Coldingham* præficitur. Ex Collegij etiam sui Sociorumq; concessione & patronatu, Rectoriam de *Landbeache* in *Eliensi* Diocesi, à *Cantabrigiâ* quatuor milliariibus distantem, adeptus est.

In his omnibus muneribus atq; dignitatibus administrandis, præter frequentem & assiduam divinæ veritatis enuntiationem, nullum aut requisitæ liberalitatis, aut justæ frugalitatis atq; parsimoniæ, & ad suam laudem, & ad singulorum locorum utilitatem, officium prætermisit. Collegium autem de *Stooke*, quod à multis Laicis expetitur erat, contra crebras ambiciosissimas intercessiones & postulationes, constantissimè retinuit. Donec, lege anno primo EDWARDI VI. in Parlamento latâ, Collegium illud Regis usui addictum fuit. Quo facto illâ discedere coactus, annuâ quadraginta librarum summâ ex publico ærario persolvendâ compensatus est. Hujus Collegij amissionem gravius molestiusq; ideo tulit, quod Scholam ibi construxerat, & Ludimagistro ad juvenes in Grammaticâ & humanioribus literis erudiendos annum stipendium decerni curaverat. Quæ Schola Nobilium ac plebeiorum Liberis undiq; confluentibus mox referta, magnum sibi tam pulchrum & dulcem juvenum cœtum decessu suo dissipandum relinquendi, dolorem inussit. Quamvis jam discedens, tota sua effecit operâ, ut Schola, etsi infirmis, tamen his quibus possit viribus, permaneret. Reliquorum autem Beneficiorum à Regibus acceptorum, uberrimum fructum, usq; ad dura & sæva MARIÆ tempora, quietè percepit.

Cujus regni anno secundo omnes clerici conjugati ab Ecclesiasticis Beneficiis amoti fuerunt. Etsi enim & æterno verbo Dei, super quod mortalem hominem sapere, & summæ est dementiæ, & intolerabilis superbiæ, & legibus in duobus EDWARDI VI. Parliamentis latis, conjugia Clericorum rata fuerunt; Pontificij tamen, apud quos nihil fuit mite atq; moderatum, quique sua Decreta sanctis Scripturis aut paria, aut anteriora judicaverunt, sine discrimine suis sacris prohibebant omnes conjugatos. Hanc tam luctuosam calamitatem eo tulit moderatius, quod eadem omnibus pijs Clericis, perinde ac sibi, accidisset. Itaque bonis & possessionibus suis exutus, nullq; sibi ex tam opimis Beneficijs stipendio, aut lege publicè concessio, aut a quocunq; privatim aut gratis per-

soluto,

soluto, toto illo, Evangelicis funesto, MARIÆ regno, humili conditione contentus, infra domesticos parietes cujusdam sui amici abditus, vitam egenam atq; inopem produxit. Hujus tam duri otij difficultates & molestias, studiis & divina contemplatione lenivit: Vitæq; genus alijs molestum atq; grave, sibi literarum consuetudine & assiduitate jucundum placidumq; reddidit. Ut suâ privata causâ non aliud sibi deligendum aut expetendum putavit, si illius Pontificiæ tyrannidis (quam pauci evaserunt) metus ac periculum abfuisset. Nam Pontificij, præterquam quod Clericos conjugatos Beneficijs spoliaverunt, eisdem etiam ab uxoribus separabant, & verissimis Christianæ religionis dogmatibus renuntiare compellebant, aut flammis & incendio committebant. Hæc Christianorum funesta Strages ob Papæ dominatum ab HENRICO Rege exactum, & à MARIA restitutum, invecita fuit. Quam dum multi sancti Martyres constanter denegabant, & in Evangelicâ professione contra sanctiones Papales perseverabant, multo atrocius plectebantur, quàm ipsi furti, stupri, homicidij, aut cujuscunq; flagitij rei. Quorum frequens Incendium, etsi Christi nomini gloriosum, tamen lugubre MATHÆO in hoc otio latenti, mœstumq; visum est: eoq; magis, quod sine modo duravit, nec sine omnium Christianorum supplicio atq; sanguine, & veræ religionis exterminatione, extingu ullo modo posse putabatur. Christianis itaq; rebus sic afflictis, & penitus desperatis, non alia superfuit spes, quàm illa quæ consolationis plenissima à Prophetâ enuntiata est; *Non contendere Dominum perpetuò, nec in sæculum servare iram.* Illaq; Philosophorum oratio, *Nullum violentum esse perpetuum*, in hac dominatione Pontificia verissima reperta est.

Nam morte MARIÆ, & successione ELIZABETHÆ, illud horrendum Christianorum incendium, quod quinque amplius annis per totam Angliam flagravat, subito tanquam in momento & oculi ictu, deletum evanuit. Confusiq; (ut antè diximus) Pontificijs, Evangelici ab exilio rediit, & è latebris prodeuntes, unâ cum ipso Evangelio, restituti sunt. Inter hos in lucem jam hominumq; conspectum, tanquam è tenebris, erupit MATHÆUS, Regina ELIZABETHÆ, ejusq; Consiliarijs atq; Proceribus à juventute notus, omniumq; judicio ita probatus, ut ad Archiepiscopalem celsitudinem expeteretur. Quam oblatam dignitatem, quo magis repudiare, & a se rejicere vellet, eo arctius & vehementius, Regina, ejus prudentiæ & moderationi confisa, instabat, ut eam gereret. Cujus rei testes esse possunt nonnulli, quibus ab ipsâ Regina haud vulgares gerendæ Reip. partes datæ sunt. Eandem rursus susceptam provinciam quàm prudenter moderatèq; rexit, deinceps fusiùs declarabimus.

Anno itaq; Domini 1559. Cantuariensis Archiepiscopus electus est à Decano & Capitulo Ecclesiæ Metropolitice Cantuariensis. Posteaq; eodem anno 17. die Decembris, adhibitis quatuor Episcopis, *W. Cicestrensi, Johanne Herefordensi, Milone quondam Exoniensi, & Richardo Bedfordensi*, lege quadam de hac re latâ requisitis, Consecratus est. In qua Consecratione, hæc ei obvenit commemorabilis felicitas, quod cum post Augustinum Septuagesimus Archiepiscopus fuerit, solus tamen atq; primus fuit, qui tota illâ tam prolixâ atq; putidâ papali superstitione detractâ, sine bullata approbatione Papæ, otiosiq; plusquam Aaronicis ornamentis, chirothecis, annulis, sandalis, crepidis, mitrâ, pallio, ac ejusmodi nugis, Sacrationem accepit. Multoq; rectius & simplicius, & puritati Evangelicæ congruentius, auspicatus est a precibus & invocatione Sancti Spiritus, manuum impositione, pijs ab eo interpositis stipulationibus, in indumentis vero Archiepiscopali authoritati gravitatq; consentaneis, habitaq; per doctum & pium Theologum pro concione, de Pastoris in gregem officio, curâ & fide, gregisque vicissim in Pastorem amore, obsequio atq; reverentiâ diferta admonitione; eaq; finitâ Eucharistiæ, à frequenti gravissimorum hominum cœtu, perceptione; & ad extremum, omnium communi & ardenti oratione, ut munus jam illi impositum maxime cedat ad Dei gloriam, gregis salutem suâq; conscientiæ lætum testimonium, cum coram Domino gesti muneris rationem sit redditurus.

Hoc tam felici auspicio Consecratus, reliqua pari pietate peregit. In quibus ordine narrandis, ut omnis turpis adulationis suspicio vitetur, nihil cujusquam auribus dabimus, quod non possumus veritati concedere. Lata lex est anno primo

primo Reginae ELIZABETH, ut ad negotia Ecclesiastica per totum regnum cautè atq; ordine temperanda, iudices quidam Authoritate regiâ delegarentur, quibus omnium Ecclesiasticarum rerum moderatio, cum civilis & ecclesiasticæ coercitionis potestate, mandata fuit. Hi *Commissarii Regij in Ecclesiasticis causis* dicebantur. His prospiciendum fuit, ut cum Pontificij insidias assiduè meditarentur, aliq; Evangelium prætendentes novas, sectas & factiones excitarent, quidam etiam Evangelici satis integrè & ingenuè de fide sentientes paulo essent fervidiores, tum litium in Ecclesiastico foro ambages, & infiniti penè circuitus, Mediocritatem aliquam & *emendatam* desiderarent, ne in tantâ varietate atque dissensione, stabilienda Religione, ex motu atque discordiâ detrimentum Ecclesiæ vel Reip. status sentiat. In quo gerendo negotio MATTHÆUS, ut ordine ac dignitate primus, ita vigilantissimus ac moderatissimus habebatur; ut neque in tam ancipiti rerum statu incommodi aliquid accidere posset, quod non præcaveret & anteverteret, neque quenquam de crimine postulatum nominatim læderet, aut verborum vel minarum atroci vehementia durius tractaret, aut æstu unquam alioqui in judiciis ferveret, quin summa temperantiâ & sedulitate, judiciario ordine servato, & crimine per legitimas probationes exquisito, pœnam tam delicto quàm juri congruam, graviter constanterque irrogaret.

Quæ judicandi consuetudo non minorem ei Gratiam & Authoritatem, quàm Reip. pacem concordiamque conciliavit, nec ullis displicuit, præterquam novitiis quibusdam, opinione sui inflatis, & temeritate magis quàm judicio ad res novandas atque perturbandas concitatis. Quorum iniquissimas querelas & contumelias tam moderatè tulit, ut neque a naturæ suæ tam placabilis statu, neque ab Archiepiscopali Dignitate quicquam discederet, neque vindictam de illorum levitate atque petulantia fumeret. Quanta præterea tolerantia fuit, ut ipsos reos, & a verâ Religione degeneres lucrifaceret; quantâ pietate, ut ob forenses Controversias disjunctos & abalienatos nobiles, compositis sine altercatione atque strepitu causis, conciliaret; quantâ patientiâ atque lenitate quorumcunque offensas tulit, malitiam & audaciam plurimorum fregit, omnes integri sanique iudicii sibi astringit, quicunque ejus consuetudinem noverunt, aut judiciis ejus interesse soliti sunt, ex multis ejus actis, & existimare facilius possunt, & prædicare certiùs, quàm nos scribere. Fuit idem in corripiendis & increpandis vitiis, sine immoderata sævitiâ aut Personæ cujusquam opprobrio, satis acris, ut correptum, in quo aliqua emendationis significatio appareret, facile ad sanitatem reduceret, magisque vitii proprii pertæsum, quàm suæ justæ increpationis redderet. Præsentiam sui atque copiam, omnibus sua desideria etiam privatim exponentibus, sine morâ & difficultate præbuit; fuitque in intelligendis atque percipiendis postulantium sermonibus & mente sagax, & oratione in respondendo placabili atque modesta; ut quicquid vel concessisset, vel denegasset, id æquitate magnâ fuisse vel ipsi postulanti videretur. Nullius unquam Sermonem, quantumvis in sui juris petitione inconcinnum atque rudem, reprehendebat, quin operam magis dabat, ut ex uniuscujusque verbis proprium loquentis sensum colligeret, eique perinde jus congruenter redderet. Perorantem unum quémque attentè audivit, nisi esset verbosior, neque dicentem de re suâ ullum interrupto Sermone turbavit. Quoties autem partes pertinacius in jure hædere, quàm transigere malebant aut quoties controversia altiore indaginem requirebat, in istius causæ cognitione cautissimus fuit; ut omnia accuratè & ad amissim describerentur; in quibus item perpendendis atque repetendis diligentiam summam adhibuit, antequam quicquam decerneret atque pronuntiaret.

His rationibus Provinciam suam sine ullo motu aut tumultu, qui ob profligatum Papismum, sæpe ab occultis conspirationibus expectabatur, pacatè & quietè in officio continuit. Et quamvis in tanta causarum litiumque varietate, in valetudine infirmâ, ipsâque senectute (quæ ipsa per se morbus est) summâ animi cura & vigilantia jactatus sit, quod strenuum & valentem hominem labefactare citò possit, animo tamen invicto & indefesso suggestus sacros crebrò frequentavit, Verbumque Divinum, tam in Ecclesiâ suâ Cathedrali & Metropolitana, quàm in Parochialibus permultis, disertè prædicavit.

His

His igitur generaliter de eo explicatis, figillatim & ordine veniamus ad ea, quæ suis temporibus acciderunt. Primo Consecrationis suæ anno, *Lamethi* Sacra-
 undecim, & Confirmavit duos in suâ Provinciâ Episcopos : proximisque duobus annis integrum nume-
 rum Provinciæ suæ Episcoporum, Sacrandocomple-
 vit ; præterquam in sede *Landavensi*, ubi (ut antè
 diximus) ab omnibus reliquis Ecclesiis amotis Pontificiis, remansit *Antonius*.

*Hæ Consecrationes & Confirmati-
 ones in Registris apparent.*

Episcopi qui primo anno ab eo Consecrati fuerunt, sunt hi.

EDMUNDUS GRINDALL, Episcopus *Londinensis* ; Vir spectatæ gravitatis atque prudentiæ ; quique in illâ in causas Ecclesiasticas regiâ delegatione, plurimos diurnos nocturnosque Labores, non minus diligenter quàm feliciter exantlavit. Cujusque severitas in tanto negotio fuit necessaria, ut qui placabilitate atque clementiâ adduci ad Dei atque Legum Servitium noluerunt, quique obfirmato animo in pertinaci Sententia steterint, acriori castigatione compulsi durius tractarentur.

RICHARDUS COX, *Eliensis* Episcopus, Sacræ Theologiæ Professor ; Vir in omni literarum genere versatus ; qui **EDWARDUM** Regem sub **HENRICO** Rege patre antè ab infantiâ bonis literis instituerat ; quique *Oxonienfis* Universitatis antèa Procancellarius, in eâ regendâ, & in Civili administratione peritum, & in omnibus humanitatis artibus, sacrisque literis copiosissimè instructum, se ostenderat.

EDWINUS SANDS, *Wigorniensis* Episcopus ; Qui antè in Academia *Cantabrigiensi* Pontificias Traditiones multis disputationibus in publicis Scholis habitis, sæpiusque pro Concione apud Populum acutè atque disertè refellit, & Theologiam professus, Magistratus Academiales, Procuratoris nempe & Procancellarii, cum summâ laude, ordine gessit. Hic, jam Episcopus *Wigorniensis*, in Pontificiis è suâ Parochia profligandis tam acris fuit atque vehemens, ut nullius unquam intercessionibus aut precibus pro eis tolerandis, potuit superari.

JOHANNES JUELL, *Salisburienfis* Episcopus. Hic omnes a Pontificiis contra rectum Scripturarum sensum motas controversias, accuratissimo studio investigavit. Et ante susceptum Episcopatum, pro publicâ frequentis populi concione *Londini* in cœmiterio *Paulino* Pontificios, de principalibus suis Dogmatibus in apertum discrimen & aciem postulavit, eaque asseruit, neque Scripturarum, neque Patrum Orthodoxorum, neque Conciliorum, quingentis post Domini ascensionem annis celebratorum, autoritate stare posse. Pontificii hæc provocatione laceffiti, Libello *Hardingi* profugi nomine edito, decreta sua a **JUELLO** convulsa, defenderunt. Quæ alterâ sua responsione **JUELLUS**, jam Episcopus factus, oppugnavit, planèque evertit, atque fregit. Extâtque ea de re liber mira facundia, totiùsque Ecclesiasticæ doctrinæ amplitudine atque copiâ refertus, ac vulgari Sermone divulgatus. Qui exquisitissima plurimùmque annorum lucubratione meditata Pontificiorum Argumenta, non concisè ac jejunè, sed confluentibus atque cumulatis omnis Ecclesiasticæ peritiæ vetustatissimisque rationibus, plenissime perfectissimèque diluit. Idem & Ecclesiæ *Anglicanæ* Apologiam Latina oratione non minus concinna & eleganti, conscripsit. Moribus commodis ac mansuetis fuit, suamque diocesim sine contentione tranquille gubernavit.

Post hos, **GILBERTUS BARCLEY**, *Bathoniensis* & *Wellensis* Episcopus, **JOHANNES BENTHAM**, *Lichfeldensis* & *Coventrensis*, **ROWLANDUS MERICKE** *Banchorensis*, **THOMAS YONG**, *Menevensis*, **RICHARDUS DAVID**, *Affarvensis*. Omnes hi in Theologiâ perdocti, vitæque integri atque graves, ab exilio, in quod in *MARIÆ* Regno abierunt, reversi sunt.

Deinde **NICOLAUS BULLINGHAM**, in jure Civili & Canonico primò institutus, & regnante **EDWARDO** *Lincolniensis* Episcopi Vicarius ; deinde cum in *MARIÆ* Regno ab eo munere vacaret, Theologiâ adjunctâ, ob gravitatem placabilitatèque naturæ, cum jam **MATTHÆUS** *Cantuariensis* Archiepiscopus eum ad sua Tribunalia moderandâ destinasset, ad *Lincolniensem* Episcopatum evectus est.

Et **EDMUNDUS GHEST**, in Sacrà Theologiâ multo studio, magnâque laude versatus, ex familia *Cantuariensis* Archiepiscopi, & Archidiaconatu *Cantuariensi*, *Roff.* Diocesi præfectus est. Hi duo in *Angliâ*, regnante *MARIA*, & Pontificiis dominantibus, latebras quæsi-
 verunt ; easque, cum a Pontificiorum exploratoribus vix tutò esse poterant, crebrò mutaverunt.

Eodem anno Confirmati sunt GULIELMUS BARLOE, regnante EDUARDO Rege, *Bathoniensis & Wellensis* Episcopus, ad Episcopatum *Cicestrensem* postulatus: Et JOHANNES SCORYE a *Cicestrensi* Episcopatu, quem, eodem EDUARDO Rege, gesserat, ad sedem *Herefordensem*. Hi ambo, regnante MARIA, cum aliis exulaverant.

Proximo anno *Lamethi* Consecravit hos;

ROBERTUM HORN, *Wintoniensem* Episcopum, Sacre Theologie Professore. Hic *Dunelmensis* Decanus, inde in exilium actus, reversus & restitutus, antè fuerat: Vir animo nagno, & ingenio profundo, & in olfaciendis adversariorum technis non minus Sagax, quàm in antevertendis evitandisque prudens. In verbi prædicatione assiduus, & in differendo promptus atque acris fuit. Scripsit Sermonem *Anglico* acutè & copiosè contra FECKNAMMUM, *Westmonasteriensem* quondam Abbatem, de Autoritate Regiâ in causis Ecclesiasticis. Diocesim rexit summâ severitate, quâ Pontificios in eâ occidui Regni parte potentiores & præfractiores compescuit, cæteros tamen, sedulâ quadam & exquisitâ humanitatè, perbenignè semper tractavit.

JOHANNEM PARKURST, *Norwicensem* Episcopum,

RICHARDUM CHEINEY, *Glocestrensem*,

THOMAM DAVID, *Assavensem*,

EDMUNDUM SCAMBLERUM, *Petriburgensem*, qui domesticus fuerat ejus Capellanus.

Præter hos quinque, Confirmavit eodem anno, in *Eboracensi* Metropolitica Ecclesia, THOMAM YONG Archiepiscopum, a sede *Menevensi* translatus, & THOMAM DAVID in sede *Menevensi* ab *Assavensi* deductum.

Sedibus itaque Episcopalibus in Provinciâ suâ jam completis, moritur ANTONIUS *Tavensis*, seu *Landavensis* Episcopus, qui a Pontificiis (ut diximus) descivit, & adhæsit Evangelicis. In cujus locum HUGO DAVIDS Legum Doctor, successit, *Lamethi* Consecratus. Itaque totus Episcoporum in *Cantuariensi* Provincia numerus, accepta a MATTHÆO Archiepiscopo impositione manuum, perfectus atque completus est.

Qua quidem in re, non minus felicia & insignia MATTHÆI tempora fuerunt, quàm in sua (quam diximus) benè cœptâ & auspiciatâ inauguratione. Nam in priorum Archiepiscoporum Historiis memorabile Scriptores referunt, si quis Archiepiscopus tres vel quatuor Confratrès ordinaverit. ANSELMUS perhibetur quinque, & ante eum PLEGMUNDUS septem uno eodémque die, Consecrasse. Hoc Antiquitas mirabatur. At hic primo, ut patet, anno, Sacravit undecim, & Confirmavit duos. Præterea, tribus primis gesti Archiepiscopatus annis, totum numerum Episcoporum, contumaciâ Pontificiorum vacuum, reintegravit. Quod, ex omnibus *Cantuariensibus* Archiepiscopis, huic soli usu venit. Sed nec minus beatus in conficiendo illo numero, quàm in ipso delectu, ac unius cujusque Episcopi meritis & excellentiâ fuit. E quibus nemo fuit, qui & disertò Sermonem, & Scripturarum Scientiâ, Dei Verbum disertè eloqui, rectèque ac prudenter distribuere, habita loci, temporis & auditorum ratione, non novit atque consuevit.

Sic itaque dispositis, per totius suæ Provinciæ Dioceses, piis Doctisque Pastoribus, ut de inferioribus Provinciæ suæ membris certius perfectiusque cognosceret, instituit Visitationes, suam autem *Cantuariensem* Diocesim ipse peragravit. Et ut omnem lucri acquirendi suspensionem averteret, Procurationes Visitationis ratione pendi solitas, & consuetas, Parochis ipsis sponte remisit; & itinera singula sumptibus suis confecit. In reliquis Diocesibus aut non visitavit, ne sumptibus gravaret Provinciales, aut Visitationem delegavit moderato alicui suo Procuratori, & Procuratorum emolumentum nunquam vindicavit; sed aut in Episcopum suo nomine Visitantem, cujus Episcopales fructus tenues & exiles erant, contulit; Veluti Episcopo *Exoniensi*; aut inter pauperes distribuit, sicut in *Norwicensi* Visitatione; aut non exegit omnino.

Hactenus quæ in publicis rebus gessit, explicuimus: nunc de Familia, privatisque suis Actis, dicamus.

Conjugem privatus duxit *Cantabrigiæ*, nomine MARGARETAM, letissimam foeminam, omnibus corporis animique dotibus politam, viro morigeram, indulgentem atque obsequentem. Hanc, conjugali fide & amore septem annis,

annis, ante contractas aut celebratas nuptias, dilexit. Quod tempus mutuo utriusque consensu datum est. Quia Rex HENRICUS, Pontificiis suadentibus, capite sanxisset, si sacerdotalis Ordinis quispiam contraheret nuptias. Interea illa, ne importunissimâ quidem procorum turbâ, etsi ob illam Sanctionem vix spes esset cum MATTHÆO nubendi, abduci potuit, quin innupta manere voluit potius quam a fide datâ recedere. Sed postea, HENRICUS mortuo, & ab EDUARDO sublata illâ Sanctione, conjugioque clericis permissio, Matrimonio juncti. In quo, summo conjugali cultu inter se invicem præstito & observato, 21 annis unâ vixerunt. Ea, ut Mater familias, & satis frugi & satis lauta fuit, ita cum ad Archiepiscopalem Celsitudinem MATTHÆUS ascenderat, sedula fuit, ut in tantâ Dignitate, auctâ familiâ, omnia ornatè & munificè administrarentur. Id quod in omni Domestico sumptu & apparatu tam intelligenter, & ad mariti normam tam exquisitè effecit, ut ejus operâ & industriâ, sine honoris sui, aut rei familiaris incommodo, gravioribus Ecclesiæ & Reip. rebus commodè vacare possit.

Ex hac quatuor Liberos procreavit: quorum duo immaturâ morte sublati sunt. Superstites habet *Johannem & Matthæum*, juvenes humanitate, comitate, urbanitate, omnibusque paternis maternisque moribus ornatos. Hos tam domi apud se, quàm in Academiâ *Cantabrigiensi*, liberalibus artibus institui accuratè curavit. Cùmque ad virilem ætatem pervenissent, ex Episcoporum fratrum filiabus, eis Matrimonia conciliavit. Major natu *Johannam* RICHARDI COX *Eliensis* Episcopi, alter *Franciscam* WILHELMIBARLOE Episcopi *Cicestrensis*, filiam duxit. Hos conjugatos, etiam post *Margaretæ* suæ mortem, (de quâ suo loco dicendum est) Domi apud se MATTHÆUS tenuit: tum ut suo exemplo Matrimonialia discerent obsequia, tum ut tam charæ conjugis abductæ desiderium, liberorum consuetudine jucundâ, leniret. Quæ res & illis ornameto, & sibi solatio fuit. In privatis enim suis rebus eos exercuit, eorumque operâ usus est, ut ad res aptè postea gerendas aptiores faceret. Erantque non minùs domesticis atque famulis, quàm advenis & peregrinis, chari atque grati: quos frequenter accedentes atque decedentes comiter prudenterque tractabant. Hanc ex patris præscripto viventes collegerunt benevolentiam, patri honorificam, sibi que hæreditariam.

Famulatus hujus Archiepiscopi copiosus & elegans fuit, decenti ordine distinctus atque distributus; & a Juvenibus tam generosis, quàm plebeiis, tanto judicio sumptus & completus, ut neminem domi suæ aleret, qui Deum integrè ac sincerè non coleret, quique præter quotidianum Servitium, in aliquo Doctrinæ vel artificii genere ad illa juvenilia otia, quæ ad vitia proclives faciunt, tollenda, non elaboraret. Ita precibus communibus invocari Deum, a suo toto famulatu in domesticam Capellam congregato indies, tam antemeridianis quàm pomeridianis horis, voluit: quibus ipse nisi magnâ valetudinis aut Reipublicæ abductus causa, ut ex se virtutem sui discerent, semper interfuit. Absentes autem, sine magna & necessariâ causâ, ex suo familiæ instituto increpati, & prandio mulctati fuerunt. Quos etiam crebris divinis concionibus, vel in Capellâ, vel in Ecclesiâ Parochiali vicinâ, a suis Capellanis, vel ab aliis prædicandi licentiam poscentibus, de quibus ipse periculum facere voluit, Sacro Verbo frequenter instruxit.

Ministri, per quos famulorum gregem in officio continuit, erant viri ornati atque graves. Capellanos a domesticis muneribus & officiis, eosque Sacrarum Literarum Studio, & Verbi frequenti prædicationi incumbere assiduè volebat.

Hic mos, in quotidianis familiæ epulis, sive a se institutus, sive a Majoribus acceptus, servabatur; ut in Aulâ mensas a dextris positas Seneschallus primò discumbens cum generosioribus famulis, occuparet, & ex alterâ parte Eleemosynarius cum Clericis, reliquoque famulatu sederet. Quibus esculenta, poculenta, omnisque generis Victualia tam salubriter apparata, tantâque copia refertis ferculis apponebantur, ut neque ad Sanitatem, neque ad Saturitatem a quocunque desiderari amplius possit. Idque quotidie indicabat, sublati Epulis inter mendicos summâ fame sitique laborantes, fragmentorum ad portam facta distributio, quibus ipsi famelici saturati discesserunt. Hæc in Aula quotidie celebrata lautities tanto sibi laudi & ornameto fuit, ut quicunque, qui supra equestrem ordinem non fuisset, prandii vel cœnæ tempore accessisset, cum Seneschallo, vel Eleemosynario convivari e sua Dignitate atque animo potuisset. Eaque præte-

rea ex Archiepiscopi præcepto fuit Ministrorum, in excipendis tractandisque hospitibus, comitas & affabilitas, ut convivali tempore, præsentibus aut transeuntibus, ad aliquam pro ordine atque Dignitate suâ convenientem mensam, assumerentur. Sermo totius familiæ convivalis nunquam fuit rixosus aut contentiosus, sed tranquillus & modestus, & plerumque de moribus ad Religionem Divinam formandis, aut de rebus honestis. Siquis aut altius loqueretur, aut in Sermonem parum honestum incideret, ei statim ab Aulæ animadversore acclamatum fuit silentium. Atque hæc de Conjugio, liberis, atque famulatu suo, nunc & alia pari brevitate perstringamus.

Postquam quatuor jam annos in Archiepiscopatu sedisset, plurimæque ad religionem divinamque Cultum in Provinciâ statuisse, Primitias Regiæ Majestati Archiepiscopatus sui persolvisset, rem totam familiarem composuisset, supellectili præclara, pro rei dignitate, ornasset, cum a præclaris rebus gerendis, naturâ totæque antea vitæ consuetudine, cessare non poterat, sedis Archiepiscopalis *Cantuariensis* Palatium, celeberrimum illud quidem, antiquissimum & amplissimum, sed ipsa vetustate sua non modo caducum, & ad ruinam propensum, verum etiam igne deflagratum, & in permultis ædificiis solo æquatum, voluit renovare, & ad pristinam Magnificentiam restaurare. Opus sanè arduum atque sumptuosum: his præsertim temporibus, in quibus extenuatis & avulsis plurimis Archiepiscopatus prædiis atque facultatibus, omniumque aliarum rerum, tam ad victum quotidianum, quam ad ædificia extruenda necessariarum, auctâ caritate, & opificum stipendiis, longè quàm unquam antè gravioribus, nihilominus familiæ lautities amplificanda potius quàm minuenda censebatur. Nulla præterea lapidum, cæmentorum aut ligni copia, ei aut a prædecessoribus relicta fuit, aut aliunde ministrari sine grandi pecuniâ, potuit: Ut permulti his incommodis deterri ad demoliendas quam ædificandas Episcopales ædes, essent paratiores. Sed ille abduci à tam præclaro proposito, nullâ difficultate potuit, quin opus tantum aggressus ad exitum finemque perduxit. In hoc opere mille quadringentas amplius libras expendit. Quos sumptus eo fecit libentius, quod acceperat, Anno 1519. CAROLUM Quintum Imperatorem, cum in *Angliam* ad HENRICUM VIII. CATERINÆ Reginæ, Amitæ suæ, visendi gratiâ, venisset, regalibus epulis sedisse, & magnificis Triumphis in eadem Aulâ delectatum. In quo convivio CAROLUS cum suis ministris & satellitibus superiorem, HENRICUS Rex cum Regina & Proceribus inferiorem Aulæ partem, tenebant. Maxima vero tuendi atque conservandi tanti Palatii amplitudinem & majestatem ei causa fuit, frequentes antea regum atque reginarum Coronationes, atque Archiepiscoporum *Cantuariensium* inthronizationes ibi exquisitissimis conviviiis, & celeberrimo Nobilium & Generosorum concursu, & infinita reliquorum turbâ, sapissimè celebratæ. In quibus etiam, maximâ Nobilitate illustrati quondam Proceres, Duces atque Comites Seneschalli atque Pincernæ munera gerebant, annuis præmiis atque largitione tanto Archiepiscopo, tantisque viris digni retributi. Ut priusdem anno Salutis 1504. cum WILHELMUS WARHAM Archiepiscopus *Cant.* Archiepiscopatus thronum & possessionem ingrederetur, instruxit ingenti sumptu & apparatu Convivium: in quo amplissimus Dux *Buckinghamiæ* EDWARDUS, ei ut Seneschallus ministravit, & Domesticæ suæ catervæ præfuit. Quarum memoriam, ex hac suæ veteri pulchritudini restitutione, in eo palatio retineri voluit.

Hoc autem opere perfecto, cum ex terrarum permutationibus, quas HENRICUS Rex cum THOMA, & Regina ELIZABETH ex legis, anno regni sui primo, ea de re lata vigore, Archiepiscopali sede vacante, fecerant, Decimas plurimâsq; Rectorias accepisset, earum omnium Ecclesiarum Parochialium, in quibus Decimas percepisset, Choros, vel lapsos, vel ruinam minantes, magnis suis sumptibus reparavit. Et quamvis illos affluentes & nimios inthronizationis suæ sumptus in hac inopiâ & exilitate consultò omisit, siccut & permulti ante eum Archiepiscopi, & REGINALDUS POLUS, qui eum proximè antecessit, fecerunt, his tamen tam magnis sic expeditis sumptibus, ut in ære non esset cuiusq; alieno, secumq; considerasset non aliam fuisse tam ingentis extruendi olim Palatii causam, quam hospitalitatis & munificentiae, rationem secum inivit, quo pacto ad veteris benignitatis liberalitatq; exemplum, multitudinî *Cantiorum* parochianorum suorum copiosâ, convivium Archiepiscopale, & tantæ structuræ dignum, exhiberet.

Itaque

Itaq; anno altero post instaurationem Palatii, pro toto *Cantii* Comitatu, cum tam Civilium, quam Criminalium & Capitalium judiciorum comitia haberentur *Cantuariæ*, quo necesse erat tam generosos, quam magnam plebeiorum multitudinem convenire, magnâq; etiam ignobilis turba (ut in ejusmodi solent conventibus) ultro confluxerat, captavit occasionem, ut Aulam, jam renovatâ veteri pulchritudine, tam longè latèq; patentem, hâc multitudine, dapibûsq; repletis et exquisitis, repletet. Hæc judicia *ASSISAS Angli* vocant, quæ in singulis regni Comitatus his annuatim à Circulatoribus, seu itinerantibus Judicibus expediuntur. In *Cantio* autem Judices tum erant *Johannes Southecot*, unus ex his qui in foro, quod *Regium Bancum* appellatur, de Capitalibus criminibus, aliisq; noxis cognoscunt, & *Gilbertus Gerardus* Armiger, generalis Regiæ celsitudinis Procurator, eodèmq; anno *Thomas Kemp* Eques Auratus Vicecomes fuit; cujus munus est fontes & reos comprehendere, & in vinculis, vel sub custodia ad quæstiones, atq; pœnas reservare. Hos ad se cum generosis vocatos, ut huic à se indicto convivio interessent. Quod cum concessissent, reliquam multitudinem per præcones & nuntios convocavit.

Destinato Convivij die, Aula vasis aureis & argenteis, mensisq; Patavis ornatis tapetibus instructa, splendida fulget. Aderant Judices & Vicecomes, cum Equitibus, Advocatis, & Assessoribus, & reliqua Procuratorum atq; Leguleiorum turba stipati, totâq; plebs conferim ingressa est. Convivisq; ex sua dignitate per mensas singulas ordine distributis, delicatissima cujusq; generis cibi potusq; genera ab Archiepiscopi famulis, qui soli ministrabant, adhibebantur. Convivarum autem accubationes ob eorum multitudinem crebrò iterabantur; sed his publicorum judiciorum temporibus, fœminis in interiora Palatii loca ad lectissimam suam conjugem receptis, convivium ex viris constabat. Alias enim (ut mox dicemus) viros & uxores convivii suis adhibebat. Quod quidem Convivium, ob dapium copiam ac delectum, ejusq; ordinem, affluentiam, administrationem, & gratissimum erga suos *Cantios*, omnium ab omnibus ordinibus summâ humanitate acceptum, crebrisq; sermonibus repetitum est.

Hâc autem epulari comitate, pari multitudine ac frequentia, etiam aliàs usus est. Sed quia jam omnium ordinum per totum *Cantium* conventus & concursus factus est, hæc celeberrima & abundantissima visa est. In festo enim Pentecostes antecedente, Archiepiscopus ad Clerum & Populum Civitatis *Cantuariensis* de Verbo Dei in Ecclesiâ suâ Metropolitica habuit orationem è suggestu. Quâ finitâ, & sacra Synaxi participatâ, à Decano atque Clericis, à Prætor Civibusque illius urbis, nonnullisque viris Comitatus *Cantii* generosis, ad prandium & convivium invitatis, domum deductus est. In his epulis, quæ triduo duraverunt, Archiepiscopus in medio ad supremam mensam sedebat. A cujus dextris urbanus Prætor atque viri ex utràque parte, eisque è regione fœminæ ex altera parte, decumbebant. Reliquas in Aulæ longitudinem porrectas mensas viri à dextris, & mulieres à sinistris occupabant. Ut convivarum accubatio, instar virorum atque fœminarum ex adverso & regione collocatarum linearum, videri possit. Quam accumbendi rationem in honorem Regiæ Majestatis statuit, quod sub eâ Regni dominâ, à Pontificiorum minis ac sævitiâ liberatus, ad Archiepiscopale culmen pervenisset.

Eundem etiam convivii morem, in Festo sanctæ & individuae Trinitatis, in illustrissimi Regis *HENRICI VIII.* memoriam, ultimi Ecclesiæ *Cantuariensis* instauratoris, morumque atque Rituum Ecclesiasticorum optimi Censoris, servavit. Quo die pro populi concione, edito Verbo Dei, Archiepiscopus in sacra Synaxi mysticum panem populo distribuit; & ad suum Palatium, à clero atque populo *Cantuariensis* Civitatis, ad epulas præfatas ductus est.

Anno Dom. 1566. Consecravit *NICOLAUM ROBINSON*, sacre Theologiæ Professore, Episcopum *Bangorensis*, virum prudentem, & illis humanioribus literis atque Theologiâ non minus excultum, quàm Latinâ patriâque Linguâ facundum. Hic à *Cantabrigiensi* Academia profectus, ubi in *MARIÆ* Regno multas a Pontificiis illatas calamitates passus est, hujus Archiepiscopi domesticus Capellanus fuit.

Anno Dom. 1567. Confirmavit *HENRICUM CURWIN*, Legum Doctorem, *Oxoniensem* Episcopum. Hic *Dubliniensis* in *Hiberniâ* fuit Archiepiscopus, illiusque Insulæ Cancellarius; Vir in jure civili peritus. Cùmque eo munere

nere multis annis præclare functus esset, senectute jam ingravescente, patriam repetiit, & Reginae ELIZABETHÆ gratiâ ad Oxoniensem Episcopatum translatus est.

Anno Dom. 1569. Consecravit RICHARDUM ROGERS sacrae Theologiae Baccalaureum, Episcopum Suffraganeum *Dorvoriensem*.

Anno Dom. 1570. rediit *Cantuariam*, & die Ascensionis, in Ecclesiâ Metropolitana *Cantuariensem* populum atque Clerum divino Sermonem pavit: Dièque Pentecostes, biduôque sequenti lautum convivium in Aulâ Palatii, eo quem supra descripsimus ordine, civibus *Cantuariensibus* utriusque sexus, exhibuit.

Eodemque Anno, Prædecessorum suorum vetus exemplum, longævo tempore intermissum, in sacrandis Episcopis renovavit. Cum enim antiquitus ad Metropolitanam Ecclesiam *Cantuariensem*, ex jure atque privilegio, Episcopi accessissent Consecratum, hic mos desuetudine pœne amissus est. Itaque cum EDMUNDUS GRINDAL *Londinensis* Episcopus (de quo antea diximus) ad Archiepiscopatum *Eboracensem* postulatus; & RICHARDUS CURTEIS Episcopus *Cicestrensis* electus esset, hujus Consecrationem, & illius Confirmationem, ex veteri more atque jure voluit *Cantuariæ* celebrari. Itaque in festo *Trinitatis*, in quo RICHARDUS CURTEIS (qui etiam fuit Capellanus suus) gratis sine debitâ & consuetâ remuneratione Consecratus est; Verbo Divino per *Cantuariensem* Decanum, virum doctum & facundum, è suggestu prædicato, & Cœna Domini celebrata, in memoriam illustrissimi antedicti Regis HENRICI VIII. qui illam Ecclesiam, exclusis Monachis, reformavit, convivium, in aulâ Palatii magnificè atque splendide apparatus, celebravit. Hoc convivium merito suo *Archiepiscopale* dicendum est, quia ab Archiepiscopo *Cantuariensi* Archiepiscopus *Eboracensis* invitatus est. Intererant autem huic convivio præter *Eboracensem*, ROBERTUS HORN *Wintoniensis* Episcopus, & EDMUNDUS GHEST tunc *Roffensis*, necnon RICHARDUS CURTEIS *Cicestrensis* jam Consecratus: Qui, cum illius civitatis convivis honoratioribus, superiores antè mensas occupabant, reliquæ mensæ à toto Ecclesiæ Metropolitanae clero, adhibitis etiam cujuscunque generis illius Ecclesiæ ministris & hominibus, ipsisque adeo pueris, tenebantur, ut illius inclytissimi Regis HENRICI VIII. tam sanctum piûmque institutum memoriâ renovarent, atque conservarent. In remotioribus autem atque imâ Aulâ positis mensis, utriusque sexus pauperes ex hospitibus *S. Johannis de Harbaldowne* vocati, sedebant. Ut eorum inter epulandum intuitu & aspectu, hi Archiepiscopi & Episcopi ad summum dignitatis gradum, ex magnis Calamitatibus perducti, tam misericordis Domini, qui eos liberavit, meminisse poterint.

Die vero sequente, qui fuit dies Lunæ, in Ecclesiâ Metropolitana *Cantuariensi* EDMUNDUM GRINDAL, *Eboracensem* Archiepiscopum Confirmavit, & in suæ sedis possessionem induxit, in copiosâ spectabilium virorum præsentia, & adhibitis ROBERTO HORN ac EDMUNDO GHEST, *Wintoniensi* atque *Roffensi* Episcopis. Hic EDMUNDUS GRINDAL in Academia etiam *Cantabrigiensi*, & Aulâ *Pembrochianâ*, cujus rustica prædia, Collegii *Corporis Christi*, unde MATTHÆUS profectus est, prædiis adjuncta sunt, EDWARDI Regis VI. temporibus, tempore, ætate atque gradu minor vixit. Sed percommode & opportunè accidit Reip. ut Regina ELIZABETHÆ tempore, utriusque eundem pœne gradum Archiepiscopalem scanderent.

Eodem anno, tertio die mensis Julii Visitationem suam ordinariam, precibus in Metropolitana Ecclesiâ choro perlectis, concionèque per Capellanum quendam suum habitâ, in domo Capitulari, presentibus tam Decano atque Clero, quàm permultis oppidanis, inchoavit: eandemque, multis intermissis continuationibus, in 22. ejusdem mensis diem distulit. Quo die Injunctiones salubres, multisque de causis populo atque clero *Cantuariæ* suæ diocesis necessarias, promulgavit, eisque servandas tradidit. Hæc ultima fuit suæ Visitationis sessio.

Undecimo autem dicti mensis die, cum Judices (de quibus antè dictum est) & Vicecomes, atque cum generosis plebs ad ea judicia, quas ASSISAS vocant, *Cantuariam* advenissent, edidit rursus in Aulâ suâ Palatinâ, eodem ordine, eademque

eademque celebritate, quam suprà retulimus, magnificè instructum & apparatus convivium.

Dièque Jovis sequente, EDWINUS SANDS à *Wigornienfi* sede ad *Londinensem* postulatus, *Cantuariam* venit ad Archiepiscopum visendum. A quo perbenignè ac liberaliter acceptus est. Ibi cum bidui moram fecisset, die Sabbati discessit manè, Procuratoribûsque pro eo intervenientibus, eodem die postulatio sui *Londini* confirmata est.

His *Cantuariæ* negotiis finitis, eâ urbe decedit, & cum toto suo famulatu ad *Sittingborn* profectus est. Postridie ad *Gravesend* meridie venit. Ibi pransus per *Thamesim* fluvium, suas *Ædes*, *Lamethi* positas, cum totâ familiâ, salvus linteribus perductus est.

Sed ejus redditus fuit hac causâ tristissimus, quòd brevi postea ad dilectissimæ suæ conjugis funera venit. Cujus ideo fuit ei acerbior, quòd ejus erga se intimum ac conjugalem amorem, tam in secundis quàm adversis rebus perspexerat.

Fuit enim ea semper muliebri obsequio atque verecundiâ, ut RIDLEIUS *Londinensis* Episcopus, de cujus vitâ & martyrio in REGINALDI narratione dictum est, quanquam ex professo coelibatum sequutus abstinuit à nuptiis, tamen accedens *Cantabrigiam*, cum jam *Londinensis* esset Episcopus, cum sapius ad Collegium *Corporis Christi* à MATTHÆO, qui tum (ut diximus ei præfuerat) invitaretur, perspectâ in muliebri venustate tantâ gravitate atque prudentiâ, quasi MATTHÆI gratulans nuptiis, sibi quærens similes, rogavit, *An sororem haberet sibi similem?* Deinde, sequutis illis conjugato clero MARIÆ æumnosis temporibus, tanto fuit solatio marito, ut omnium dignitatum & possessionum amissionem ne molestam quidem ejus consuetudine sibi putavit. Educavitq; tum eâ felicitate liberos, ut quanquam invisum tum esset, sacerdotis dici aut haberi filius, hos tamen à tam prudenti matre, tam piè & liberaliter educatos ipsi Pontificii infesti sacerdotum nuptiis, adamarent. Nec minus in adversis consolatrix, quàm in secundis adjutrix marito fuit. Quicquid enim magnificè atq; excelsè agere voluit, ad quod naturâ & consuetudine suâ semper propensus fuit, illa eum consilio, operâ, totisq; suis viribus juvit; Ut in his splendidis egregiisq; conviviis atq; structuris, in quibus transigendis ei cum marito semper consentienti conjugii, neq; voluntas defuit, neq; industria.

Sed hanc 17 die Augusti ex Dei Voluntate, cum 51 annos vixisset, dissolvi oportuit, & esse cum Christo. Quod & ipsa optavit antea sapius; novissimæque cum *Cantuariam* reliquit, quasi non reditura, *Lametham* profecta est. Quò cum pervenisset, correpta communi quæ per populum ferebatur febris, in ægritudine tolerans, de resurrectione atq; vitâ æternâ certa, animam cum gaudio Deo creatori efflavit 17. Augusti die, horâ meridianâ 12. Corpus ejus jacet intrâ Ecclesiæ parochialis parietes *Lamethi*, in sacello, cujus jus ad ædes *Norfolciensium* Ducum, quarum ipsa legitimam, permissu viri, hæreditatem viva nacta est. Ejus tumulo hanc aureis literis insculptam sententiam, illi & sibi, in spem resurrectionis, maritus posuit:

QUI CREDIT IN ME NON MORIETUR IN ÆTERNUM.

Eodem etiam anno NICOLAUM BULLINGHAM, Legum Doctorem a sede *Lincolniensi* postulatum, in *Wigornienfi* Episcopatu Confirmavit, 26 die Januarii. In cujus locum THOMAM COOPERUM sacre Theologiæ Professore, *Lincolniensem* Episcopum *Lamethi* Consecravit. Hic THOMAS *Magdalenensis* Ludimagister, *Oxonij* diu tenui fortunâ fuit, sed ob linguæ Latinæ atq; humanarum artium, peritiâ, in summâ omnium eruditorum benevolentia laudèq; vixit. Eâq; famâ ac celebritate Regina notus Collegij *Christi Oxonij*, & Ecclesiæ Cathedralis *Glocestrensis* Decanus constitutus est. Tum Procancellarius *Oxonienfis* Academiae, ab Illustrissimo Comite *Leicestrensi* ejusdem Academiae Cancellario deputatus; & à privatâ vitâ ad publicum gerendum Magistratum perductus, proverbium illud exemplo probavit suo; *Magistratum virum indicare*. Quem tantâ prudentiâ gessit, ut latentem ibi Pontificiam factionem extirparet atq; profligaret, & permultos ad Theologiæ studium incenderet; desides verò & luxui deditos penitus exterminaret & abigeret.

Idemq;

Idemq; suscepto ministerio, diligentiam, facundiam & scientiam summam, in divino Verbo declarando, ostendit.

Post hunc Consecratum, WILHELMUS BRADBRIDGE, Sacrae Theologiae Professor, Decanus *Salisburienfis*, *Exoniensis* Episcopus 18. mensis Martij eodem anno, *Lamethi* etiam Consecratus est.

His tam doctorum Patrum Consecrationibus & Confirmationibus, cum sibi felicissimus MATTHÆUS visus est, accidit ei subita & inexpectata calamitas, ex charissimi sui fratris, JOHANNIS JUELL *Salisburienfis* Episcopi, immaturâ morte. Hic, acceptâ ab Archiepiscopo MATTHÆO *Bristolienfis* Diocesis jam vacantis visitandæ potestate, cum jam esset in itinere, in quadam *Wiltonienfis* Comitatus villâ, quæ *Moncton Farley* nuncupatur, 13 mille passibus à *Bristolâ* distante, 23 Septembris 1571. obiit. Pridièq; in alterâ domo suâ, cum æger esset, testamentum suum rescribi, atq; confirmari jussit. In quo verè testatur, conscientia sibi testimonium perhibente, quàm vigilantem & perpetuam operam in Christi Evangelio propagando posuerit, spemq; certam se habere, operas & vigilias suas, populo Christiano acceptas & gratas fore. De hujus scriptis operibus antea diximus, quibus memoriam atq; desiderium sui reliquit posteris. Et quanquam nobis immortalitate dignus visus sit, illa tamen summa dies atq; mors omnibus hominibus sine ullo discrimine, tanquam inevitabile factum, constituta est. Nam ut unus est ad vitam omnibus ingressus, sic similis omnibus exitus. Doctusq; pariter ac indoctus juxta humanæ naturæ morem moritur. Sed hic ut carnem Deo placens sustinuit, ita eandem hilariter fidentèq; dissolvit, divinâ fretus misericordia, cui se ex imo commisit pectore; ut, in ejus sinu & amplexibus, perenni nec unquam desitura lætitiâ frueretur.

MATTHÆUS, cum ab istius JUELLI mœrore aliquandiu recrearetur, animum ad reparandas & ornandas suas ædes *Lamethi* adhibuit. Itaq; eodem anno magnam illius Domus aulam scindulis retexit. Pontem oblongum, & in *Thamesim* fluvium porrectum, quo lintres appellere solent, ex integro confecit. Solarium insigne & elaboratum in horto positum, THOMÆ CRANMERI quondam *Cantuariensis* Archiepiscopi sumptibus, & JOHANNIS PONENTI sacrae Theologiae Professoris, *Wintonienfis* Episcopi, qui regno *MARIÆ Argentorati* 1555. in exilio obiit, peritiâ olim fabricatum, & diuturnitate pœnè deletum, ad veterem formam artemq; restituit. Duos Aquæ haustus, unum in horto, alterum ad communem familiæ usum, in interiori claustro situm, refecit.

Eodemq; anno novam plateam ab occiduâ Templi beatæ Mariæ parte, ad publicarum Scholarum portas, rectâ ductam, & pavimentis sterni, & muris lateritijs ex utrâq; parte extructis muniri, *Cantabrigia* procuravit.

Quo etiam anno, mense Martio EDMUNDUM GHEST, Episcopum *Roffensem*, & *Cantuariensis* Archidiaconatus Commendatarium, ad *Sarisensem* postulatum, *Lamethi* Confirmavit. Et quia Archidiaconus *Cant.* cujus munus est Episcopos consecratos in Episcopatus sui possessionem inducere, esse jam desiit, ab eodem Archiepiscopo, per Procuratorem inductus est.

Postea vero eodem loco, tertio nonas Martii (qui fuit Dominicus dies Quadragesimæ tertius) JOHANNEM FREAKE, Sacrae Theologiae Professore, *Sarisensem* Decanum, virum pium, doctum atq; gravem, Consecravit *Roffensem* Episcopum: qui in dicti Episcopatus possessionem per procuratorem introductus est. Huic Consecrationi ROBERTUS WINTONIENSIS, & EDMUNDUS SARISBURIENSIS Episcopi interfuerunt.

Anno Dom. 1572. cum inter cæteras gravissimas occupationes, in quibus assiduè continentèq; versatus sit, ne ab ædibus suis tuendis atq; reficiendis poterat cessare, *Lamethi* subterraneos Canales, quibus illius Domus secessus omnes atq; infimæ sentinæ ab omni face atq; forde singulis *Thamesis* fluentis ac resurgentis vicissitudinibus perpurgantur, abstergi & mundari fecit. Cujus rei sumptus, etsi magnus fuit, tamen ad influentis aquæ ingressum atq; recessum, illiusq; domus salubritatem amœnitatèq; profuit.

Hoc autem loco non est summo silentio pertranseundum, qua comitate atq; munificentia, ipsos adversarios, aliòsq; qui in suam custodiam, Regina præcepto, traditi essent, semper accepit atq; tractavit.

Adversarios

Adversarios sine lucta vel acri contentione, lenitate atque benignitate sua solita, prudenti usus raroque sermone, a quibusdam, hiisque maximis erroribus Papismi, avertit, penèque in Evangelicam traduxit Sententiam. Dati a Regia Majestate sunt in ejus Custodiam, ob prædicti juramenti recusationem atque contumaciam, viri ex Pontificiis lectissimi hi.

CUTBERTUS TUNSTALLUS, *Dunelmensis* Episcopus; quo nemo omni disciplinarum genere doctior, aut in jure Civili, Pontificioque peritior, aut in Civili administratione prudentior, in *Angliâ* fuit. Idem CUTBERTUS, antea juvenis ex *Academia Cantabrigiensis* spatii ad WARHAM quondam *Cant.* Archiepiscopum eductus, ejusque Vicarius in Spiritualibus Generalis fuerat, ab eoque HENRICO Regi Octavo quasi manu deductus, atque traditus. Cujus crebras legationes, summa fide & prudentia ad plerisque Christiani Orbis Principes, tanta laude & celebritate objit, ut fama ubique notus & pervulgatus fuerit. Rex eum primò Archivis suæ Cancellariæ custodiendis atque proferendis, præposuit. Quem qui gerit Magistratum, *Magister* seu *Custos Rotulorum* appellatur. Deinde ad *Londinensem* Episcopatum evexit; & ab eo demum ad *Dunelmensem* transtulit. Hic, opera MATTHÆI, à multis Papisticis nugis, quas MARIA regnante sequutus est, prorsus abductus fuit, Papalemque, tam ambitiosè dilatatam, Potentiam, planè a Christianorum cervicibus depellendam, & suæ, nempe *Romanæ*, urbis atque Diocesis finibus concludendam, affirmavit. Id quod antè HENRICO Rege regnante, qui primus eandem potentiam labefactavit, regnoque ejecit, vehementissimè, doctissimèque pro concione suavit, Scriptisque ad REGINALDUM POLUM, tunc Papæ causâ in *Italia* profugum, postea Cardinalem & *Cantuariensem* Archiepiscopum, eruditissimis ea de re literis, quid divino verbo consentaneum senserat, declaravit. In articulis tamen quibusdam Ecclesiasticis adhuc firmiter hæsit, etsi Clericorum conjugia lege divinâ licita ac permessa statuerit. Hic in summâ senectute *Lamethi* in Archiepiscopalibus ædibus mortuus est, & in choro parochialis ejusdem Ecclesiæ, MATTHÆI sumptibus, honorificè humatus, in pulvere jacet.

THOMAS THYRLBY, *Eliensis* Episcopus, qui tam ex jure quam ex usu rerum diuturno, multis obeundis Legationibus, prudentiam & experientiam summam collegisset, in *Academia Cantabrigiensi* ubi & natus est, literis & jure in *Aulâ Trinitatis* institutis, & Collegii Societate, Doctorisque Gradu donatus, ad HENRICI Regis Servitium evocatus, ab eo *Westmonasteriensis* Episcopus creatus est: ac deinde ad *Norvicensem* traductus, postea regnante MARIA, quæ eum intimis Regni consiliis adhibuit, ad *Eliensem* Episcopatum translatus est.

Cum hoc unâ MATTHÆI custodiæ datus est JOHANNES BOXALL, Sacra Theologiæ Professor, ab *Oxonienſi* Academia e Novo Collegio profectus; Decanus tam *Petriburgensis* quam *Norvicensis* Ecclesiæ, & Regiæ MARIE pariter Secretarius atque Consiliarius fuerat. Qui etsi in luctuoso illo & calamitoso MARIE Regno autoritate summâ atque gratiâ valeret, tamen a crudeli Christianorum mactatione, & manum & consensum cohibuit. Ideoque MATTHÆUS eum in suâ jam potestate positum, summâ humanitate tractavit. Inerat enim ei tanquam a naturâ ingenua modestia comitæque summa, quæ quoscunque notos ad se diligendum astrinxit, Obierunt in hac custodiâ utrique. Ille in choro Ecclesiæ parochialis *Lamethanæ* sepultus est. Hic jam æger & febris quassatus, ad familiarem quendam suum *Londinum* migravit: in cujus ædibus paulo post ex eadem febre interiit. Hos tres MATTHÆUS non minus honoris causâ, quam quod viri tantâ Dignitate & doctrinâ eminentes, mansuetudine, naturæque placabilitate tantâ essent, ut eorum consuetudine delectaretur, suæ mensæ epulari convivas sæpiſsimè esse voluit assiduos.

Ob similem etiam Pontificiam pertinaciam *Richardus Smithe*, Theologiæ Professor, ejusdemque Regiis *Oxonii* Prælector, necnon D. *Tresham Oxoniensis* Academiae Procancellarius, in ejus custodiam a Regina positi sunt. *Richardus Smithe*, in Sacerdotum conjugia, libro scripto, typisque divulgato, acerrimè debacchatus est. Quem librum, permultosque alios errores Pontificios MATTHÆI suasionibus resipiscens, detestatus est. Quam detestationem *Oxonii*

in eadem Scholâ, in quâ Theologiam publicè prius docuerat, promulgavit; eumque librum a se temerè, exercendi atque ostentandi ingenii sui causâ, compositum affirmavit: & si quis de his dogmatibus, quæ ille revocavit, dubitaret, petiit, ut ad se accederent. Paratum enim esse se, & instructum optimis rationibus satisfacere singulis, aliquâ hæsitatione perturbatis, edixit. D. *Tresham*, fide jussoribus datis, ne quicquam dicto aut facto pro Pontificiis contra Religionem attemperaret, e custodiâ libertati suæ permissus atque relaxatus est.

Commissi etiam & alii MATTHÆO sunt. E. *Ricans* Armiger; qui regnante MARIA in Aulâ potens fuit: sed in Pontificiâ sententiâ pertinacem MATTHÆUS ita mitigavit, ut errorem suum lachrymis abundè fufis fateretur. Itaque custodiâ solutus est, & migravit ad sua.

HENRICUS HOWARD, THOMÆ *Norfolciensis* quondam Ducis, frater, sub eo tempore, quo Dux capite damnatus & mulctatus fuit, Regina jussu, in MATTHÆI custodiam deductus. Quem non modo ob familiæ gentisque Nobilitatem & splendorem, sed ob indolem & doctrinam, quam in Academiâ *Cantabrigiensi* magnâ sedulitate & diuturno studio adolescens acquisierat, perhonorificè semper, cum eâ qua decuit cautione & observatione, tractavit: Id quod in omnibus suæ custodiæ commissis prospexit semper; ut pro cuiusque personæ dignitate singulis, non modo commoda atque necessaria, sed exquisita atque lauta, gratis ministrarentur?

[*Hic intervenit hiatus duarum pene paginarum.*]

Jam de interiori hujus Archiepiscopi vita, consuetudinèque pauca dicamus.

Cum ab ineunte ætate, omniumque suarum Dignitatum administratione, tum in hoc Archiepiscopatu, tantâ cum laude felicitatèque gerendo, semper cum liberalitate cautionem ac parsimoniam, tanquam suæ benignitatis Thefauros, conjunxit. Alioquin nec ad mercedes famulorum, nec ad sui corporis cultum, nec ad eos ædificandi atque reparandi tam profusos sumptus, nec ad alendos liberos, nec ad eam munificentiam, quæ sæpissimè affecit alienos, nec ad tam lautam & exquisitam administrandam familiam, Archiepiscopatus Vectigalia, valdè jam diminuta, suffecissent. His, cum quibus ad obsonia, victualia, vel ad res quascunque familiares comparandas, intercessit ei commercium, pecuniam debitam, aut statim repræsentavit, aut diem dixit, vel unius septimanæ, vel ad summum, idque perrarò trimestris spacii, statutoque die nunquam creditorem fefellit. Ita nunquam a quoquam creditore interpellatus est, summæque ratione atque studio prospexit, ne in aræ alieno hæreret; ut mente liberâ & quietâ, securâque Conscientiâ, obiret honesta Deoque grata munera, nève si morte a vivis abduceretur, dissolvendi sui æris procrastinatio, diuturno incommodo aut jacturæ foret creditoribus.

Servorum stipendia, quæ majora quàm cujusquam antegressi Archiepiscopi fuerunt, indigentioribus, & his quorum Diligentiam fidemque in mandatis suis peragendis perspexerat, sæpè auxit.

Sermone inter epulandum moderato, sed hilari ac faceto, usus est: in eoque convivarum rationem habuit. Quos etiam, si taciturniores essent, captatâ ex aliquâ re præsentî occasione, ad colloquendum provocare consuevit; permittique ut libera esset omnibus vicissitudo colloquendi. Si, quod ei semper in usu fuit, de Sacris Scripturis, aut rebus gravioribus, oriretur communicatio, perpensis eorum Sententiis, qui aliquid dicere volebant, sententiam suam mirâ gravitate & facilitate intelligentissimè proferebat.

Vestitu gravi & decenti, formæque clericali composito, semper usus est. Sed holosericis, temporum magis necessitate, usûque diurno, qui in *Anglicano* clero diu antè inveteravisset, quàm suâ voluntate, sæpiùs amictus est; ut de Cardinali WOLSEO *Eboracensi* Archiepiscopo, qui in suam familiam holoserica indumenta, tanquam *Asiaticum* luxum, primus introduxit, unde tanquam ob origine & exemplo, in totum *Anglicanum* clerum promanarunt, quæ jam deponi vix aut ne vix quidem possunt, sæpe conquestus est.

Ludis, mimis, atque jocis, iisque venationis & aucupii, similiumque rerum oblectationibus, quibus molliores animi à rebus gerendis abducuntur, ne juvenis quidem se recreari permisit.

Parcè semper, modico sumpto vino, convivatus est. Qua victus temperantia atque modo, ad studia, meditationes, deliberationes, omnesque pias & præclaras actiones, se semper integrum promptumque servavit. In quibus, opere nunquam intermisso, tam assiduus fuit, ut sæpe in febriculas lassus & defatigatus incideret.

Ingravescente etiam senili ætate, calculo sæpe, & interdum podagrâ laboravit. Semper sibi ante animum proposuit, rerum humanarum fragilitatem, hujusque vitæ incertam conditionem. Quare res suas omnes ita disposuit, ut si diutius illi vivendum sit, nunc auctis, nunc minutis sumptibus, suppetere sibi ad tantam dignitatem sustinendam satis possit; sin moriendum, æquissimo facillimoque animo vitâ cederet. Atque hunc animi sensum fuisse, hinc colligi potest, quod ex omnibus Scripturarum sententiis, hanc unam ex *Johanne* Apostolo sumptam, & multo sermone frequentavit, & undique in vitreis fenestris infigi curavit, **MUNDUS TRANSIT, ET CONCUPISCENTIA EJUS.** Quâ etiam Sententiâ Insignia sua circumscripsit: Ut tam oculi quàm aures suæ eadem indies complerentur; ipsoque assidue & indefinenter de vanissimâ hujus mundi conditione contemnendâ, & de fide in Deo solo collocandâ, seque ad ejus solius voluntatem componendo, admoneretur. Id quod ut in se firmaret certius, & meditaretur altius, in Archiepiscopali suo sigillo ultimi judicii figuram impingi & describi fecit. Ubi Christus gloriôsè, & cum Majestate vivos atque redivivos judicaturus, sedet, Electisque hanc vocem consolationis plenam, **VENITE BENEDICTI**; alteramque funestam & exitiosam Rejctis & Reprobatis, **ITE MALEDICTI**, proferens; cum sepulcorum è monumentis resuscitatorum, & ad illud tremendum tribunal accedentium, imaginibus.

Et quia homines, in Dignitatis apice culminèque positos, plerique adulatione & obsequio magis quàm veritate colunt, paucique, qui ad eorum Secretiora consilia adhibentur, eos liberè & audacter audent arguere atque admonere, opportunè evenit, cum illi ab Haroldo seu Feciali, Regina mandato, Insignia designanda essent, qui antiquissimam suam gentem & stirpem ex illorum more & peritiâ exquisivit, investigatum atque repertum est, Clavium jus ex primâ sui gente ac Origine ad Insignia majorum pertinuisse: indèque ad se hæreditario ac primævo jure, ex longâ antiquitate ducto, pertinere. Claves autem hiberni fuerunt: quibus additâ, ex Regina mandato, triplex stella fuit; quia illa ad hanc eum celsitudinem evexit. Itaque his Clavium atque stellarum notis insignitus, quarum illas à Majoribus, has à Principis beneficio accepit, existimavit se divinitus, & tanquam oraculo admonitum, pastoralis sui muneris ac officii perpetuò meminisse oportere. Clavium enim ternum numerum illam Christi stipulationem à *Petro*, in cujus nomine ac personâ clavium cœlestium potestas Ecclesiæ data est, ter exactam, significari. Parem autem Stellarum numerum, ordinis atque dignitatis suæ illustrem splendorem & excellentiam, quam cæteris in vitæ sinceritate præluere deceat, ostendere. Ut a *Daniele* his verbis expressum est: *Qui docti fuerunt, fulgebunt quasi splendor firmamenti.* Itaque his Insignibus, quæ alios gloriolâ incendunt, magis quàm re quacunque (honestâ) venit in cogitationem tanti muneris & amplitudinis administrandæ. Ut enim Claves ligandi & absolvendi potestatem, stellæque vitæ atque doctrinæ integritatem ostendunt, sic ille se in hoc summo Magistratu gessit, ut regnum Dei ingredi volentibus januam clavibus operiret, & crassis Pontificiorum tenebris atque erroribus fugatis, Evangelii luce, tanquam Orientali stellâ præeunte, cæcos ad Verbi divini lumen duceret. Atque hæc Insignia, quanquam & à Majoribus acceptæ, & Regina beneficio, suisque in Remp. meritis acquisitæ, Nobilitatis sint indicia, tamen eadem monitoria sibi magi, quam illustria & excelsa putavit; & ut famam, amplitudinem, dignitatem ac potentiam, quæ cæteri magni æstimant; utque cætera quæcunque mundana, fragilia & caduca, modicæque tempore peritura, contempsit. Quæ omnia illecebras atque blanditias inanes, quibus sancti à Deo abducuntur, & in humanis concupiscentiis acquiescunt, existimavit. Sed assentiens *S. Paulo* non habere se hic perennem civitatem, optavit ex ejus sententiâ futuram, quæ sine tempore

æterna futura est. Carnem, eique adhærentia, ut gramen, ex divini Verbi præscripto, despexit.

De his suis Insignibus GUALTERUS HADDON, Legum Doctor, supplicium Libellorum à Reginâ Magister, & Curia Prærogativæ à MATTHÆO constitutus Judex, vir eloquentiâ & auctoritate singulari, hæc edidit Carmina.

*Sunt antiquorum Claves Monumenta parentum,
Venit ab augustâ Principe Stella triplex.
Sic benè conspirant Virtus, Doctrina, Potestas,
Et placidæ pacis semina læta ferunt.
Sed tamen ad finem decurrunt gaudia vitæ,
Ac homo pulvis erit, pulvis ut antè fuit.*

Atque sanè, quia permulti solent, viris in authoritate præsentibus, actorum aut absentium laude & comparatione, derogare, eosque ad invidiam magis quàm ad Veritatem anteferre; videamus, quid fuit in antecedentium Archiepiscoporum vitâ atque moribus tam egregium & excellens, quod in hoc potuit desiderari. Et quia infinitior hic videtur campus, quàm qui in tam modicâ historiâ possit peragrari, excurrendum enim esset ad recitatas omnes Episcoporum vitas, rem tantam arctius, ita ut nihil lateat, complectamur. Etenim si hæc potissimum in hominibus spectanda, & admiranda sunt, qua quisque sit religione in Deum, & benignitate erga Proximum, quàmque prudenter, justè, constanter, & moderatè hujus vitæ curriculum transigat, quid vel ipsi æmuli, quos sibi virtus paravit (nam osorem sui, præter Religionis & Reip. hostes, neminem habuit) ullo judicio potuerunt reprehendere. Æqui autem omnes, atque candidi alienæ vitæ Censores, ejusque vitæ exploratores seduli, hæc, tam summa in uno viro sic conjuncta & copulata, eadèmq; ad summam senectutem perducta, bona, non commemoranda modo, sed stupefenda putabant.

Imum enim Dei sensum assiduus ille Cultus indicavit, charitatèmq; benignitas, & de bonis omnibus benè merendi studium. Tum tam varii, graves, & ancipites inconstantium temporum casus, sine conscientia, bonæque famæ discrimine, vitati, prudentiam; acta publica, justitiam; in quibus neminem unquam læsit, aut cujusquam jus violari permisit. Perseverantiam & Constantiam, quæ sunt Fortitudinis, ostendit æquabilis illa adversarum perinde ac secundarum rerum tolerantia; ut neque illis debilitatus atque fractus, neque his elatus, à quoquam unquam putaretur. Omnis autem moderatio, victusque ac vestitus continentia, in ipsâ summâ affluentia, enituit in eo maximè. Cujus quidem virtutis hæc in eo nota certissima fuit, quod non modo à læsione, sed ab offensione cujusquam fuit totus alienus, totusque in jungendis his, qui ab alienati aut disjuncti essent, occupatus. At vero cum singulorum laus in aliquas malevolorum vuculas incurrat, in hoc sanè nihil reprehensum est, quàm id quod inconstans & bilingue vulgus solet in universo clero taxare, Presbyteros jam conjugatos liberis locupletandis studentes, non tam esse munificos in extraneos. Laudat Erasmus suum WARAMUM, quod triginta aureorum tantum summa (quanquam locuples illi tum fuerit sedes ista) parvæ sanè morienti superessent, ex tantâ abundantia, copiarum. At idem non commemorat quantas hereditates atque possessiones consanguineis suis paraverat vivus: è quibus unum, ipsi Erasmo notum, ad equestrem ordinem evexerat. Hæc non vident hi, qui imperitiâ vel invidiâ ducti, feruntur in Clerum; quosque ne propriæ quidem levitatis & inconstantia pudet, qui dum conjugia permittunt, ab eorum curâ, quos procreaverunt, abduci Parentes velint. Quibus necessaria vitæ præsidia providere, non naturâ magis, quàm ipsâ lege tenentur; si modo sine Ecclesiarum, quibus præsunt, detrimento, hoc facere commodè possint. In quo sanè non minorem in suos amorem & charitatem, quàm in omnibus Archiepiscopalibus gerendis negotiis integritatem, MATTHÆUS edidit.

Quod

Quòd neque familiæ dignitate atque magnificentia, neque eleemosynarum profusione, neque in exteros benignitate, neque fervorum famulorumque retributione, nec in viros eruditos munificentia, neque in Academias, & potissimum *Corporis Christi* Collegium, quod magnis sumptibus remuneravit, gratitudine, nec de Nobilibus, generosis atque aulicis sua largitione benè merendi voluntate omiſſâ, ecclesiasticis etiam facultatibus aut possessionibus haud detractis, non ad illam Pontificiorum amplitudinem, sed ad benè satisque è generosorum consuetudine vivendum, prospexit liberis, Archiepiscopalibus omnibus commodis atque juribus uberioribus, ordinèque magis dispositis, quam ipsemet ea nactus sit, posteritati reservatis.

Scripsit Sermone *Anglico* librum pereruditum de Clericorum conjugis, tam jure divino quàm jure Regni licitis ac permixtis: qui omnium, qui de eo argumento scripti sunt, *Anglicano* Clero accommodatissimus & utilissimus Liber est. Nihil enim prætermiſſum est eorum quæ, ex antiquissimis regni historiis, ad eam rem desiderari possunt.

Psalms item *Davidicos* elegantissimo metro *Anglico*, in tres partes divisos, quarum unaquæque quinquaginta Psalmos continet, edidit.

Hos libros, ad leniendum suum in illâ *MARIANA* persecutione mœrorem; aliòsque nonnullos, quos non divulgavit, conscripsit.

Senectutem, quam hilarem ac jucundam sensit, in exquirendis accuratioribus doctorum sui temporis sententiis, easque cum antiquioribus auctoribus conferendis, & investigandis antiquissimis veterum Scriptorum monumentis nondum editis; & his potissimum, quæ antiquis *Britonum* & *Saxonum* temporibus scripta, de *Anglicanâ* Ecclesiâ tractant, contrivit. In quibus eruendis, edendis & conservandis, magnos labores atque sumptus sustinuit. Obtentâ enim a Regiâ Majestate atque Consiliariis assiduis suis precibus Licentiâ, designavit quosdam, quibus auctoritatem dabat, eadem per totam *Angliam* exquirendi, & ad se ducendi: quæ cum nactus esset, dispersa & inculta, voluminibus collecta ligari & membranis tegi, mandavit. Nonnulla etiam typis excusa evulgavit. Ut *Matthæum Paris.* Monachum *S. Albani*, & *Matthæum Florilegum*, seu *Westmon.* Monachum *S. Petri*. Edidit etiam quatuor Evangelia *Saxonico* idiomate: ut liqueret Scripturas antea fuisse, vulgari sermone, *Anglicano* populo notas. Cùmque Sacrorum Bibliorum *Anglicana* Editio, quæ in singulis Ecclesiis ex Statuto collocanda fuit, jam propè deleta, defecisset, novis typis Magnitudine usitatâ, aut paulò grandiori, rursus cudi curavit. Sed pristinam illam *Anglicam* versionem prius totam pio judicio examinavit, adhibitis sibi literatis suis Capellanis, quorum semper optimum delectum ex Academiis, ad se sumpsit, nec non fratrum suorum Episcoporum, aliorumque doctorum hominum adjumento; quibuscum cupidè atque studiose egit, ut hunc tam divinum laborem secum communicarent. Itaque ex hac vigili, ac à tam doctis patribus atque viris participatâ industriâ, prodiit altera Bibliorum emendatior, & elegantioribus typis exposita, Editio; his omnibus grata, qui Deum colere, Principi obtemperare, & Patriam suis viribus juvare cupiunt; aut qui Christi indulgentiæ confisi, animarum suarum salutem, & æternæ vitæ gaudium optant. Hanc autem Editionem iterum recognovit atque auxit.

Hoc opere perfecto, cum satis diu sibi, vel naturæ, vel laboribus suis vixisse visus est, alterius vitæ desiderio, dissolvi cupiit, & esse cum Christo; secumque repetiit illud *Simeonis* in Evangelista dictum; *Nunc dimittis Servum tuum, Domine; quia viderunt oculi mei salutare tuum.* Itaque quasi mortis hora jam instaret, de bonis quæ supererant, piè testatus est: tum funeris ordinem modumque descripsit; tertio, tumulum sibi ex atro marmore condidit, operâ non adeo exquisitâ, sed planâ, rectâ atque simplici. Satis enim sibi putavit, ex ejus intuitu & aspectu, mortis perpetuam cogitationem animo percipere atque vovere; tum posteritati indicare, quem locum, Principis beneficio, in Christianâ Rep. vivus tenuisset. Quam etiam commentationem, ex Epitaphio ab *Waltero Haddono* carmine condito, & in tumulo insculpto, sæpè accepit. In quo etsi *Haddoni* præconium majus esse fateatur, quàm ipse jure vindicare sibi possit; tamen ex tam amicâ & honorificâ commendatione, instigari se & impelli putavit, ut si assequi & attingere tantam præstantiam non possit, ad eandem totis suis

suis viribus in omni reliquâ vitâ, in tam excelso Spirituali munere, quàm proximè accedere contendat.

*Sobrius & prudens, studiis excultus & usu,
Integer, & veræ religionis amans,
MATTHÆUS vixit PARKERUS. Foverat illum
Aula virum juvenem; fovit & aula senem.
Ordine res gessit, recti defensor & æqui,
Vixerat ille Deo, mortuus ille Deo est.*

Hac sibi penitus meditatione infixâ, nihil sibi statuit, nihil optat, sed sive in prorogando, sive in amputando hujus ærumnosæ vitæ curriculo, divinâ voluntate contentus, se totum ponit & committit in tutelam Dei Patris, Dei Filii, & Dei Spiritus Sancti : Cujus sempiternus, & in omnem æternitatem extensus, Honos atque Gloria. Amen.

NUMB.

N U M B. XCI.

De La Tour, a French Lord's Advertisements, concerning an intended Invasion of England by foreign Princes.

Dominus De Turre, divinctus multis Nominibus Illustriss. Reginae Anglorum, *Mss. pexes me.* propter Hospitalitatem exhibitam omnibus profugis ex Gallia propter Verbum Dei, existimans beneficia à sua Majestate collata omnibus Fratribus eandem Religionem profitentibus, sibi, & omnibus Exulibus Gallis in Germania, sive in quacunque Orbis parte esse communia; cum esset in loco Balneorum prope Aquisgranum, & verbis ultro citroque habitis cum Barone quodam Anglo, rescivisset aliquid quod pertinebat ad salutem totius Regni Angliæ, noluit hoc reticere. Et audiens Equitem quendam nobilissimum Præfectum prætorianis Militibus dictæ Reginae esse in Fonte Spaa, existimavit sui esse officii certiores facere dictum Præfectum, suæ Majestati addictissimum, de rebus, quas moliebantur plurimi Principes adversum augustissimum regnum Angliæ, & de modo quem cogitabant ad id invadendum ex omni parte.

Primo, inter Conjuratos contra suam Majestatem conventum est, quod Rex Poloniae, fingens se parare Classem in Poloniam, ex parte maritima converteret arma in regnum Angliæ, & si possit, ex improvviso invaderet aliquam Portam in Angliæ: Et quasi eodem tempore Scoti persuasi à Cardinali Lotharingiæ cum maximo exercitu, confecto partim ex Gallis, partim ex Scotis, in Regnum Angliæ e-rumperent: & ex altera parte, Classes Regis Hispaniæ & Regis Galliæ junctæ, niterentur aliquem Portum Angliæ occupare. Quo tempore Dux Albi cum auxilio Episcopi Coloniae, & aliorum Episcoporum, & Ducis Bavariæ cum decem millibus Peditum, decrevit è Regione Flandriæ inferre bellum Majestati Reginae Angliæ. Et ad id bellum gerendum conferunt Antichristus Romanus, Rex Hispaniæ, Episcopi supradicti, & Ordo Antichristianus totius Galliæ, constans ex omnibus Prælatiis & Papiculis Regni. Et ne animus omnium Conjuratorum deficeret, Cardinalis Lotharingiæ, qui Regnum Angliæ spe devoravit in favorem Neptis suæ Reginae Scotiæ, promisit conferre stipendium Triginta mille Hominum pro uno anno, quam sperat propediem se liberaturum ex manibus Majestatis Reginae Angliæ.

Ex quibus maximè rebus conjiciendum est, multos esse Fautores hujus teterrimæ Conjunctionis in Angliæ; & inductos a Duce Albi & Cardinale pretio & promissis, ut partes ipsorum tueantur apud Anglos, cum primum viderint aliquem Exercitum in Angliæ. Et id visus est sentire Baro, cum diceret, cum primum Exercitus trajecisset in Angliam, occuparet aliquem locum aut oppidum, quod posset muniri vallo & fossa, tantisper dum confluerent undique ex Angliæ homines, qui jungerent se huic Exercitui. Hæc relata fuerunt mihi Gulielmo Bromfeld per Dom. De Turre, præsentem Nobili Viro Stephano Bochart, Domino Du Menillet, undecimo die Augusti 1573.

GULIELMUS BROMFELD.

BERTRAND DE LA TOUR.

S. BOCHART.

N U M B. XLI.

N U M B. XCII.

Tenor Injunctionum Reverendissimi in Christo Patris Dom. Matthæi Archiepiscopi Cantuar. in Metropolitana & ordinaria Visitatione Cathedralis Ecclesiæ Christi Cantuar. die 7. Octob. Anno 1573.

Registr. Archi-
ep. Park.

IN Dei nomine Amen. Nos *Matthæus*. Providentia Divina *Cantuar.* Archiepis. totius *Angliæ* Primas & Metropolitanus, necnon Ecclesiæ Christi *Cantuarien.* Visitator atq; Ordinarius rite & legitime constitutus, ad honorem, commodum & Conservationem omnium jurium, libertatum & privilegiorum dictæ Ecclesiæ, Injunctiones, ordinationes, monitiones & interpretationes sequen' hac nostra Ordinaria atque Metropolitana visitatione, quam vicesimo tertio die mensis Septembris Anno Domini 1573. inchoavimus, & ulterius ex certis, justis & rationabilibus causis animum nostrum specialiter moventibus prorogand. esse duximus, pendente; Vobis Decano, & Capitulo Ecclesiæ Christi *Cant.* prædict' nec non prædicatoribus, canonicis minoribus, vicariis, cæterisque ejusdem Ecclesiæ Officiariis, & Ministris quibuscunque, quatenus Vos omnes & singulos concernunt, damus, ministramus, & promulgamus, easque à vobis omnibus & singulis, quatenus vos concernunt, firmiter observari ac perimpleri sub pœnis in eisdem sigillatim contentis virtute obedientiæ vestræ canonicæ, nobis de jure, & Statutis vestris debit', mandamus atque præcipimus.

I.
Pro Statuto-
rum observa-
tione.

Imprimis volumus, mandamus, injungimus, atque præcipimus, ut statuta & ordinationes ab inclytissimo Rege *Henrico VIII.* hujus Ecclesiæ Christi *Cant.* fundatore edit', & singula in eis content', à vobis omnibus & singulis, quatenus vos concernunt, fideliter & inviolabiliter conserventur; si modo Verbo Dei, aut Legibus & Statutis hujus Regni *Angliæ* non repugnent; quibus ita repugnantibus neminem vestrum teneri atque ligari, pronuntiamus & interpretamur. Et insuper, ad meliorem dictorum Statutorum, Verbo Dei Legibusque ac Statutis hujus regni consonorum, observationem, prohibemus, ne Decanus pro tempore existens, nec aliquis Canonicus, seu quispiam aliquo Beneficio, salario vel stipendio in dicta Ecclesia gaudens, per se vel interpositam personam, deinceps directè vel indirectè, gratias, literas, dispensationes, seu aliquid ad abrogationem vel derogationem dictorum Statutorum, quacunque auctoritate impetret, obtineat aut procurat, vel impetrari, obtineri seu procurari faciat, impetratum, obtentum seu procuratum accipiat, admittat, ratum vel gratum habeat, aut quocunque modo alleget, sed dispositioni, ordinationi & reformationi dictorum Statutorum se submittat, iisque in omnibus, quæ eum tangunt, pareat & obtemperet, nisi forte hujusmodi gratia, litera & dispensatione, ex mero Regiæ Majestatis motu, certaue Scientia, non ad alicujus persuasionem atque sollicitationem, libere atque sponte concedantur. In quo casus, in cujus gratiam & favorem hujusmodi aliquid concedatur, juramentum coram Decano seu Vicedecano ac Capitulo, vel nobis & Successoribus nostris, tempore Visitationis præstabit, quod ad ejus procuratorem, persuasionem vel sollicitationem, obtentum non sit, sub pœna & sententia suspensionis ab hujusmodi gratiarum, literarum atque dispensationum beneficio, quam in omnes & singulos deinceps contra hanc nostram injunctionem delinquentes ex nunc prout ex tunc, & ex tunc prout ex nunc, ferimus & promulgamus in iis scriptis.

II.
Pro Interpre-
tatione Statu-
torum.

Item, Ne dictorum statutorum aut injunctionum nostrarum crassa & affectata ignorantia, cuiquam (quod ferendum non est) deinceps, excusationis prætextu, adferatur, Volumus ut tam dicta Statuta, quam nostræ & Successorum nostrorum Injunctiones, Monitiones, Statutorum Declarationes, in eisque ambiguitatum ac dubiorum interpretationes, singulis annis bis, quolibet nempe Capitulo generali, coram omnibus Canonicis, cæterisque hujus Ecclesiæ ministris quibuscunque ad hoc vocatis, in domo capitulari publicè per Decanum aut Vicedecanum, planè atque integrè perlegantur. Et ut in Singulis Capitulis ac Scrutiniis non modo de Statutorum prædictorum, sed etiam de cujusmodi Injunctionum, Monitionum, Declarationum, & Interpretationum observatione vel violatione, diligens

diligens inquisitio, reformatio, correctio & emendatio fiat. Ac ut cuivis hujus Ecclesiæ Canonico, tam Statuta quam Injunctiones hujusmodi describere, eorumque ac earum penes se copiam habere volenti, vera exhibeatur a Decano, Vicedecano, vel Thesaurario in loco Capitulari, vel alio ad ea describenda apto & oportuno, copia.

Item, Volumus, ut graviores dictæ Ecclesiæ causæ, quæ morum ac maturam deliberationem pati possunt & requirunt, ut demissiones ad reddit. Vel firmam, aut locationes, vel concessionem terrarum, boscorum, seu aliquarum possessionum dictæ Ecclesiæ, vel aliquarum percellarum eorumdem, alienationes aliquorum bonorum in præmissis casibus, litium inchoationes magnis Ecclesiæ sumptibus prosequendarum, novæ ac sumptuosæ Ædificationes, Officiariorum majorum seu superiorum dictæ Ecclesiæ Electiones & Admissiones, ac cætera cuncta Ecclesiæ negotia, in quibus magis vertitur Ecclesiæ præjudicium, non alio tempore, modo aut formâ, nisi in duobus generalibus Capitulis, per statuta prædicta limitatis, proponantur, tractentur & concludantur; sub pœna amotionis perpetuæ hiis qui contrarium attemptant.

III.
Ne fiant Locationes in Negotiis magnis, nisi in generalibus Capitulis.

Item, Quoniam Decanum & Capitulum dictæ Ecclesiæ maximè convenit, ut bonos & frugi patres familias, omnia bona mobilia & immobilia dictæ Ecclesiæ, ad utilitatem, commodum & honorem ejusdem, conservare, nec ab Ecclesia ad privatos usus convertere, aut aliter dissipare; Idcirco Volumus, ne ulla Maneria, Rectoria, Terræ vel Possessiones dictæ Ecclesiæ, antehac communi vel Capitulari decreto, ad provisionem Decani, Canonicorum vel Aulæ communis, aut Scholarium mensæ assignat', vel in posterum assignand' in præjudicium hujusmodi provisionis ullo prætextu, neq; bosci ac silvæ dictæ Ecclesiæ, non dimitti solit', ullo modo dimittantur aut locentur, seu sic dimittatur eorum aliquod, sed ad hospitalitatem Decani & Canonicorum, suorumq; successorum, & mensas minorum Canonicorum, atq; Scholarium reficiendas, & usus Ecclesiæ necessarios, fideliter custodiantur & conserventur: Nec Decanus aut Canonicorum aliquis hujusmodi damnosis, nec solitis, sed detestandis dimissionibus, auctoritatem vel consensum præbeat, sub pœna & sententia suspensionis ab eorum respectivo officio, suffragiis & emolumentis, donec nostro aut successorum nostrorum judicio, pro damnis ea occasione Ecclesiæ illatis, commode satisfecerint. Quam in eos & eorum quemlibet in hac parte delinquentes & culpabiles, ex tunc prout ex nunc, & ex nunc prout ex tunc, ferimus & promulgamus in hiis scriptis.

IV.
Ut Possessiones reserventur ad Mensas Decani, Præbendariorum, & Aulæ communis.

Item, Quoniam magnæ semper contentiones & controversiæ inter Decanum atq; Præbendarios, dum suum privatum commodum affectantes, maneria, Rectorias, terras & tenementa quamplurima dictæ Ecclesiæ inter se ad firmam dimitterent atq; locarent, necnon fines, quos in cista communi reponi æquius fuit, inter se partirentur ac dividerentur, excitatæ sunt; sub pœna & sententia suspensionis antedictæ, prohibemus ejusmodi captatorias dimissiones & finium dividendas deinceps in quovis fieri; donec nostri aut successorum nostrorum judicio, Ecclesia prædicta magis pinguescat, & quiescat in eadem Contentio.

V.
Dividentia finium prohibentur, sine consensu Reverendissimi.

Item, Quoniam privatum singulorum commodum ita communes Ecclesiæ facultates exhaustit, ut in quo jam statu ejus res sitæ sint, fere sit incognitum; Volumus, ut singulis anni quartis Decanus, vel eo absente Vicedecanus, Canonicis ad hoc legitime vocatis ac præsentibus, vel alias contumaciter absentibus, in loco ubi computus fieri consuevit, a Receptore atq; Thesaurario, rationem exigat singulorum receptorum & expensarum, indeq; instrumentum in membrana describi ab auditore faciat; Pecuniâq; receptam ac residuam, nec ad presentem Ecclesiæ usum necessariam, receptis rationibus, in cista communi recondi faciat, ibiq; ad magnos, utiles & extraordinarios Ecclesiæ usus custodiri.

VI.
De Computis fiendis singulis quartis anni.

VII.
De Capitularibus Decretis
a fine Maii, An.
1573. rescissis.

Item, Volumus, ut omnia Capitularia decreta à fine mensis Maii ult' præteriti, per Decanum & Capitulum, pro divisionibus finium, & concessionibus ac dimissionibus ad firmam interposita, tanquam Statutorum prædictorum menti ac intentioni & Ecclesiæ commoditati contraria, cassentur, irritentur, & anhullentur; eaq; nullas pronunciamus ac pro cassis, irritis, invalidis atq; nullis pronuntiamus, atq; declaramus, & à quoquam perimpleri aut observari vel executioni demandari, sub pœna & sententia suspensionis antefatæ, districtè prohibemus.

VIII.
De puniendis
absentibus à
Communibus
precibus.

Item, Ut Cultus divinus decentius atq; diligentius in dictâ Ecclesiâ deinceps celebretur; Volumus, ut quoties minorum Canonorum, Vicariorum Choralium, & Cantorum aliquis, à Matutinis aut Vespertinis precibus, a lectionibus aut Communibus abfuerit, aut tardus, post mediam nempe earum partem peractam, ingrediatur; pro singulis in huiusmodi negligentia vicibus, denario communi mensæ applicand' mulctetur: qui ad subcantoris relationem, de delinquentium stipendiis, ad usum prædictum à Thesaurario detrahatur & reservabitur. Absentiam autem pauperiorum aliorumq; ministrorum dictæ Ecclesiæ, eorumq; tarditatem in divinis officiis, lectionibus atq; Communibus, Decanus, aut eo absente Vicedecanus, pœna arbitraria, juxta modum & qualitatem absentia, ac tarditatis, castigabit.

IX.
Ut Majores
Canonici divina
celebrent
in majoribus
Festis.

Item, Volumus ac mandamus, ut majores Canonici singuli suis vicibus in majoribus Festis, quos *Duplices* appellant, in propriis personis divina celebrent, juxta statutorum prædictorum in ea parte exigentiam.

X.
Ut Electiones
Canonorum
minorum, &c.
propter discordias cessent.

Item, Quia de jure eligendi & admittendi Canonicos minores, Vicarios, Cantores, Scholares & Choristas, inter Decanum & Capitulum adhuc ambigitur; Volumus ad sopiendam ea de re discordiam, ut pendente nostra Visitatione huiusmodi electiones & admissiones cessent, donec ea ambiguitas regia auctoritate, vel nostra interpretatione, tollatur & declaretur.

XI.
De Scholaribus
corrigendis.

Item, Ut Scholaribus tam in dieta quam in literarum incremento, deinceps melius prospiciatur; Volumus, ut omnes deinceps admittendi Scholares aliquem ex Prebendariis Tutorem seu Curatorem habeant; qui pro eis Ecclesiæ caveat, & provideat in necessariis; & ut singulis anni quartis per Decanum, vel eo absente Vicedecanum assignentur ex Prebendariis duo, qui omnes Scholares sigillatim examinent, & quomodo in bonis Literis moribusq; profecerint, explorent, & cultum habitumq; corporis aspiciant, & de hiis, quæ in eorum aliquibus, vel eorum aliquo reformanda cognoverint, tutores seu curatores suos admonent. Et si Scholares, a tutoribus seu curatoribus suis sæpius moniti, non se correxerint, deferatur inde ad Decanum & Capitulum querela, à quibus, qui incorrigibiles fuerint, expellantur.

XII.
De Computis
exigendis ab
Officiariis Aula
communis.

Item, Volumus, ut singulis anni quartis, eodem tempore quo de Scholaribus inquisitio fit, ab eisdem Præbendariis, qui de Scholaribus inquirant, de Senescallo, Opsonatore, Pincernis, Cocis communis Aula, acriter & diligenter cognoscatur, & inquiratur, eorumq; computis ac rationes fideliter examinentur. Et si de fraude semel convicti fuerint, vel de mala officiorum munerumve suorum administratione, bis à prædictis inquisitoribus admoniti, non se correxerint, pro tertio delicto sint ipso facto amoti & exclusi.

XIII.
De Substitutione
Officiorum
prohibita.

Item, Vetamus atq; prohibemus, ne Senescalli, Opsonatores, Pincernæ & Cocis, cæteri; in hac Ecclesia inferiores ministri, officia sua per substitutos exercent; sed ipsi in eis diligentes, seduli & assidui sint, sub pœna amissionis unius anni salarii: Deinde, nisi moniti se correxerint, amotionis perpetuæ: nisi ex gravi & urgente causa ejusmodi substitutio, & substituta persona, à Decano & Capitulo approbata fuerit.

Item,

Item, Volumus & Mandamus, ut omnes introitus atq; exitus in ambitum & præcinctum Ecclesiæ, & ex eisdem solummodo per communes & antiquas duas portas pateant, nec ulli per aliam viam exire vel introire liceat. Et ut privata aliarum ædium fores atq; januæ, fenestræ, eaq; & perspectus per communes parietes in ambitum & præcinctum Ecclesiæ intromissi, ante Festum omnium Sanctorum prox. occludantur & obstruantur. Nec deinceps hujusmodi januæ, fores & fenestræ fieri permittantur. Volumusq; de executione hujus nostri mandati per literas certificatorias Decani & Capituli authenticas, in mansione nostra *Lamethana* fieri octavo die post prædictum festum omnium Sanctorum, sub pœna & sententia suspensionis antedict.

XIV.
De Portis &
ceteris introi-
tibus occluden-
dis.

Item, Ut non modo Ecclesia, sed singula ejus membra, in eleemosynis dandis, larga & in pauperes beneficia sint; Volumus & monemus, ut Decano, Canonicis, Prædicatoribus, Vicariis, Cantoribusq; convocatis, consilium de conferenda & distribuenda eleemosyna ante Festum omnium Sanctorum prædict' hoc modo ineatur; ut Decanus iii l. vi s. viii d. Singuli præbendar xl s. Prædicatores singuli, vi s. viii d. Vicarii singuli iii s. iv d. Cantores singuli xvi d. cum decem libris ex communi arario Ecclesiæ, inter pauperes in Civitate & Suburbis *Cantuar.* singulis anni quartis, per æquales portiones distribuend' conferant. De qua collatione atq; distributione incept' per authenticas literas dicti Decani & Capituli pridie Calend. Febr. prox. certiores fieri volumus, sub pœna nobis arbitraria.

XV.
De Contri-
butione fiend.,
pauperibus.

Item, Volumus & mandamus, ut deinceps quotannis Vir aliquis in Theologia doctus, qui à Decano & Capitulo ad hoc aptus reputabitur, Sacras Scripturas suggestu in loco Capitulari, singulis diebus *Mercurii* & *Veneris*, inter horas Septimam & Octavam, Matutinas, publice interpretetur & legat. Cui quidem interpretationi atq; lectioni Decanum, Canonicos, Prædicatores, Vicarios, Cantores, singulosq; ejusdem Ecclesiæ ministros, præter Scholares eorumq; Institutores, atq; Choristas, cum hiis, qui illorum sunt familiis, interesse diligenter Volumus, nec cuiquam abesse permittimus, nisi legitima causa per Decanum & Capitulum approband' impediatur. Lectori autem & Interpreti Stipend' Viginti librarum annuarum à Decano & Capitulo assignari, ex prædictæ Ecclesiæ facultatibus, præcipimus. Quem suæ Lectioni diligenter, intendere jubemus; nec eum nisi in mensibus Augusti & Septembris, & in Septimanis Festorum, *Nativitatis* & *Circumcisionis* Domini, *Paschæ*, ac *Pentecostes*, temporèque quadragesimali, intermittere, sub pœna subtractionis alicujus portionis Stipendii arbitrio Decani, pro modo negligentia dicti Lectoris, committenda.

XVI.
Ut Lector
Theologiæ con-
stituatur.

Has autem Injunctiones, quia de statu multarum rerum in hac Ecclesia male administratarum reformand', aliquandiu deliberandum esse putamus, vobis omnibus & singulis interim, dum Visitatio nostra pendeat, observandas committimus omni debita & à jure nobis competenti, criminum, excessuum, negligentiarum, incuriarum ac delictorum anteaactorum quorumcúmque, censura, correctione, emendatione & reformatione, itémque aliarum Injunctionum potestate nobis aut successoribus nostris, ante finem exitumq; hujus nostræ institutæ Visitationis hujusmodi, & specialiter reservatis. In quorum omnium & singulorum Roborationem, Fidem & Testimonium, sigillum nostrum Præsentibus apponi fecimus. Datis septimo die mensis Octobris, Anno Dom. 1573. & nostræ Consecrationis, Anno 1470.

Lectæ & publicatæ coram Reverendissimo, &c. in Domo Capitulari, præsentib. D. Decano, Magistris *Willowbye*, *Bullen*, *Lawse*, *Newinson*, Præbendariis, & *Bisely* & *Ingulden* Prædicatoribus, cum reliqua turba minorum Canonorum, Cantorum atq; Ministrorum, &c.

N U M B. XCIII.

N U M B. XCIII.

Mr. Sampson to the Lord Treasurer; Exciting him to promote a Reformation in the Government of the Church.

I Do humbly beseech your good Lordship to suffer me a little to reply to that Answer, which it pleased you to send to me by Mr. Francis Hastings: which was, that your H. liked wel of my Motions, but that you could not do that good, which either you would, or other did think you could. I thank God, that it pleased him to move your L. to like of those Motions which I have made to your H. touching the State of the Church of England. I thank God likewise for that good Will, which his Spirit hath wrought in your Hart to do good to it. *Qui dedit velle, dabit etiam perficere.* Now as the wise *Thecoite* said to *David*, 2 Sam. 14. I beseech you, my Lord, let your poor Servant speak one word more unto you. Remember what you did, and could do, in the Beginning of the Reign of the Q's. Majesty, in the repairing of Religion; what your Autorite, Credit and doing then was, you know, God knoweth, and there are many Witnesses of the same. Since then, my Lord, remember how God hath advanced you, so that now he hath brought you *ad culmen & apicem honoris*. In which I humbly beseech his Majesty to bles, prosper and direct you. As your *Wil* to do good is not, I hope, decreased, but increased, so think I of your *Power*. And the Case of the Church now craveth your Aid as much as ever. For we see that, whilest some have, after their manner, sought to have a Reformation in the want of Preaching, and Government of the Church. By *Government* I mean not the Touch of the Princely Authority in the Church of *Christ*: For I may not shorten the Sword, which God hath put in the Hand of *Christian* Magistrates. And as that Lord Priest of *Rome* hath taken unjustly that Authority from Princes to himself, so most justly do Christian Princes take that Authority from that painted Hypocrite into their own Hands. And as this doing is warranted by God's Word, and the Divines as wel of former, as of our Age, against that Usurper; so is it confirmed by th'examples of all godly Ages; and if my poor Voice might in time have been heard, some should not now have called that matter in question, of which among the Professors of the Gospel no question I think ought to be made.

But I speak of that reforming of the Regiment, with the Doctors, Proctors, Chancellors, Officials, and such Officers, that have, and execute *secundum jus Canonicum & Papisticum*; and of restoring of that of which *Bucer*, in his Book *De Regno Christi*, writeth so well, that for my part I know no Man, which doth write better of it. Of this restoring of preaching Pastors, and Gospel Government, whiles some have written and spoken, I hear that some other professing Christ, and Preachers, do in most solemn Places set themselves against them, and do make the preaching Place an appeaching Place; in which they do appeach true Men and honest, of Schism, Heresie, and Treason. And one of late appoynted to preach at *Paul's Cross*, to preach there of *Christ* crucified, spent the Rest of his Time in crucifying his Brethren, and spared not thus far to name them by Letters, * *T. C.* * *Tho. Cartwright* and *E. D.* whom he called *wicked Men, beasts, yea Devils*, as some of his Auditors do report. And if it so be, *Quousque tandem se prorepat hac maledicendi Libertas?* Edw. Dering. Good my Lord, consider what great hurt cometh by this kind of preaching: God is offended, the Place and Office abused, the People is diversely and unprofitably tossed; the Adversary triumpheth. Helpe, & *pro tua qua polles autoritate & prudentia effice*, that the occasion of this Dissent being taken away, such Preachings and Bitings be no more hard of. Perhaps it wil be feared one hard Work: *Sed difficilia quæ pulchra.* Yea perhaps, *Multos habebis adversarios, sed Deum propitium & faventem habebis.* *Unum moneo*: My good Lord, let not the Love of that Honour, which God hath given you, make you either remiss in his Cause, or for fear of the Displeasure of Man, slip by that which best pleaseth him. *Esther* being a Queen, and out of *Haman's* Gun-shot was wel for her self, and fearful to enter the Danger of

the King's Displeasure, for her People. But among other things, *Mardocheus* saith to her, *Et quis novit si forte ob hanc occasionem perveneris ad regnum? Est.* IV. So say I, who knoweth the contrary, but that God hath made you thus honourable, to help this Cause of his Church? Remember, my Lord, that the Lord saith, *1 Sam. II. I will honour them which do honour me.* An Example hereof you may take of *Elia-kim*, the good Servant of King *Ezekiab*. See what Promise of Prosperity the Lord maketh to him, *Isaiab XXII.* The like I wish to you. Oh! my good Lord, apply your self to serve and honour God in this acceptable Service, that the untaught People of *England* gathered into sufficient Congregations, may have their sufficient and resident Pastors, and be governed by such Gospel-like Government, as *Bucer* doth describe. I end, and pray your Lp. to pardon my evil writing. I can yet do no better: Yet do I expect your favourable Answer to what I sue for. *Vale, & omnia aeterna.*

Your L. humbly to command,

Tho. Sampson.

To the Right Honourable my very good Lord,
the Lord Burghley, Lord High Treasurer
of *England*.

N U M B. XCIV.

Mr. Sampson to Grindal Archbishop of York: Censuring his Lordly State and Title.

MSS. G. Pe-
tyt, Armig.

YOUR Loving Letters dated 20 *Octob.* written *sine Fuco aut Fastu*, have so thoroughly satisfied me, touching that rude Report of which you do *sancite* protest your self to be clear, that now I do know what to say in your behalf at all Times, when I do hear any Report thereof. You say also, that you are not *Lordly*, that you do not set by that *Lordly State*. I did not charge you with it: But since you so say of your self, I will add this, that I trust you have learned a better Lesson than the common Sort of Men have. For as the manner is now the proud Man wil say, that he is not proud; and the covetous Man wil say, that he setteth not by Money. I hope you do say of your self as you are, and that you are as you do say. And I say further of you, that to be in the Fire and not to burn, to touch Pitch and not to be defiled therewith, to walk among Thorns and not to be pricked with them, argueth a special and divine Preservation: *Nec omnibus datur.* And if you, whom Policy hath made a great Lord, be not Lordly, but do keep your humble and strait Course of a Loving Brother and Minister of Christ's Gospel, shall I say that you are a Phoenix? I will say that you are most happily, by God his special Grace, preserved and directed.

You do speak I think of your Affection, and of the Disposition of your Heart, that it is not Lordly, nor liketh Lordly State. Truly, for my part, I do love you so wel, that I can both easily think that it is true, which you do write of your self, and also wish that it be so with all my Heart. But yet your State, your Port, your Train of Men waiting on you in the Streets, your Gentleman Usher going before you with bare Head, your Family full of idle serving Men, and so the rest of your *Apparatus* in the World, and sight of Men, is very Lordly. You have,

I think

I think, wel considered *Bernard* his Books *De Consideratione, Ad Eugenium*; and then you can also consider, that many things which he considered to be amiss in the Point of the Prelacy then, do remain in your Prelacy yet unreformed, which Dr. *M. Bucer*, that godly and wise Divine in his Book *De Regno Christi* noteth even in the Prelates of *England*. It may be that the same Policy which makes you a great Lord, does also lay on you the Charge of this Lordly Port and State. But doth the LORD *Iesus*, whose Minister you do rejoyce to be, charge you as his Minister with it? I think, Nay. If then it be Policy only which doth it, I suppose that besides your own misliking of that State, this one thing might make your *Nay* of it, and stir you up to pray and sue, that you may be discharged of that *Stately Charge*.

That Living and Revenue wherewith your State and the State of Churchmen is maintained, is by some Writers and good Preachers of our Time called *Patrimonium Crucifixi*. You do know that Christ his Patrimony ought not to be bestowed and employed on a sort and company of idle serving Men, which do only serve the Pomp of one Person. I know that *Necessarii Famuli* are to be had; but this Number and Multitude of idle serving Men is unprofitable and unmeet for a Minister of Christ to feed and maintain with the Patrimony of Christ. That idle sort are for the most part so nursed in Idleness, and so il nurtured touching Piety and profitable Labouring, that if they be not to their ful nourished in their Idleness, Pride and Ease; rather than they wil Labour, or do any good, they fal to be of the number of them of whom it is said, *Et stricto rogat ense Viator*. Surely such a Rout of idle Persons are not to be maintained of the Patrimony of Christ. And therefore if Policy doth charge you with them, it were a good and necessary Suit for you and them of your Calling to make, that Policy would discharge you of that unseemly Charge, and not make them Masters of that which should be employed on the Ministers and Labourers in the Harvest of the Lord *Iesus*, and the poor needy Members of his Body, on whom his Patrimony ought to be bestowed. But if without the Charge of Policy you be contented of your self to take this Charge and State upon you, your fault is the greater, and it doth bewray in you a desire and liking of Lordly State: Which is one of the great Stains which Popery hath left behind in this Church of *England*.

Summa. Be you indeed, as you say you are, not Lordly, lay abroad your Gifts in Labour, and dispose that which is committed to you in maintaining of Labourers, and Labouring in the Harvest of the Lord *Iesus*. So shal you indeed shew your self, to be a Brother, yea a Father, a Feeder and Cherisher of Christ's poor Servants and People, a Labourer your self, and a Cherisher of Labourers, and a faithful Disposer of that Patrimony of Christ which is committed to you: So shal you have comfort in that Day, with the hope of which you do comfort your self. Otherwise *Iesus Christ* wil not allow for good, such large Allowances and Wast as men do make to themselves of that which is his.

Touching that malicious Ryot of *Puritanism*, you say you know not; therein you do know more than I. But with you I do pray God to reform al Misleaders, and to reduce the mislead People into the Right Way. Yet do I not wel understand what you do mean by those *Puritans*. Because you do use a dark Phrase, noting them to hold a *pure* Superstition. Til I be further instructed in this, I say, that if *Puritans* now be noted to be such as do revive the old rotten Heresy of *Novatus*, from whom the old *Kadaesi* did spring, I do not know any in *England* which do hold that desperate Doctrin. But if that be true which a German Writer hath published in Print thus, *Novatiani, teste Hieronymo, semper simulant Pœnitentiam, & docendi in Ecclesia habent passim facultatem. Simulant se Benefactis docere, se Cæremonias salvas velle, & tamen ex animo oderunt morem pristina Ecclesiæ*: If this Authority be true, and you do cal this kind of Men *Puritans*, indeed the Church of *England* is ful of them. Neither is there any State or Degree of Office in this Church, in which there are not some of these. These do swarm in great numbers as Bees in fair Weather: So are they cherished. The Lord reform them, and either make them more profitable Workmen, or turn them out, and put better in their Places. Justly by this Authority may a number of our Churchmen be called *Puritans*. The Lord Purge them, and make them more Pure. But unjustly to impose this Name on Brethren, with whose Doctrin and Life no

Eodem anno Confirmati sunt GULIELMUS BARLOE, regnante EDWARDO Rege, *Bathoniensis & Wellensis* Episcopus, ad Episcopatum *Cicestrensem* postulatus: Et JOHANNES SCORYE a *Cicestrensi* Episcopatu, quem, eodem EDWARDO Rege, gesserat, ad sedem *Herefordensem*. Hi ambo, regnante MARIA, cum aliis exulaverant.

Proximo anno *Lamethi* Consecravit hos;

ROBERTUM HORN, *Wintoniensem* Episcopum, Sacrae Theologiae Professore. Hic *Dunelmensis* Decanus, inde in exilium actus, reversus & restitutus, antè fuerat: Vir animo nagno, & ingenio profundo, & in olfaciendis adversariorum technis non minus Sagax, quàm in antevertendis evitandisque prudens. In verbi prædicatione assiduus, & in differendo promptus atque acris fuit. Scripsit Sermone *Anglico* acutè & copiosè contra FECKNAMMUM, *Westmonasteriensem* quondam Abbatem, de Authoritate Regiâ in causis Ecclesiasticis. Diocesim rexit summâ severitate, quâ Pontificios in eâ occidui Regni parte potentiores & præfractiones compescuit, cæteros tamen, sedulâ quadam & exquisitâ humanitatè, perbenignè semper tractavit.

JOHANNEM PARKURST, *Norwicensem* Episcopum,

RICHARDUM CHEINEY, *Glocestrensem*,

THOMAM DAVID, *Assavensem*,

EDMUNDUM SCAMBLERUM, *Petriburgensem*, qui domesticus fuerat ejus Capellanus.

Præter hos quinque, Confirmavit eodem anno, in *Eboracensi* Metropolitica Ecclesia, THOMAM YONG Archiepiscopum, a sede *Menervensi* translatus, & THOMAM DAVID in sede *Menervensi* ab *Assavensi* deductum.

Sedibus itaque Episcopalibus in Provinciâ suâ jam completis, moritur ANTONIUS *Tavensis*, seu *Landavensis* Episcopus, qui a Pontificiis (ut diximus) descivit, & adhæsit Evangelicis. In cujus locum HUGO DAVIDS Legum Doctor, successit, *Lamethi* Consecratus. Itaque totus Episcoporum in *Cantuariensi* Provincia numerus, accepta a MATTHÆO Archiepiscopo impositione manuum, perfectus atque completus est.

Qua quidem in re, non minus felicia & insignia MATTHÆI tempora fuerunt, quàm in sua (quam diximus) benè cœptâ & auspiciatâ inauguratione. Nam in priorum Archiepiscoporum Historiis memorabile Scriptores referunt, si quis Archiepiscopus tres vel quatuor Confratrès ordinaverit. ANSELMUS perhibetur quinque, & ante eum PLEGMUNDUS septem uno eodémque die, Consecrasse. Hoc Antiquitas mirabatur. At hic primo, ut patet, anno, Sacravit undecim, & Confirmavit duos. Præterea, tribus primis gesti Archiepiscopatus annis, totum numerum Episcoporum, contumaciâ Pontificiorum vacuum, reintegravit. Quod, ex omnibus *Cantuariensibus* Archiepiscopis, huic soli usu venit. Sed nec minus beatus in conficiendo illo numero, quàm in ipso delectu, ac unius cujúsque Episcopi meritis & excellentiâ fuit. E quibus nemo fuit, qui & disertò Sermone, & Scripturarum Scientiâ, Dei Verbum disertè eloqui, rectèque ac prudenter distribuere, habita loci, temporis & auditorum ratione, non novit atque consuevit.

Sic itaque dispositis, per totius suæ Provinciæ Dioceces, piis Doctisque Pastoribus, ut de inferioribus Provinciæ suæ membris certius perfectiúsque cognosceret, instituit Visitationes, suam autem *Cantuariensem* Diocesim ipse peragravit. Et ut omnem lucri acquirendi suspensionem averteret, Procurationes Visitationis ratione pendi solitas, & consuetas, Parochis ipsis sponte remisit; & itinera singula sumptibus suis confecit. In reliquis Diocesibus aut non visitavit, ne sumptibus gravaret Provinciales, aut Visitationem delegavit moderato alicui suo Procuratori, & Procuratorum emolumentum nunquam vindicavit; sed aut in Episcopum suo nomine Visitantem, cujus Episcopales fructus tenues & exiles erant, contulit; Veluti Episcopo *Exoniensi*; aut inter pauperes distribuit, sicut in *Norwicensi* Visitatione; aut non exegit omnino.

Hactenus quæ in publicis rebus gessit, explicuimus: nunc de Familia, privatisque suis Actis, dicamus.

Conjugem privatus duxit *Cantabrigiæ*, nomine MARGARETAM, letissimam foeminam, omnibus corporis animique dotibus politam, viro morigeram, indulgentem atque obsequentem. Hanc, conjugali fide & amore septem annis,

annis, ante contractas aut celebratas nuptias, dilexit. Quod tempus mutuo utriusque consensu datum est. Quia Rex HENRICUS, Pontificiis suadentibus, capite sanxisset, si sacerdotalis Ordinis quispiam contraheret nuptias. Interea illa, ne importunissimâ quidem procorum turbâ, etsi ob illam Sanctionem vix spes esset cum MATTHÆO nubendi, abduci potuit, quin innupta manere voluit potius quam a fide datâ recedere. Sed postea, HENRICUS mortuo, & ab EDUARDO sublata illâ Sanctione, conjugioque clericis permisso, Matrimonio juncti. In quo, summo conjugali cultu inter se invicem præstito & observato, 21 annis unâ vixerunt. Ea, ut Mater familias, & satis frugi & satis lauta fuit, ita cum ad Archiepiscopalem Celsitudinem MATTHÆUS ascenderat, sedula fuit, ut in tantâ Dignitate, auctâ familiâ, omnia ornatè & munificè administrarentur. Id quod in omni Domestico sumptu & apparatu tam intelligenter, & ad mariti normam tam exquisitè effecit, ut ejus operâ & industriâ, sine honoris sui, aut rei familiaris incommodo, gravioribus Ecclesiæ & Reip. rebus commodè vacare possit.

Ex hac quatuor Liberos procreavit: quorum duo immaturâ morte sublati sunt. Superstites habet *Johannem* & *Matthæum*, juvenes humanitate, comitate, urbanitate, omnibusque paternis maternisque moribus ornatos. Hos tam domi apud se, quàm in Academiâ *Cantabrigiensi*, liberalibus artibus institui accuratè curavit. Cùmque ad virilem ætatem pervenissent, ex Episcoporum fratrum filiabus, eis Matrimonia conciliavit. Major natu *Johannam* RICHARDI COX *Eliensis* Episcopi, alter *Franciscam* WILHELMIBARLOE Episcopi *Cicestrensis*, filiam duxit. Hos conjugatos, etiam post *Margaretæ* suæ mortem, (de quâ suo loco dicendum est) Domi apud se MATTHÆUS tenuit: tum ut suo exemplo Matrimonialia discerent obsequia, tum ut tam charæ conjugis abductæ desiderium, liberorum consuetudine jucundâ, leniret. Quæ res & illis ornameto, & sibi solatio fuit. In privatis enim suis rebus eos exercuit, eorumque operâ usus est, ut ad res aptè postea gerendas aptiores faceret. Erantque non minùs domesticis atque famulis, quàm advenis & peregrinis, chari atque grati: quos frequenter accedentes atque decedentes comiter prudenterque tractabant. Hanc ex patris præscripto viventes collegerunt benevolentiam, patri honorificam, sibi hæreditariam.

Famulatus hujus Archiepiscopi copiosus & elegans fuit, decenti ordine distinctus atque distributus; & a Juvenibus tam generosis, quàm plebeiis, tanto judicio sumptus & completus, ut neminem domi suæ aleret, qui Deum integrè ac sincerè non coleret, quique præter quotidianum Servitium, in aliquo Doctrinæ vel artificii genere ad illa juvenilia otia, quæ ad vitia proclives faciunt, tollenda, non elaboraret. Ita precibus communibus invocari Deum, a suo toto famulatu in domesticam Capellam congregato indies, tam antemeridianis quàm pomeridianis horis, voluit: quibus ipse nisi magnâ valetudinis aut Reipublicæ abductus causa, ut ex se virtutem sui discerent, semper interfuit. Absentes autem, sine magna & necessariâ causâ, ex suo familiæ instituto increpati, & prandio mulctati fuerunt. Quos etiam crebris divinis concionibus, vel in Capellâ, vel in Ecclesiâ Parochiali vicinâ, a suis Capellanis, vel ab aliis prædicandi licentiam poscentibus, de quibus ipse periculum facere voluit, Sacro Verbo frequenter instruxit.

Ministri, per quos famulorum gregem in officio continuit, erant viri ornati atque graves. Capellanos a domesticis muneribus & officiis, eosque Sacrarum Literarum Studio, & Verbi frequenti prædicationi incumbere assiduè volebat.

Hic mos, in quotidianis familiæ epulis, sive a se institutus, sive a Majoribus acceptus, servabatur; ut in Aulâ mensas a dextris positas Seneschallus primò discumbens cum generosioribus famulis, occuparet, & ex alterâ parte Eleemosynarius cum Clericis, reliquoque famulatu sederet. Quibus esculenta, poculenta, omnisque generis Victualia tam salubriter apparata, tantâque copia refertis ferculis apponebantur, ut neque ad Sanitatem, neque ad Saturitatem a quocunque desiderari amplius possit. Idque quotidie indicabat, sublati Epulis inter mendicos summâ fame sitique laborantes, fragmentorum ad portam facta distributio, quibus ipsi famelici saturati discesserunt. Hæc in Aula quotidie celebrata lautities tanto sibi laudi & ornamento fuit, ut quicunque, qui supra equestrem ordinem non fuisset, prandii vel cenæ tempore accessisset, cum Seneschallo, vel Eleemosynario convivari e sua Dignitate atque animo potuisset. Eaque præte-

rea ex Archiepiscopi præcepto fuit Ministrorum, in excipendis tractandisque hospitibus, comitas & affabilitas, ut convivali tempore, præsentibus aut transeuntibus, ad aliquam pro ordine atque Dignitate suâ convenientem mensam, assumerentur. Sermo totius familiæ convivalis nunquam fuit rixosus aut contentiosus, sed tranquillus & modestus, & plerumque de moribus ad Religionem Divinam formandis, aut de rebus honestis. Siquis aut aliud loqueretur, aut in Sermonem parum honestum incideret, ei statim ab Aulæ animadversore acclamatum fuit silentium. Atque hæc de Conjugio, liberis, atque famulatu suo, nunc & alia pari brevitate perstringamus.

Postquam quatuor jam annos in Archiepiscopatu sedisset, plurimæque ad religionem divinamque Cultum in Provinciâ statuisse, Primitias Regiæ Majestati Archiepiscopatus sui persolvisset, rem totam familiarem composuisset, supellectili præclara, pro rei dignitate, ornasset, cum a præclaris rebus gerendis, naturâ totæque antea vitæ consuetudine, cessare non poterat, sedis Archiepiscopalis *Cantuariensis* Palatium, celeberrimum illud quidem, antiquissimum & amplissimum, sed ipsa vetustate sua non modo caducum, & ad ruinam propensum, verum etiam igne deflagratum, & in permultis ædificiis solo æquatum, voluit renovare, & ad pristinam Magnificentiam restaurare. Opus sanè arduum atque sumptuosum: his præsertim temporibus, in quibus extenuatis & avulsis plurimis Archiepiscopatus prædiis atque facultatibus, omniumque aliarum rerum, tam ad victum quotidianum, quam ad ædificia extruenda necessariarum, auctâ caritate, & opificum stipendiis, longè quàm unquam antè gravioribus, nihilominus familiæ lautities amplificanda potius quàm minuenda censebatur. Nulla præterea lapidum, cæmentorum aut ligni copia, ei aut a prædecessoribus relicta fuit, aut aliunde ministrari sine grandi pecuniâ, potuit: Ut permulti his incommodis deterriti ad demoliendas quam ædificandas Episcopales ades, essent paratiores. Sed ille abduci à tam præclaro proposito, nullâ difficultate potuit, quin opus tantum aggressus ad exitum finemque perduxit. In hoc opere mille quadringentas amplius libras expendit. Quos sumptus eo fecit libentius, quod acceperat, Anno 1519. CAROLUM Quintum Imperatorem, cum in *Angliam* ad HENRICUM VIII. CATERINÆ Reginæ, Amitæ suæ, visendi gratiâ, venisset, regalibus epulis sedisse, & magnificis Triumphis in eadem Aulâ delectatum. In quo convivio CAROLUS cum suis ministris & satellitibus superiorem, HENRICUS Rex cum Regina & Proceribus inferiorem Aulæ partem, tenebant. Maxima vero tuendi atque conservandi tanti Palatii amplitudinem & majestatem ei causa fuit, frequentes antea regum atque reginarum Coronationes, atque Archiepiscoporum *Cantuariensium* inthronizationes ibi exquisitissimis conviviis, & celeberrimo Nobilium & Generosorum concursu, & infinita reliquorum turbâ, sapissimè celebratæ. In quibus etiam, maximâ Nobilitate illustrati quondam Proceres, Duces atque Comites Seneschalli atque Pincernæ munera gerebant, annuis præmiis atque largitione tanto Archiepiscopo, tantisque viris digni retributi. Ut pridem anno Salutis 1504. cum WILHELMUS WARHAM Archiepiscopus *Cant.* Archiepiscopatus thronum & possessionem ingrederetur, instruxit ingenti sumptu & apparatu Convivium: in quo amplissimus Dux *Buckinghamiæ* EDWARDUS, ei ut Seneschallus ministravit, & Domestica suæ catervæ præfuit. Quarum memoriam, ex hac suæ veteri pulchritudini restitutione, in eo palatio retineri voluit.

Hoc autem opere perfectò, cum ex terrarum permutationibus, quas HENRICUS Rex cum THOMA, & Regina ELIZABETH ex legis, anno regni sui primo, ea de re lata vigore, Archiepiscopali sede vacante, fecerant, Decimas plurimâsq; Rectorias accepisset, earum omnium Ecclesiarum Parochialium, in quibus Decimas percepisset, Choros, vel lapsos, vel ruinam minantes, magnis suis sumptibus reparavit. Et quamvis illos affluentes & nimios inthronizationis suæ sumptus in hac inopiâ & exilitate consultò omisit, sicut & permulti ante eum Archiepiscopi, & REGINALDUS POLUS, qui eum proximè antecessit, fecerunt, his tamen tam magnis sic expeditis sumptibus, ut in ære non esset cuiusq; alieno, secumq; considerasset non aliam fuisse tam ingentis extruendi olim Palatii causam, quam hospitalitatis & munificentia, rationem secum inivit, quo pacto ad veteris benignitatis liberalitatîsq; exemplum, multitudini *Cantiorum* parochianorum suorum copiosâ, convivium Archiepiscopale, & tantæ structuræ dignum, exhiberet.

Itaque

Itaq; anno altero post instaurationem Palatii, pro toto *Cantii* Comitatu, cum tam Civilium, quam Criminalium & Capitalium judiciorum comitia haberentur *Cantuariæ*, quo necesse erat tam generosos, quam magnam plebeiorum multitudinem convenire, magnâq; etiam ignobilis turba (ut in ejusmodi solent conventibus) ultro confluxerat, captavit occasionem, ut Aulam, jam renovatâ veteri pulchritudine, tam longè latèq; patentem, hâc multitudine, dapibûsq; referatis et exquisitis, repleret. Hæc judicia *ASSISAS Angli* vocant, quæ in singulis regni Comitatus his annuatim à Circulatoribus, seu itinerantibus Judicibus expediuntur. In *Cantio* autem Judices tum erant *Johannes Southecot*, unus ex his qui in foro, quod *Regium Bancum* appellatur, de Capitalibus criminibus, aliisq; noxis cognoscunt, & *Gilbertus Gerardus* Armiger, generalis Regiæ celsitudinis Procurator, eodémq; anno *Thomas Kemp* Eques Auratus Vicecomes fuit; cujus munus est fontes & reos comprehendere, & in vinculis, vel sub custodia ad quæstiones, atq; pœnas reservare. Hos ad se cum generosis vocatos, ut huic à se indicto convivio interessent. Quod cum concessissent, reliquam multitudinem per præcones & nuntios convocavit.

Destinato Convivij die, Aula vasis aureis & argenteis, mensisq; Patavis ornatissimis tapetibus instructa, splendida fulget. Aderant Judices & Vicecomes, cum Equitibus, Advocatis, & Assessores, & reliqua Procuratorum atq; Leguleiorum turba stipati, totâq; plebs confertim ingressa est. Convivisq; ex sua dignitate per mensas singulas ordine distributis, delicatissima cujusq; generis cibi potusq; genera ab Archiepiscopi famulis, qui soli ministrabant, adhibebantur. Convivarum autem accubationes ob eorum multitudinem crebrò iterabantur; sed his publicorum judiciorum temporibus, fœminis in interiora Palatii loca ad lectissimam suam conjugem receptis, convivium ex viris constabat. Alias enim (ut mox dicemus) viros & uxores convivii suis adhibebat. Quod quidem Convivium, ob dapium copiam ac delectum, ejusq; ordinem, affluentiam, administrationem, & gratissimum erga suos *Cantios*, omnium ab omnibus ordinibus summâ humanitate acceptum, crebrisq; sermonibus repetitum est.

Hâc autem epulari comitate, pari multitudine ac frequentia, etiam aliàs usus est. Sed quia jam omnium ordinum per totum *Cantium* conventus & concursus factus est, hæc celeberrima & abundantissima visa est. In festo enim Pentecostes antecedente, Archiepiscopus ad Clerum & Populum Civitatis *Cantuariensis* de Verbo Dei in Ecclesiâ suâ Metropolitica habuit orationem è suggestu. Quâ finitâ, & sacra Synaxi participatâ, à Decano atque Clericis, à Prætor Civibusque illius urbis, nonnullisque viris Comitatus *Cantii* generosis, ad prandium & convivium invitatis, domum deductus est. In his epulis, quæ triduo duraverunt, Archiepiscopus in medio ad supremam mensam sedebat. A cujus dextris urbanus Prætor atque viri ex utràque parte, eisque è regione fœminæ ex altera parte, decumbebant. Reliquas in Aulæ longitudinem porrectas mensas viri à dextris, & mulieres à sinistris occupabant. Ut convivarum accubatio, instar virorum atque fœminarum ex adverso & regione collocatarum linearum, videri possit. Quam accumbendi rationem in honorem Regiæ Majestatis statuit, quod sub eâ Regni dominâ, à Pontificiorum minis ac fœvitiâ liberatus, ad Archiepiscopale culmen pervenisset.

Eundem etiam convivii morem, in Festo sanctæ & individuae Trinitatis, in illustrissimi Regis *HENRICI VIII.* memoriam, ultimi Ecclesiæ *Cantuariensis* instauratoris, morumque atque Rituum Ecclesiasticorum optimi Censoris, servavit. Quo die pro populi concione, edito Verbo Dei, Archiepiscopus in sacra Synaxi mysticum panem populo distribuit; & ad suum Palatium, à clero atque populo *Cantuariensis* Civitatis, ad epulas præfatas ductus est.

Anno Dom. 1566. Consecravit *NICOLAUM ROBINSON*, sacre Theologiæ Professore, Episcopum *Bangorensis*, virum prudentem, & illis humanioribus literis atque Theologiâ non minus excultum, quàm Latinâ patriâque Linguâ facundum. Hic à *Cantabrigiensi* Academia profectus, ubi in *MARIÆ* Regno multas a Pontificiis illatas calamitates passus est, hujus Archiepiscopi domesticus Capellanus fuit.

Anno Dom. 1567. Confirmavit *HENRICUM CURWIN*, Legum Doctorem, *Oxoniensem* Episcopum. Hic *Dubliniensis* in *Hiberniâ* fuit Archiepiscopus, illiusque Insulæ Cancellarius: Vir in jure civili peritus. Cùmque eo munere

nere multis annis præclare functus esset, senectute jam ingravescente, patriam repetiit, & Regina ELIZABETHÆ gratiâ ad Oxoniensem Episcopatum translatus est.

Anno Dom. 1569. Consecravit RICHARDUM ROGERS sacræ Theologiæ Baccalaureum, Episcopum Suffraganeum *Dorvoriensem*.

Anno Dom. 1570. rediit *Cantuariam*, & die Ascensionis, in Ecclesiâ Metropolitica *Cantuariensem* populum atque Clerum divino Sermonem pavit: Diæque Pentecostes, biduoque sequenti lautum convivium in Aulâ Palatii, eo quem supra descripsimus ordine, civibus *Cantuariensibus* utriusque sexus, exhibuit.

Eodemque Anno, Prædecessorum suorum vetus exemplum, longævo tempore intermissum, in sacrandis Episcopis renovavit. Cum enim antiquitus ad Metropolitica Ecclesiâ *Cantuariensem*, ex jure atque privilegio, Episcopi accessissent Consecratum, hic mos desuetudine pœne amissus est. Itaque cum EDMUNDUS GRINDAL *Londinensis* Episcopus (de quo antea diximus) ad Archiepiscopatum *Eboracensem* postulatus; & RICHARDUS CURTEIS Episcopus *Cicestrensis* electus esset, hujus Consecrationem, & illius Confirmationem, ex veteri more atque jure voluit *Cantuariæ* celebrari. Itaque in festo *Trinitatis*, in quo RICHARDUS CURTEIS (qui etiam fuit Capellanus suus) gratis sine debitâ & consuetâ remuneratione Consecratus est; Verbo Divino per *Cantuariensem* Decanum, virum doctum & facundum, è suggestu prædicato, & Cœna Domini celebrata, in memoriam illustrissimi antedicti Regis HENRICI VIII. qui illam Ecclesiâ, exclusis Monachis, reformavit, convivium, in aulâ Palatii magnificè atque splendide apparatus, celebravit. Hoc convivium merito suo *Archiepiscopale* dicendum est, quia ab Archiepiscopo *Cantuariensi* Archiepiscopus *Eboracensis* invitatus est. Intererant autem huic convivio præter *Eboracensem*, ROBERTUS HORN *Wintoniensis* Episcopus, & EDMUNDUS GHEST tunc *Roffensis*, necnon RICHARDUS CURTEIS *Cicestrensis* jam Consecratus: Qui, cum illius civitatis convivis honoratioribus, superiores antè mensas occupabant, reliquæ mensæ à toto Ecclesiæ Metropolitica clero, adhibitis etiam cujuscunque generis illius Ecclesiæ ministris & hominibus, ipsisque adeo pueris, tenebantur, ut illius inclytissimi Regis HENRICI VIII. tam sanctum piumque institutum memoriâ renovarent, atque conservarent. In remotioribus autem atque imâ Aulâ positis mensis, utriusque sexus pauperes ex hospitibus *S. Johannis de Harbaldowne* vocati, sedebant. Ut eorum inter epulandum intuitu & aspectu, hi Archiepiscopi & Episcopi ad summum dignitatis gradum, ex magnis Calamitatibus perducti, tam misericordis Domini, qui eos liberavit, meminisse poterint.

Die vero sequente, qui fuit dies Lunæ, in Ecclesiâ Metropolitica *Cantuariensi* EDMUNDUM GRINDAL, *Eboracensem* Archiepiscopum Confirmavit, & in suæ sedis possessionem induxit, in copiosâ spectabilium virorum præsentia, & adhibitis ROBERTO HORN ac EDMUNDO GHEST, *Wintoniensi* atque *Roffensi* Episcopis. Hic EDMUNDUS GRINDAL in Academiâ etiam *Cantabrigiensi*, & Aulâ *Pembrochianâ*, cujus rustica prædia, Collegii *Corporis Christi*, unde MATTHÆUS profectus est, prædiis adjuncta sunt, EDWARDI Regis VI. temporibus, tempore, ætate atque gradu minor vixit. Sed percommode & opportunè accidit Reip. ut Regina ELIZABETHÆ tempore, utriusque eundem pœnè gradum Archiepiscopalem scanderent.

Eodem anno, tertio die mensis Julii Visitationem suam ordinariam, precibus in Metropolitica Ecclesiâ choro perfectis, concionemque per Capellanum quandam suum habitâ, in domo Capitulari, præsentibus tam Decano atque Clero, quàm permultis oppidanis, inchoavit: eandemque, multis intermissis continuationibus, in 22. ejusdem mensis diem distulit. Quo die Injunctiones salubres, multisque de causis populo atque clero *Cantuariæ* suæ diocesis necessarias, promulgavit, eisque servandas tradidit. Hæc ultima fuit suæ Visitationis sessio.

Undecimo autem dicti mensis die, cum Judices (de quibus antè dictum est) & Vicecomes, atque cum generosis plebs ad ea judicia, quas ASSISAS vocant, *Cantuariam* advenissent, edidit rursus in Aulâ suâ Palatinâ, eodem ordine, eademque

eademque celebritate, quam suprà retulimus, magnificè instructum & apparatus convivium.

Dièque Jovis sequente, EDWINUS SANDS à *Wigorniensis* sede ad *Londinensem* postulatus, *Cantuariam* venit ad Archiepiscopum visendum. A quo perbenignè ac liberaliter acceptus est. Ibi cum bidui moram fecisset, die Sabbati discessit manè, Procuratoribùsque pro eo intervenientibus, eodem die postulationis sui *Londini* confirmata est.

His *Cantuariae* negotiis finitis, eà urbe decedit, & cum toto suo famulatu ad *Sittingborn* profectus est. Postridie ad *Gravesend* meridie venit. Ibi pransus per *Thamesim* fluvium, suas *Aedes*, *Lamethi* positas, cum totà familià, salvus linteribus perductus est.

Sed ejus redditus fuit hac causà tristissimus, quòd brevi postea ad dilectissimæ suæ conjugis funera venit. Cujus ideo fuit ei acerbior, quòd ejus erga se intimum ac conjugalem amorem, tam in secundis quàm adversis rebus perspexerat.

Fuit enim ea semper muliebri obsequio atque verecundià, ut RIDLEIUS *Londinensis* Episcopus, de cujus vitâ & martyrio in REGINALDI narratione dictum est, quanquam ex professo coelibatum sequutus abstinuit à nuptiis, tamen accedens *Cantabrigiam*, cum jam *Londinensis* esset Episcopus, cum sæpius ad Collegium *Corporis Christi* à MATTHÆO, qui tum (ut diximus ei præfuerat) invitaretur, perspectâ in muliebri venustate tantâ gravitate atque prudentiâ, quasi MATTHÆI gratulans nuptiis, sibique quærens similes, rogavit, *An sororem haberet sibi similem?* Deinde, sequutis illis conjugato clero MARIÆ ærumnosis temporibus, tanto fuit solatio marito, ut omnium dignitatum & possessionum amissionem ne molestam quidem ejus consuetudine sibi putavit. Educavitq; tum eà felicitate liberos, ut quanquam invisum tum esset, sacerdotis dici aut haberi filius, hos tamen à tam prudenti matre, tam piè & liberaliter educatos ipsi Pontificii infesti sacerdotum nuptiis, adamarent. Nec minus in adversis consolatrix, quàm in secundis adjutrix marito fuit. Quicquid enim magnificè atq; excelsè agere voluit, ad quòd naturâ & consuetudine suâ semper propensus fuit, illa eum consilio, operâ, totisq; suis viribus juvit; Ut in his splendidis egregiisq; conviviis atq; structuris, in quibus transigendis ei cum marito semper consentienti conjugii, neq; voluntas defuit, neq; industria.

Sed hanc 17 die Augusti ex Dei Voluntate, cum 51 annos vixisset, dissolvi oportuit, & esse cum Christo. Quod & ipsa optavit antea sæpius; novissimèque cum *Cantuariam* reliquit, quasi non rediturâ, *Lametham* profecta est. Quò cum pervenisset; correpta communi quæ per populum ferebatur febri, in ægritudine tolerans, de resurrectione atq; vitâ æternâ certa, animam cum gaudio Deo creatori efflavit 17. Augusti die, horâ meridianâ 12. Corpus ejus jacet intrâ Ecclesiæ parochialis parietes *Lamethi*, in sacello, cujus jus ad ædes *Norfolciensium* Ducum, quarum ipsa legitimam, permissu viri, hæreditatem viva nacta est. Ejus tumulo hanc aureis literis insculptam sententiam, illi & sibi, in spem resurrectionis, maritus posuit:

QUI CREDIT IN ME NON MORIETUR IN ÆTERNUM.

Eodem etiam anno NICOLAUM BULLINGHAM, Legum Doctorem a sede *Lincolniensi* postulatum, in *Wigorniensis* Episcopatu Confirmavit, 26 die Januarii. In cujus locum THOMAM COOPERUM sacrae Theologiæ Professore, *Lincolniensem* Episcopum *Lamethi* Consecravit. Hic THOMAS *Magdalenensis* Ludimagister, *Oxonij* diu tenui fortunâ fuit, sed ob linguæ Latinæ atq; humanarum artium, peritiâ, in summâ omnium eruditorum benevolentia laudèq; vixit. Eâq; famâ ac celebritate Regina notus Collegij *Christi Oxonij*, & Ecclesiæ Cathedralis *Glocestrensis* Decanus constitutus est. Tum Procancellarius *Oxonienſis* Academiae, ab Illustrissimo Comite *Leicestrenſi* ejusdem Academiae Cancellario deputatus; & à privatâ vitâ ad publicum gerendum Magistratum perductus, proverbium illud exemplo probavit suo; *Magistratum virum indicare*. Quem tantâ prudentiâ gessit, ut latentem ibi Pontificiam factionem extirparet atq; profligaret, & permultos ad Theologiæ studium incenderet; desides verò & luxui deditos penitus exterminaret & abigeret. Idemq;

Idemq; suscepto ministerio, diligentiam, facundiam & scientiam summam, in divino Verbo declarando, ostendit.

Post hunc Consecratum, WILHELMUS BRADBRIDGE, Sacrae Theologiae Professor, Decanus *Salisburiensis*, *Exoniensis* Episcopus 18. mensis Martij eodem anno, *Lamethi* etiam Consecratus est.

His tam doctorum Patrum Consecrationibus & Confirmationibus, cum sibi felicissimus MATTHÆUS visus est, accidit ei subita & inexpectata calamitas, ex charissimi sui fratris, JOHANNIS JUELL *Salisburiensis* Episcopi, immaturâ morte. Hic, acceptâ ab Archiepiscopo MATTHÆO *Bristolienfis* Diocesis jam vacantis visitandæ potestate, cum jam esset in itinere, in quadam *Wiltoniensis* Comitatus villâ, quæ *Moncton Farley* nuncupatur, 13 mille passibus à *Bristolâ* distante, 23 Septembris 1571. obiit. Pridièq; in alterâ domo suâ, cum æger esset, testamentum suum rescribi, atq; confirmari jussit. In quo verè testatur, conscientia sibi testimonium perhibente, quàm vigilantem & perpetuam operam in Christi Evangelio propagando posuerit, spemq; certam se habere, operas & vigilias suas, populo Christiano acceptas & gratas fore. De hujus scriptis operibus antea diximus, quibus memoriam atq; desiderium sui reliquit posteris. Et quanquam nobis immortalitate dignus visus sit, illa tamen summa dies atq; mors omnibus hominibus sine ullo discrimine, tanquam inevitabile fatum, constituta est. Nam ut unus est ad vitam omnibus ingressus, sic similis omnibus exitus. Doctusq; pariter ac indoctus juxta humanæ naturæ morem moritur. Sed hic ut carnem Deo placens sustinuit, ita eandem hilariter fidenterq; dissolvit, divinâ fretus misericordia, cui se ex imo commisit pectore; ut, in ejus sinu & amplexibus, perenni nec unquam desitura lætitiâ frueretur.

MATTHÆUS, cum ab istius JUELLI mœrore aliquandiu recrearetur, animum ad reparandas & ornandas suas ædes *Lamethi* adhibuit. Itaq; eodem anno magnam illius Domus aulam scindulis retexit. Pontem oblongum, & in *Thamesim* fluvium porrectum, quo lintres appellere solent, ex integro confecit. Solarium insigne & elaboratum in horto positum, THOMÆ CRANMERI quondam *Cantuariensis* Archiepiscopi sumptibus, & JOHANNIS PONENTI sacrae Theologiae Professoris, *Wintoniensis* Episcopi, qui regno MARIÆ *Argentorati* 1555. in exilio obiit, peritiâ olim fabricatum, & diuturnitate pœnè deletum, ad veterem formam artemq; restituit. Duos Aquæ haustus, unum in horto, alterum ad communem familiæ usum, in interiori claustro situm, refecit.

Eodemq; anno novam plateam ab occiduâ Templi beatæ Mariæ parte, ad publicarum Scholarum portas, rectâ ductam, & pavimentis sterni, & muris lateritijs ex utrâq; parte extructis muniri, *Cantabrigiæ* procuravit.

Quo etiam anno, mense Martio EDMUNDUM GHEST, Episcopum *Roffensem*, & *Cantuariensis* Archidiaconatus Commendatarium, ad *Sarisburyensem* postulatum, *Lamethi* Confirmavit. Et quia Archidiaconus *Cant.* cujus munus est Episcopos consecratos in Episcopatus sui possessionem inducere, esse jam desit, ab eodem Archiepiscopo, per Procuratorem inductus est.

Postea vero eodem loco, tertio nonas Martii (qui fuit Dominicus dies Quadragesimæ tertius) JOHANNEM FREAKE, Sacrae Theologiae Professore, *Sarisburyensem* Decanum, virum pium, doctum atq; gravem, Consecravit *Roffensem* Episcopum: qui in dicti Episcopatus possessionem per procuratorem introductus est. Huic Consecrationi ROBERTUS WINTONIENSIS, & EDMUNDUS SARISBURIENSIS Episcopi interfuerunt.

Anno Dom. 1572. cum inter cæteras gravissimas occupationes, in quibus assidue continentérq; versatus sit, ne ab ædibus suis tuendis atq; reficiendis poterat cessare, *Lamethi* subterraneos Canales, quibus illius Domus secessus omnes atq; infimæ sentinæ ab omni face atq; sorde singulis *Thamesis* fluentis ac resurgentis vicissitudinibus perpurgantur, abstergi & mundari fecit. Cujus rei sumptus, etsi magnus fuit, tamen ad influentis aquæ ingressum atq; recessum, illiusq; domus salubritatem amœnitatemq; profuit.

Hoc autem loco non est summo silentio pertranseundum, qua comitate atq; munificentia, ipsos adversarios, aliósq; qui in suam custodiam, Reginae præcepto, traditi essent, semper accepit atq; tractavit.

Adversarios

Adversarios sine lucta vel acri contentione, lenitate atque benignitate sua solita, prudenti usus raroque sermone, a quibusdam, huiusque maximis erroribus Papismi, avertit, poenaeque in Evangelicam traduxit Sententiam. Dati a Regia Majestate sunt in ejus Custodiam, ob praedicti juramenti recusationem atque contumaciam, viri ex Pontificiis lectissimi hi.

CUTBERTUS TUNSTALLUS, *Dunelmensis* Episcopus; quo nemo omni disciplinarum genere doctior, aut in jure Civili, Pontificioque peritior, aut in Civili administratione prudentior, in *Angliâ* fuit. Idem **CUTBERTUS**, antea juvenis ex *Academia Cantabrigiensis* spatiis ad **WARHAMUM** quondam *Cant.* Archiepiscopum eductus, ejusque Vicarius in Spiritualibus Generalis fuerat, ab eoque **HENRICO** Regi Octavo quasi manu deductus, atque traditus. Cujus crebras legationes, summa fide & prudentia ad plerosque Christiani Orbis Principes, tanta laude & celebritate objit, ut fama ubique notus & pervulgatus fuerit. Rex eum primo Archivis suae Cancellariae custodiendis atque proferendis, praeposuit. Quem qui gerit Magistratum, *Magister* seu *Custos Rotulorum* appellatur. Deinde ad *Londinensem* Episcopatum evexit; & ab eo demum ad *Dunelmensem* transtulit. Hic, opera **MATTHÆI**, a multis Papisticis nugis, quas **MARIA** regnante sequutus est, prorsus abductus fuit, Papalemque, tam ambiciosè dilatatam, Potentiam, planè a Christianorum cervicibus depellendam, & suam, nempe *Romanæ*, urbis atque Diocesis finibus concludendam, affirmavit. Id quod ante **HENRICO** Rege regnante, qui primus eandem potentiam labefactavit, regnoque ejecit, vehementissimè, doctissimeque pro concione suasit, Scriptisque ad **REGINALDUM POLUM**, tunc Papae causam in *Italia* profugum, postea Cardinalem & *Cantuariensem* Archiepiscopum, eruditissimis ea de re literis, quid divino verbo consentaneum senserat, declaravit. In articulis tamen quibusdam Ecclesiasticis adhuc firmiter hæsit, etsi Clericorum conjugia lege divinâ licita ac permessa statuerit. Hic in summâ senectute *Lamethi* in Archiepiscopalibus ædibus mortuus est, & in choro parochialis ejusdem Ecclesiae, **MATTHÆI** sumptibus, honorificè humatus, in pulvere jacet.

THOMAS THYRLBY, *Eliensis* Episcopus, qui tam ex jure quam ex usu rerum diuturno, multis obeundis Legationibus, prudentiam & experientiam summam collegisset, in *Academia Cantabrigiensis* ubi & natus est, literis & jure in *Aulâ Trinitatis* institutis, & Collegii Societate, Doctorisque Gradu donatus, ad **HENRICI** Regis Servitium evocatus, ab eo *Westmonasteriensis* Episcopus creatus est: ac deinde ad *Norwicensem* traductus, postea regnante **MARIA**, quæ eum intimis Regni consiliis adhibuit, ad *Eliensem* Episcopatum translatus est.

Cum hoc unâ **MATTHÆI** custodiæ datus est **JOHANNES BOXALL**, Sacrae Theologiae Professor, ab *Oxonienſi* *Academia* e Novo Collegio profectus; Decanus tam *Petriburgensis* quam *Norwicensis* Ecclesiae, & Reginae **MARIÆ** pariter Secretarius atque Consiliarius fuerat. Qui etsi in luctuoso illo & calamitoso **MARIÆ** Regno autoritate summâ atque gratiâ valeret, tamen a crudeli Christianorum mactatione, & manum & consensum cohibuit. Ideoque **MATTHÆUS** eum in suâ jam potestate positum, summâ humanitate tractavit. Inerat enim ei tanquam a naturâ ingenua modestia comitâque summa, quæ quoscunque notos ad se diligendum astrinxit, Obierunt in hac custodiâ utrique. Ille in choro Ecclesiae parochialis *Lamethanae* sepultus est. Hic jam æger & febri quassatus, ad familiarem quendam suum *Londinum* migravit: in cujus ædibus paulo post ex eadem febri interiit. Hos tres **MATTHÆUS** non minus honoris causâ, quam quod viri tantâ Dignitate & doctrinâ eminentes, mansuetudine, naturæque placabilitate tantâ essent, ut eorum consuetudine delectaretur, suæ mensæ epulari convivas sæpissime esse voluit assiduos.

Ob similem etiam Pontificiam pertinaciam *Richardus Smithe*, Theologiae Professor, ejusdemque Regius *Oxonii* Praelector, necnon D. *Tresham Oxoniensis* *Academiae* Procancellarius, in ejus custodiam a Regina positi sunt. *Richardus Smithe*, in Sacerdotum conjugia, libro scripto, typisque divulgato, acerrimè debacchatus est. Quem librum, permultosque alios errores Pontificios **MATTHÆI** suasionibus resipiscens, detestatus est. Quam detestationem *Oxonii*

in eadem Scholâ, in quâ Theologiam publicè prius docuerat, promulgavit; eumque librum a se temerè, exercendi atque ostentandi ingenii sui causâ, compositum affirmavit: & si quis de his dogmatibus, quæ ille revocavit, dubitaret, petiit, ut ad se accederent. Paratum enim esse se, & instructum optimis rationibus satisfacere singulis, aliquâ hæsitazione perturbatis, edixit. D. *Tresham*, fide jussoribus datis, ne quicquam dicto aut facto pro Pontificiis contra Religionem attemperaret, e custodiâ libertati suæ permissus atque relaxatus est.

Commissi etiam & alii MATTHÆO sunt. E. *Ricæus* Armiger; qui regnante MARIA in Aulâ potens fuit: sed in Pontificiâ sententiâ pertinacem MATTHÆUS ita mitigavit, ut errorem suum lachrymis abundè fufis fateretur. Itaque custodiâ solutus est, & migravit ad sua.

HENRICUS HOWARD, THOMÆ *Norfolciensis* quondam Ducis, frater, sub eo tempore, quo Dux capite damnatus & mulctatus fuit, Regina jussu, in MATTHÆI custodiam deductus. Quem non modo ob familiæ gentisque Nobilitatem & splendorem, sed ob indolem & doctrinam, quam in Academia *Cantabrigiensi* magnâ sedulitate & diuturno studio adolescens acquisierat, perhonorificè semper, cum eâ qua decuit cautione & observatione, tractavit: Id quod in omnibus suæ custodiæ commissis prospexit semper; ut pro cuiusque personæ dignitate singulis, non modo commoda atque necessaria, sed exquisita atque lauta, gratis ministrarentur?

[*Hic intervenit hiatus duarum pene paginarum.*]

Jam de interiori hujus Archiepiscopi vita, consuetudinèque pauca dicamus.

Cum ab ineunte ætate, omniumque suarum Dignitatum administratione, tum in hoc Archiepiscopatu, tantâ cum laude felicitatèque gerendo, semper cum liberalitate cautionem ac parsimoniam, tanquam suæ benignitatis Thesauros, conjunxit. Alioquin nec ad mercedes famulorum, nec ad sui corporis cultum, nec ad eos ædificandi atque reparandi tam profusos sumptus, nec ad alendos liberos, nec ad eam munificentiam, quæ sapissimè affecit alienos, nec ad tam lautam & exquisitam administrandam familiam, Archiepiscopatus Vestigia, valdè jam diminuta, suffecissent. His, cum quibus ad obsonia, victualia, vel ad res quascunque familiares comparandas, intercessit ei commercium, pecuniam debitam, aut statim repræsentavit, aut diem dixit, vel unius septimanæ, vel ad summum, idque perrarè trimestris spaci, statutoque die nunquam creditorem fefellit. Ita nunquam a quoquam creditore interpellatus est, summæque ratione atque studio prospexit, ne in arè alieno hæreret; ut mente liberâ & quietâ, securâque Conscientiâ, obiret honesta Deoque grata munera, nève si morte a vivis abduceretur, dissolvendi sui æris procrastinatio, diuturno incommodo aut jacturæ foret creditoribus.

Servorum stipendia, quæ majora quàm cujusquam antegressi Archiepiscopi fuerunt, indigentioribus, & his quorum Diligentiam fidemque in mandatis suis peragendis perspexerat, sæpè auxit.

Sermone inter epulandum moderato, sed hilari ac faceto, usus est: in eoque conviviarum rationem habuit. Quos etiam, si taciturniores essent, captatâ ex aliquâ re præsentî occasione, ad colloquendum provocare consuevit; permittitque ut libera esset omnibus vicissitudo colloquendi. Si, quod ei semper in usu fuit, de Sacris Scripturis, aut rebus gravioribus, oriretur communicatio, perpensis eorum Sententiis, qui aliquid dicere volebant, sententiam suam mirâ gravitate & facilitate intelligentissimè proferebat.

Vestitu gravi & decenti, formæque clericali composito, semper usus est. Sed holosericis, temporum magis necessitate, usûque diurno, qui in *Anglicano* clero diu antè inveteravisset, quàm suâ voluntate, sæpius amictus est; ut de Cardinali WOLSEO *Eboracensi* Archiepiscopo, qui in suam familiam holoserica indumenta, tanquam *Asiaticum* luxum, primus introduxit, unde tanquam ob origine & exemplo, in totum *Anglicanum* clerum promanarunt, quæ jam depone vix aut ne vix quidem possunt, sæpè conquestus est.

Ludis, mimis, atque jocis, iisque venationis & aucupii, similitudinumque rerum oblectationibus, quibus molliores animi à rebus gerendis abducuntur, ne juvenis quidem se recreari permisit.

Parcè semper, modico sumpto vino, convivatus est. Qua victus temperantia atque modo, ad studia, meditationes, deliberationes, omnesque pias & præclaras actiones, se semper integrum promptumque servavit. In quibus, opere nunquam intermisso, tam assiduus fuit, ut sæpe in febriculas lassus & defatigatus incideret.

Ingravescente etiam senili ætate, calculo sæpe, & interdum podagrâ laboravit. Semper sibi ante animum proposuit, rerum humanarum fragilitatem, hujusque vitæ incertam conditionem. Quare res suas omnes ita disposuit, ut si diutius illi vivendum sit, nunc auctis, nunc minutis sumptibus, suppetere sibi ad tantam dignitatem sustinendam satis possit; sin moriendum, æquissimo facillimoque animo vitâ cederet. Atque hunc animi sensum fuisse, hinc colligi potest, quod ex omnibus Scripturarum sententiis, hanc unam ex *Johanne* Apostolo sumptam, & multo sermone frequentavit, & undique in vitreis fenestris infigi curavit, **MUNDUS TRANSIT, ET CONCUPISCENTIA EJUS.** Quâ etiam Sententiâ Insignia sua circumscripsit: Ut tam oculi quàm aures suæ eadem indies complerentur; ipsoque assidue & indefinenter de vanissimâ hujus mundi conditione contemnendâ, & de fide in Deo solo collocandâ, seque ad ejus solius voluntatem componendo, admoneretur. Id quod ut in se firmaret certius, & meditaretur altius, in Archiepiscopali suo sigillo ultimi judicii figuram impingi & describi fecit. Ubi Christus gloriose, & cum Majestate vivos atque redivivos judicaturus, sedet, Electisque hanc vocem consolationis plenam, **VENITE BENEDICTI**; alteramque funestam & exitiosam Rejectedis & Reprobatis, **ITE MALEDICTI**, proferens; cum sepulcorum è monumentis resuscitatorum, & ad illud tremendum tribunal accedentium, imaginibus.

Et quia homines, in Dignitatis apice culminéque positos, plerique adulatione & obsequio magis quàm veritate colunt, paucique, qui ad eorum Secretiora consilia adhibentur, eos liberè & audacter audent arguere atque admonere, opportunè evenit, cum illi ab Haroldo seu Feciali, Regina mandato, Insignia designanda essent, qui antiquissimam suam gentem & stirpem ex illorum more & peritiâ exquisivit, investigatum atque repertum est, Clavium jus ex primâ sui gente ac Origine ad Insignia majorum pertinuisse: indèque ad se hæreditario ac primævo jure, ex longâ antiquitate ducto, pertinere. Claves autem hiberni fuerunt: quibus additâ, ex Regina mandato, triplex stella fuit; quia illa ad hanc eum celsitudinem evexit. Itaque his Clavium atque stellarum notis insignitus, quarum illas à Majoribus, has à Principis beneficio accepit, existimavit se divinitus, & tanquam oraculo admonitum, pastoralis sui muneris ac officii perpetuò meminisse oportere. Clavium enim ternum numerum illam Christi stipulationem à *Petro*, in cujus nomine ac personâ clavium cœlestium potestas Ecclesiæ data est, ter exactam, significari. Parem autem Stellarum numerum, ordinis atque dignitatis suæ illustrem splendorem & excellentiam, quæ eum cæteris in vitæ sinceritate præluce deceat, ostendere. Ut a *Daniele* his verbis expressum est: *Qui docti fuerunt, fulgebunt quasi splendor firmamenti.* Itaque his Insignibus, quæ alios gloriolâ incendunt, magis quàm re quacunque (honestâ) venit in cogitationem tanti muneris & amplitudinis administrandæ. Ut enim Claves ligandi & absolvendi potestatem, stellæque vitæ atque doctrinæ integritatem ostendunt, sic ille se in hoc summo Magistratu gessit, ut regnum Dei ingredi volentibus januam clavibus operiret, & crassis Pontificiorum tenebris atque erroribus fugatis, Evangelii luce, tanquam Orientali stellâ præeunte, cæcos ad Verbi divini lumen duceret. Atque hæc Insignia, quanquam & à Majoribus acceptæ, & Regina beneficio, suisque in Remp. meritis acquisitæ, Nobilitatis sint indicia, tamen eadem monitoria sibi magi, quàm illustria & excelsa putavit; & ut famam, amplitudinem, dignitatem ac potentiam, quæ cæteri magni æstimant; utque cætera quæcunque mundana, fragilia & caduca, modicæque tempore peritura, contempsit. Quæ omnia illecebras atque blanditias inanes, quibus sancti à Deo abducuntur, & in humanis concupiscentiis acquiescunt, existimavit. Sed assentiens *S. Paulo* non habere se hic perennem civitatem, optavit ex ejus sententiâ futuram, quæ sine tempore

æterna futura est. Carnem, eique adhærentia, ut gramen, ex divini Verbi præscripto, despexit.

De his suis Insignibus GUALTERUS HADDON, Legum Doctor, supplicium Libellorum à Reginâ Magister, & Curia Prærogativæ à MATTHÆO constitutus Judex, vir eloquentiâ & auctoritate singulari, hæc edidit Carmina.

*Sunt antiquorum Claves Monumenta parentum,
Venit ab augustâ Principe Stella triplex.
Sic benè conspirant Virtus, Doctrina, Potestas,
Et placidæ pacis semina læta ferunt.
Sed tamen ad finem decurrunt gaudia vitæ,
Ac homo pulvis erit, pulvis ut antè fuit.*

Atque sanè, quia permulti solent, viris in autoritate præsentibus, actorum aut absentium laude & comparatione, derogare, eosque ad invidiam magis quàm ad Veritatem anteferre; videamus, quid fuit in antecedentium Archiepiscoporum vitâ atque moribus tam egregium & excellens, quod in hoc potuit desiderari. Et quia infinitior hic videtur campus, quàm qui in tam modicâ historiâ possit peragrari, excurrendum enim esset ad recitatas omnes Episcoporum vitas, rem tantam arctius, ita ut nihil lateat, complectamur. Etenim si hæc potissimum in hominibus spectanda, & admiranda sunt, qua quisque sit religione in Deum, & benignitate erga Proximum, quàmque prudenter, justè, constanter, & moderatè hujus vitæ curriculum transigat, quid vel ipsi æmuli, quos sibi virtus paravit (nam osorem sui, præter Religionis & Reip. hostes, neminem habuit) ullo judicio potuerunt reprehendere. Æqui autem omnes, atque candidi alienæ vitæ Censores, ejusque vitæ exploratores seduli, hæc, tam summa in uno viro sic conjuncta & copulata, eadèmq; ad summam senectutem perducta, bona, non commemoranda modo, sed stupefiscenda putabant.

Imum enim Dei sensum assiduus ille Cultus indicavit, charitatèmq; benignitas, & de bonis omnibus benè merendi studium. Tum tam varii, graves, & ancipites inconstantium temporum casus, sine conscientia, bonæque famæ discrimine, vitati, prudentiam; acta publica, justitiam; in quibus neminem unquam læsit, aut cujusquam jus violari permisit. Perseverantiam & Constantiam, quæ sunt Fortitudinis, ostendit æquabilis illa adversarum perinde ac secundarum rerum tolerantia; ut neque illis debilitatus atque fractus, neque his elatus, à quoquam unquam putaretur. Omnis autem moderatio, victusque ac vestitus continentia, in ipsâ summâ affluentia, enituit in eo maximè. Cujus quidem virtutis hæc in eo nota certissima fuit, quod non modo à læsione, sed ab offensione cujusquam fuit totus alienus, totusque in conjungendis his, qui abalienati aut disjuncti essent, occupatus. At vero cum singulorum laus in aliquas malevolorum vuculas incurrat, in hoc sanè nihil reprehensum est, quàm id quod inconstans & bilingue vulgus solet in universo clero taxare, Presbyteros jam conjugatos liberis locupletandis studentes, non tam esse munificos in extraneos. Laudat Erasmus suum WARAMUM, quod triginta aureorum tantum summa (quanquam locuples illi tum fuerit sedes ista) parvæ sanè morienti superessent, ex tantâ abundantia, copiarum. At idem non commemorat quantas hæreditates atque possessiones consanguineis suis paraverat vivus: è quibus unum, ipsi Erasmo notum, ad equestrem ordinem evexerat. Hæc non vident hi, qui imperitiâ vel invidiâ ducti, feruntur in Clerum; quosque ne propriæ quidem levitatis & inconstantia pudet, qui dum conjugia permittunt, ab eorum curâ, quos procreaverunt, abduci Parentes velint. Quibus necessaria vitæ præsidia providere, non naturâ magis, quàm ipsâ lege tenentur; si modo sine Ecclesiarum, quibus præsunt, detrimento, hoc facere commodè possint. In quo sanè non minorem in suos amorem & charitatem, quàm in omnibus Archiepiscopalibus gerendis negotiis integritatem, MATTHÆUS edidit.

Quòd

Quòd neque familiæ dignitate atque magnificentia, neque eleemosynarum profusione, neque in exteros benignitate, neque fervorum famulorūque retributione, nec in viros eruditos munificentia, neque in Academias, & potissimum *Corporis Christi* Collegium, quod magnis sumptibus remuneravit, gratitudine, nec de Nobilibus, generosis atque aulicis sua largitione benè merendi voluntate omiſſa, ecclesiasticis etiam facultatibus aut possessionibus haud detractis, non ad illam Pontificiorum amplitudinem, sed ad benè satisque è generosorum consuetudine vivendum, prospexit liberis, Archiepiscopalibus omnibus commodis atque juribus uberioribus, ordinēque magis dispositis, quam ipsemet ea nactus sit, posteritati reservatis.

Scripsit Sermone *Anglico* librum pereruditum de Clericorum conjugis, tam jure divino quàm jure Regni licitis ac permixtis: qui omnium, qui de eo argumento scripti sunt, *Anglicano* Clero accommodatissimus & utilissimus Liber est. Nihil enim prætermiſſum est eorum quæ, ex antiquissimis regni historiis, ad eam rem desiderari possunt.

Psalmos item *Davidicos* elegantissimo metro *Anglico*, in tres partes divisos, quarum unaquæque quinquaginta Psalmos continet, edidit.

Hos libros, ad leniendum suum in illâ *MARIANA* persecutione mœorem; aliōsque nonnullos, quos non divulgavit, conscripsit.

Senectutem, quam hilarem ac jucundam sensit, in exquirendis accuratioribus doctorum sui temporis sententiis, easque cum antiquioribus auctoribus conferendis, & investigandis antiquissimis veterum Scriptorum monumentis nondum editis; & his potissimum, quæ antiquis *Britonum* & *Saxonum* temporibus scripta, de *Anglicanâ* Ecclesiâ tractant, contrivit. In quibus eruendis, edendis & conservandis, magnos labores atque sumptus sustinuit. Obtentâ enim a Regiâ Majestate atque Consiliariis assiduis suis precibus Licentiâ, designavit quosdam, quibus auctoritatem dabat, eadem per totam *Angliam* exquirendi, & ad se ducendi: quæ cum nactus esset, dispersa & inculta, voluminibus collecta ligari & membranis tegi, mandavit. Nonnulla etiam typis excusa evulgavit. Ut *Matthæum Paris.* Monachum *S. Albani*, & *Matthæum Florilegum*, seu *Westmon.* Monachum *S. Petri*. Edidit etiam quatuor Evangelia *Saxonico* idiomate: ut liqueret Scripturas antea fuisse, vulgari sermone, *Anglicano* populo notas. Cūque Sacrorum Bibliorum *Anglicana* Editio, quæ in singulis Ecclesiis ex Statuto collocanda fuit, jam propè deleta, defecisset, novis typis Magnitudine usitatâ, aut paulò grandiori, rursus cudi curavit. Sed pristinam illam *Anglicam* versionem prius totam pio judicio examinavit, adhibitis sibi literatis suis Capellanis, quorum semper optimum delectum ex Academiis, ad se sumpsit, nec non fratrum suorum Episcoporum, aliorūque doctorum hominum adjumento; quibuscum cupidè atque studiosè egit, ut hunc tam divinum laborem secum communicarent. Itaque ex hac vigili, ac à tam doctis patribus atque viris participatâ industriâ, prodiit altera Bibliorum emendatior, & elegantioribus typis exposita, Editio; his omnibus grata, qui Deum colere, Principi obtemperare, & Patriam suis viribus juvare cupiunt; aut qui Christi indulgentiæ confisi, animarum suarum salutem, & æternæ vitæ gaudium optant. Hanc autem Editionem iterum recognovit atque auxit.

Hoc opere perfecto, cum satis diu sibi, vel naturæ, vel laboribus suis vixisse visus est, alterius vitæ desiderio, dissolvi cupiit, & esse cum Christo; secūmque repetiit illud *Simeonis* in Evangelista dictum; *Nunc dimittis Servum tuum, Domine; quia viderunt oculi mei salutare tuum.* Itaque quasi mortis hora jam instaret, de bonis quæ supererant, piè testatus est: tum funeris ordinem modūque descripsit; tertio, tumulum sibi ex atro marmore condidit, operâ non adeo exquisitâ, sed planâ, rectâ atque simplici. Satis enim sibi putavit, ex ejus intuitu & aspectu, mortis perpetuam cogitationem animo percipere atque vivere; tum posteritati indicare, quem locum, Principis beneficio, in Christianâ Rep. vivus tenuisset. Quam etiam commentationem, ex Epitaphio ab *Waltero Haddono* carmine condito, & in tumulo insculpto, sæpè accepit. In quo etsi *Haddoni* præconium majus esse fateatur, quàm ipse jure vindicare sibi possit; tamen ex tam amicâ & honorificâ commendatione, instigari se & impelli putavit, ut si assequi & attingere tantam præstantiam non possit, ad eandem totis suis

suis viribus in omni reliquâ vitâ, in tam excelso Spirituali munere, quàm proximè accedere contendat.

*Sobrius & prudens, studiis excultus & usu,
Integer, & veræ relligionis amans,
MATTHÆUS vixit PARKERUS. Foverat illum
Aula virum juvenem; fovit & aula senem.
Ordine res gessit, recti defensor & æqui,
Vixerat ille Deo, mortuus ille Deo est.*

Hac sibi penitus meditatione infixâ, nihil sibi statuit, nihil optat, sed sive in prorogando, sive in amputando hujus ærumnosæ vitæ curriculo, divinâ voluntate contentus, se totum ponit & committit in tutelam Dei Patris, Dei Filii, & Dei Spiritus Sancti : Cujus sempiternus, & in omnem æternitatem extensus, Honos atque Gloria. Amen.

NUMB.

N U M B. XCI.

De La Tour, a French Lord's Advertisements, concerning an intended Invasion of England by foreign Princes.

Dominus De Turre, divinctus multis Nominibus Illustriss. Reginae Anglorum, *Mss. penes me.* propter Hospitalitatem exhibitam omnibus profugis ex Gallia propter Verbum Dei, existimans beneficia à sua Majestate collata omnibus Fratribus eandem Religionem profitentibus, sibi, & omnibus Exulibus Gallis in Germania, sive in quacunque Orbis parte esse communia; cum esset in loco Balnearum prope Aquisgranum, & verbis ultro citroque habitis cum Barone quodam Anglo, rescivisset aliquid quod pertinebat ad salutem totius Regni Angliæ, noluit hoc reticere. Et audiens Equitem quendam nobilissimum Praefectum praetorianis Militibus dictæ Reginae esse in Fonte Spaa, existimavit sui esse officii certiore facere dictum Praefectum, suæ Majestati addictissimum, de rebus, quas moliebantur plurimi Principes adversum augustissimum regnum Angliæ, & de modo quem cogitabant ad id invadendum ex omni parte.

Primo, inter Conjuratos contra suam Majestatem conventum est, quod Rex Poloniae, fingens se parare Classem in Poloniam, ex parte maritima converteret arma in regnum Angliæ, & si possit, ex improvviso invaderet aliquam Portam in Angliæ: Et quasi eodem tempore Scoti persuasi à Cardinali Lotharingiæ cum maximo exercitu, confecto partim ex Gallis, partim ex Scotis, in Regnum Angliæ e-rumperent: & ex altera parte, Classes Regis Hispaniæ & Regis Galliarum junctæ, niterentur aliquem Portum Angliæ occupare. Quo tempore Dux Albi cum auxilio Episcopi Coloniae, & aliorum Episcoporum, & Ducis Bavariæ cum decem millibus Peditum, decrevit è Regione Flandriæ inferre bellum Majestati Reginae Angliæ. Et ad id bellum gerendum conferunt Antichristus Romanus, Rex Hispaniæ, Episcopi supradicti, & Ordo Antichristianus totius Galliarum, constans ex omnibus Prælatiis & Papiculis Regni. Et ne animus omnium Conjuratorum deficeret, Cardinalis Lotharingiæ, qui Regnum Angliæ spe devoravit in favorem Neptis suæ Reginae Scotiæ, promittit conferre stipendium Triginta mille Hominum pro uno anno, quam sperat propediem se liberaturum ex manibus Majestatis Reginae Angliæ.

Ex quibus maximè rebus conjiciendum est, multos esse Fautores hujus teterri-mæ Conjuratiōis in Angliæ; & inductos a Duce Albi & Cardinale pretio & promissis, ut partes ipsorum tueantur apud Anglos, cum primum viderint aliquem Exercitum in Angliæ. Et id visus est sentire Baro, cum diceret, cum primum Exercitus trajecisset in Angliam, occuparet aliquem locum aut oppidum, quod posset muniri vallo & fossa, tantisper dum confluerent undique ex Angliæ homines, qui jungerent se huic Exercitui. Hæc relata fuerunt mihi Gulielmo Bromfeld per Dom. De Turre, præsentem Nobili Viro Stephano Bochart, Domino Du-Menillet, undecimo die Augusti 1573.

GULIELMUS BROMFELD.

BERTRAND DE LA TOUR.

S. BOCHART.

N U M B. XLI.

N U M B. XCII.

Tenor Injunctionum Reverendissimi in Christo Patris Dom. Matthæi Archiepiscopi Cantuar. in Metropolitana & ordinaria Visitatione Cathedralis Ecclesiæ Christi Cantuar. die 7. Octob. Anno 1573.

Registr. Archi-
ep. Park.

IN Dei nomine Amen. Nos *Matthæus*. Providentia Divina *Cantuar.* Archiepiscopus totius *Angliæ* Primas & Metropolitanus, necnon Ecclesiæ Christi *Cantuarien.* Visitator atq; Ordinarius rite & legitime constitutus, ad honorem, commodum & Conservationem omnium jurium, libertatum & privilegiorum dictæ Ecclesiæ, Injunctiones, ordinationes, monitiones & interpretationes sequen' hac nostra Ordinaria atque Metropolitana visitatione, quam vicesimo tertio die mensis Septembris Anno Domini 1573. inchoavimus, & ulterius ex certis, justis & rationabilibus causis animum nostrum specialiter moventibus prorogand. esse duximus, pendente; Vobis Decano, & Capitulo Ecclesiæ Christi *Cant.* prædict' nec non prædicatoribus, canonicis minoribus, vicariis, cæterisque ejusdem Ecclesiæ Officiariis, & Ministris quibuscunque, quatenus Vos omnes & singulos concernunt, damus, ministramus, & promulgamus, easque à vobis omnibus & singulis, quatenus vos concernunt, firmiter observari ac perimpleri sub pœnis in eisdem sigillatim contentis virtute obedientiæ vestræ canonicæ, nobis de jure, & Statutis vestris debit', mandamus atque præcipimus.

I.
Pro Statuto-
rum observa-
tione.

Imprimis volumus, mandamus, injungimus, atque præcipimus, ut statuta & ordinationes ab inclytissimo Rege *Henrico VIII.* hujus Ecclesiæ Christi *Cant.* fundatore edit', & singula in eis content', à vobis omnibus & singulis, quatenus vos concernunt, fideliter & inviolabiliter conserventur; si modo Verbo Dei, aut Legibus & Statutis hujus Regni *Angliæ* non repugnent; quibus ita repugnantibus neminem vestrum teneri atque ligari, pronuntiamus & interpretamur. Et insuper, ad meliorem dictorum Statutorum, Verbo Dei Legibusque ac Statutis hujus regni consonorum, observationem, prohibemus, ne Decanus pro tempore existens, nec aliquis Canonicus, seu quispiam aliquo Beneficio, salario vel stipendio in dicta Ecclesia gaudens, per se vel interpositam personam, deinceps directè vel indirectè, gratias, literas, dispensationes, seu aliquid ad abrogationem vel derogationem dictorum Statutorum, quacunque auctoritate impetret, obtineat aut procuret, vel impetrari, obtineri seu procurari faciat, impetratum, obtentum seu procuratum accipiat, admittat, ratum vel gratum habeat, aut quocunque modo alleget, sed dispositioni, ordinationi & reformationi dictorum Statutorum se submittat, iisque in omnibus, quæ eum tangunt, pareat & obtemperet, nisi forte hujusmodi gratia, litera & dispensatione, ex mero Regiæ Majestatis motu, certaue Scientia, non ad alicujus persuasionem atque sollicitationem, libere atque sponte concedantur. In quo casus, in cujus gratiam & favorem hujusmodi aliquid concedatur, juramentum coram Decano seu Vicedecano ac Capitulo, vel nobis & Successoribus nostris, tempore Visitationis præstabit, quod ad ejus procuracionem, persuasionem vel sollicitationem, obtentum non sit, sub pœna & sententia suspensionis ab hujusmodi gratiarum, literarum atque dispensationum beneficio, quam in omnes & singulos deinceps contra hanc nostram injunctionem delinquentes ex nunc prout ex tunc, & ex tunc prout ex nunc, ferimus & promulgamus in iis scriptis.

II.
Pro Interpre-
tatione Statu-
torum.

Item, Ne dictorum statutorum aut injunctionum nostrarum crassa & affectata ignorantia, cuiquam (quod ferendum non est) deinceps, excusationis prætextu, adferatur, Volumus uttam dicta Statuta, quam nostræ & Successorum nostrorum Injunctiones, Monitiones, Statutorum Declarationes, in eisque ambiguitatum ac dubiorum interpretationes, singulis annis bis, quolibet nempe Capitulo generali, coram omnibus Canonicis, cæterisque hujus Ecclesiæ ministris quibuscunque ad hoc vocatis, in domo capitulari publicè per Decanum aut Vicedecanum, planè atque integrè perlegantur. Et ut in Singulis Capitulis ac Scrutiniis non modo de Statutorum prædictorum, sed etiam de cujusmodi Injunctionum, Monitionum, Declarationum, & Interpretationum observatione vel violatione, diligens

diligens inquisitio, reformatio, correctio & emendatio fiat. Ac ut cuivis hujus Ecclesiæ Canonico, tam Statuta quam Injunctiones hujusmodi describere, eorumque ac earum penes se copiam habere volenti, vera exhibeatur a Decano, Vicedecano, vel Thesaurario in loco Capitulari, vel alio ad ea describenda apto & opportuno, copia.

Item, Volumus, ut graviores dictæ Ecclesiæ causæ, quæ morum ac maturam deliberationem pati possunt & requirunt, ut demissiones ad reddit. Vel firmam, aut locationes, vel concessionem terrarum, boscorum, seu aliquarum possessionum dictæ Ecclesiæ, vel aliquarum percellarum eorundem, alienationes aliquorum bonorum in præmissis casibus, litium inchoationes magnis Ecclesiæ sumptibus prosequendarum, novæ ac sumptuosæ Ædificationes, Officiariorum majorum seu superiorum dictæ Ecclesiæ Electiones & Admissiones, ac cætera cuncta Ecclesiæ negotia, in quibus magis vertitur Ecclesiæ præjudicium, non alio tempore, modo aut formâ, nisi in duobus generalibus Capitulis, per statuta prædicta limitatis, proponantur, tractentur & concludantur; sub pœna amotionis perpetuæ hiis qui contrarium attemptant.

III.
Ne fiant Locationes in Negotiis magnis, nisi in generalibus Capitulis.

Item, Quoniam Decanum & Capitulum dictæ Ecclesiæ maximè convenit, ut bonos & frugi patres familias, omnia bona mobilia & immobilia dictæ Ecclesiæ, ad utilitatem, commodum & honorem ejusdem, conservare, nec ab Ecclesia ad privatos usus convertere, aut aliter dissipare; Idcirco Volumus, ne ulla Maneria, Rectoria, Terræ vel Possessiones dictæ Ecclesiæ, antehac communi vel Capitulari decreto, ad provisionem Decani, Canonico-um vel Aulæ communis, aut Scholarium mensæ assignat', vel in posterum assignand' in præjudicium hujusmodi provisionis ullo prætextu, neq; bosci ac silvæ dictæ Ecclesiæ, non dimitti solit', ullo modo dimittantur aut locentur, seu sic dimittatur eorum aliquod, sed ad hospitalitatem Decani & Canonico-um, suorumq; successorum, & mensas minorum Canonico-um, atq; Scholarium reficiendas, & usus Ecclesiæ necessarios, fideliter custodiantur & conserventur: Nec Decanus aut Canonico-um aliquis hujusmodi damnosis, nec solitis, sed detestandis dimissionibus, auctoritatem vel consensum præbeat, sub pœna & sententia suspensionis ab eorum respectivè officiis, suffragiis & emolumentis, donec nostro aut successorum nostrorum judicio, pro damnis ea occasione Ecclesiæ illatis, commode satisfecerint. Quam in eos & eorum quemlibet in hac parte delinquentes & culpabiles, ex tunc prout ex nunc, & ex nunc prout ex tunc, ferimus & promulgamus in hiis scriptis.

IV.
Ut Possessiones reserventur ad Mensas Decani, Præbendario-um, & Aulæ communis.

Item, Quoniam magnæ semper contentiones & controversiæ inter Decanum atq; Præbendarios, dum suum privatum commodum affectantes, maneria, Rectorias, terras & tenementa quamplurima dictæ Ecclesiæ inter se ad firmam dimitterent atq; locarent, necnon fines, quos in cista communi reponi æquius fuit, inter se partirentur ac dividerentur, excitatæ sunt; sub pœna & sententia suspensionis antedicta, prohibemus ejusmodi captatorias dimissiones & finium dividendas deinceps in quovis fieri; donec nostri aut successorum nostrorum judicio, Ecclesia prædicta magis pinguescat, & quiescat in eadem Contentio.

V.
Dividentia finium prohibentur, sine consensu Reverendissimi.

Item, Quoniam privatum singulorum commodum ita communes Ecclesiæ facultates exhaustit, ut in quo jam statu ejus res sitæ sint, fere sit incognitum; Volumus, ut singulis anni quartis Decanus, vel eo absente Vicedecanus, Canonico-um ad hoc legitime vocatis ac præsentibus, vel alias contumaciter absentibus, in loco ubi computus fieri consuevit, a Receptore atq; Thesaurario, rationem exigat singulorum receptorum & expensarum, indeq; instrumentum in membrana describi ab auditore faciat; Pecuniâq; receptam ac residuam, nec ad presentem Ecclesiæ usum necessariam, receptis rationibus, in cista communi recondi faciat, ibiq; ad magnos, utiles & extraordinarios Ecclesiæ usus custodiri.

VI.
De Computis singulis singulis quartis anni.

VII.
De Capitularibus Decretis
a fine Maii, An.
1573. rescissis.

Item, Volumus, ut omnia Capitularia decreta à fine mensis Maii ult' prateriti, per Decanum & Capitulum, pro divisionibus finium, & concessionibus ac dimissionibus ad firmam interposita, tanquam Statutorum prædictorum menti ac intentioni & Ecclesiæ commoditati contraria, cassentur, irritentur, & anhullentur; eaq; nullas pronunciamus ac pro cassis, irritis, invalidis atq; nullis pronuntiamus, atq; declaramus, & à quoquam perimpleri aut observari vel executioni demandari, sub pœna & sententia suspensionis antefatæ, districtè prohibemus.

VIII.
De puniendis
absentibus à
Communibus
precibus.

Item, Ut Cultus divinus decentius atq; diligentius in dictâ Ecclesiâ deinceps celebretur; Volumus, ut quoties minorum Canonicorum, Vicariorum Choralium, & Cantorum aliquis, à Matutinis aut Vespertinis precibus, a lectionibus aut Communibus abfuerit, aut tardus, post mediam nempe earum partem peractam, ingrediatur; pro singulis in hujusmodi negligentia vicibus, denario communi mensæ applicand' mulctetur: qui ad subcantoris relationem, de delinquentium stipendiis, ad usum prædictum à Thesaurario detrahatur & reservabitur. Absentiam autem pauperiorum aliorumq; ministrorum dictæ Ecclesiæ, eorumq; tarditatem in divinis officiis, lectionibus atq; Communibus, Decanus, aut eo absente Vicedecanus, pœna arbitraria, juxta modum & qualitatem absentia, ac tarditatis, castigabit.

IX.
Ut Majores
Canonicia divina
celebrent
in majoribus
Festis.

Item, Volumus ac mandamus, ut majores Canonici singuli suis vicibus in majoribus Festis, quos *Duplices* appellant, in propriis personis divina celebrent, juxta statutorum prædictorum in ea parte exigentiam.

X.
Ut Electiones
Canonicorum
minorum, &c.
propter discordias cessent.

Item, Quia de jure eligendi & admittendi Canonicos minores, Vicarios, Cantores, Scholares & Choristas, inter Decanum & Capitulum adhuc ambigitur; Volumus ad sopiendam ea de re discordiam, ut pendente nostra Visitatione hujusmodi electiones & admissiones cessent, donec ea ambiguitas regia auctoritate, vel nostra interpretatione, tollatur & declaretur.

XI.
De Scholaribus
corrigendis.

Item, Ut Scholaribus tam in dieta quam in literarum incremento, deinceps melius prospiciatur; Volumus, ut omnes deinceps admittendi Scholares aliquem ex Prebendariis Tutorem seu Curatorem habeant; qui pro eis Ecclesiæ caveat, & provideat in necessariis; & ut singulis anni quartis per Decanum, vel eo absente Vicedecanum assignentur ex Prebendariis duo, qui omnes Scholares sigillatim examinent, & quomodo in bonis Literis moribusq; profecerint, explorent, & cultum habitumq; corporis aspiciant, & de hiis, quæ in eorum aliquibus, vel eorum aliquo reformanda cognoverint, tutores seu curatores suos admonent. Et si Scholares, a tutoribus seu curatoribus suis sæpius moniti, non se correxerint, deferatur inde ad Decanum & Capitulum querela, à quibus, qui incorrigibiles fuerint, expellantur.

XII.
De Computis
exigendis ab
Officiariis Aulæ
communis.

Item, Volumus, ut singulis anni quartis, eodem tempore quo de Scholaribus inquisitio fit, ab eisdem Præbendariis, qui de Scholaribus inquirant, de Senescallo, Opsonatore, Pincernis, Cocis communis Aulæ, acriter & diligenter cognoscatur, & inquiratur, eorumq; computis ac rationes fideliter examinentur. Et si de fraude semel convicti fuerint, vel de mala officiorum munerumve suorum administratione, bis à prædictis inquisitoribus admoniti, non se correxerint, pro tertio delicto sint ipso facto amoti & exclusi.

XIII.
De Substitutione
Officiorum
prohibita.

Item, Vetamus atq; prohibemus, ne Senescalli, Opsonatores, Pincernæ & Cocis, cæteri; in hac Ecclesia inferiores ministri, officia sua per substitutos exercent; sed ipsi in eis diligentes, seduli & assidui sint, sub pœna amissionis unius anni salarii: Deinde, nisi moniti se correxerint, amotionis perpetuæ: nisi ex gravi & urgente causa ejusmodi substitutio, & substituta persona, à Decano & Capitulo approbata fuerit.

Item,

Item, Volumus & Mandamus, ut omnes introitus atq; exitus in ambitum & præcinctum Ecclesiæ, & ex eisdem solummodo per communes & antiquas duas portas pateant, nec ulli per aliam viam exire vel introire liceat. Et ut privatae aliarum ædium fores atq; januæ, fenestræ, eaq; & perspectus per communes parietes in ambitum & præcinctum Ecclesiæ intromissi, ante Festum omnium Sanctorum prox. occludantur & obstruantur. Nec deinceps hujusmodi januæ, fores & fenestræ fieri permittantur. Volumusq; de executione hujus nostri mandati per literas certificatorias Decani & Capituli auctenticas, in mansione nostra *Lamethana* fieri octavo die post prædictum festum omnium Sanctorum, sub pœna & sententia suspensionis antedict.

XIV.

De Portis & ceteris introitibus occludendis.

Item, Ut non modo Ecclesia, sed singula ejus membra, in eleemosynis dandis, larga & in pauperes beneficia sint; Volumus & monemus, ut Decano, Canonicis, Prædicatoribus, Vicariis, Cantoribusq; convocatis, consilium de conferenda & distribuenda eleemosyna ante Festum omnium Sanctorum prædict' hoc modo ineatur; ut Decanus iii l. vi s. viii d. Singuli præbendar xl s. Prædicatores singuli, vi s. viii d. Vicarii singuli iii s. iv d. Cantores singuli xvi d. cum decem libris ex communi ærario Ecclesiæ, inter pauperes in Civitate & Suburbiis *Cantuar.* singulis anni quartis, per æquales portiones distribuend' conferant. De qua collatione atq; distributione incept' per auctenticas literas dicti Decani & Capituli pridie Calend. Febr. prox. certiores fieri volumus, sub pœna nobis arbitraria.

XV.

De Contributione faciend. pauperibus.

Item, Volumus & mandamus, ut deinceps quotannis Vir aliquis in Theologia doctus, qui à Decano & Capitulo ad hoc aptus reputabitur, Sacras Scripturas suggestu in loco Capitulari, singulis diebus *Mercurii & Veneris*, inter horas Septimam & Octavam, Matutinas, publice interpretetur & legat. Cui quidem interpretationi atq; lectioni Decanum, Canonicos, Prædicatores, Vicarios, Cantores, singulosq; ejusdem Ecclesiæ ministros, præter Scholares eorumq; Institutores, atq; Choristas, cum hiis, qui illorum sunt familiis, interesse diligenter Volumus, nec cuiquam abesse permittimus, nisi legitima causa per Decanum & Capitulum approband' impediatur. Lectori autem & Interpreti Stipend' Viginti librarum annuarum à Decano & Capitulo assignari, ex prædictæ Ecclesiæ facultatibus, præcipimus. Quem suæ Lectioni diligenter, intendere jubemus; nec eum nisi in mensibus Augusti & Septembris, & in Septimanis Festorum, *Nativitatis & Circumcisionis Domini, Paschæ, ac Pentecostes*, temporèque quadragesimali, intermittere, sub pœna subtractionis alicujus portionis Stipendii arbitrio Decani, pro modo negligentia dicti Lectoris, committenda.

XVI.

Ut Lector Theologiae constituitur.

Has autem Injunctiones, quia de statu multarum rerum in hac Ecclesia male administratarum reformand', aliquandiu deliberandum esse putamus, vobis omnibus & singulis interim, dum Visitatio nostra pendeat, observandas committimus omni debita & à jure nobis competenti, criminum, excessuum, negligentiarum, incuriarum ac delictorum anteaactorum quorumcúmque, censura, correctione, emendatione & reformatione, itémque aliarum Injunctionum potestate nobis aut successoribus nostris, ante finem exitumq; hujus nostræ institutæ Visitationis hujusmodi, & specialiter reservatis. In quorum omnium & singulorum Roborationem, Fidem & Testimonium, sigillum nostrum Præsentibus apponi fecimus. Datis septimo die mensis Octobris, Anno Dom. 1573. & nostræ Consecrationis, Anno 14^{to}.

Lectæ

Lectæ & publicatæ coram Reverendissimo, &c. in Domo Capitulari, præsentib. D. Decano, Magistris *Willowbye, Bullen, Lawse, Newinson*, Præbendariis, & *Bisely & Ingulden* Prædicatoribus, cum reliqua turba minorum Canonorum, Cantorum atq; Ministrorum, &c.

N U M B. XCIII.

NUMB. XCIII.

Mr. Sampson to the Lord Treasurer; Exciting him to promote a Reformation in the Government of the Church.

I Do humbly beseech your good Lordship to suffer me a little to reply to that Answer, which it pleased you to send to me by Mr. Francis Hastings: which was, that your H. liked wel of my Motions, but that you could not do that good, which either you would, or other did think you could. I thank God, that it pleased him to move your L. to like of those Motions which I have made to your H. touching the State of the Church of England. I thank God likewise for that good Will, which his Spirit hath wrought in your Hart to do good to it. *Qui dedit velle, dabit etiam perficere.* Now as the wise Thecoite said to David, 2 Sam. 14. I beseech you, my Lord, let your poor Servant speak one word more unto you. Remember what you did, and could do, in the Beginning of the Reign of the Q's. Majesty, in the repairing of Religion; what your Autorite, Credit and doing then was, you know, God knoweth, and there are many Witnesses of the same. Since then, my Lord, remember how God hath advanced you, so that now he hath brought you *ad culmen & apicem honoris*. In which I humbly beseech his Majesty to bless, prosper and direct you. As your *Wil* to do good is not, I hope, decreased, but increased, so think I of your *Power*. And the Case of the Church now craveth your Aid as much as ever. For we see that, whilest some have, after their manner, sought to have a Reformation in the want of Preaching, and Government of the Church. By *Government* I mean not the Touch of the Princely Authority in the Church of Christ: For I may not shorten the Sword, which God hath put in the Hand of Christian Magistrates. And as that Lord Priest of Rome hath taken unjustly that Authority from Princes to himself, so most justly do Christian Princes take that Authority from that painted Hypocrite into their own Hands. And as this doing is warranted by God's Word, and the Divines as wel of former, as of our Age, against that Usurper; so is it confirmed by th'examples of all godly Ages; and if my poor Voice might in time have been heard, some should not now have called that matter in question, of which among the Professors of the Gospel no question I think ought to be made.

But I speak of that reforming of the Regiment, with the Doctors, Proctors, Chancellors, Officials, and such Officers, that have, and execute *secundum jus Canonicum & Papisticum*; and of restoring of that of which Bucer, in his Book *De Regno Christi*, writeth so well, that for my part I know no Man, which doth write better of it. Of this restoring of preaching Pastors, and Gospel Government, whiles some have written and spoken, I hear that some other professing Christ, and Preachers, do in most solemn Places set themselves against them, and do make the preaching Place an appeaching Place; in which they do appeach true Men and honest, of Schism, Heresie, and Treason. And one of late appoynted to preach at Paul's Cross, to preach there of Christ crucified, spent the Rest of his Time in crucifying his Brethren, and spared not thus far to name them by Letters, * T. C. * and E. D. whom he called wicked Men, beasts, yea Devils, as some of his Auditors do report. And if it so be, *Quousque tandem se prorepat hac maledicendi Libertas?* Good my Lord, consider what great hurt cometh by this kind of preaching: God is offended, the Place and Office abused, the People is diversely and unprofitably tossed; the Adversary triumpheth. Helpe, & *pro tua qua polles autoritate & prudentia effice*, that the occasion of this Dissent being taken away, such Preachings and Bitings be no more hard of. Perhaps it wil be feared one hard Work: *Sed difficilia quæ pulchra.* Yea perhaps, *Multos habebis adversarios, sed Deum propitium & faventem habebis.* *Unum moneo*: My good Lord, let not the Love of that Honour, which God hath given you, make you either remiss in his Cause, or for fear of the Displeasure of Man, slip by that which best pleaseth him. Esther being a Queen, and out of Haman's Gun-shot was wel for her self, and fearful to enter the Danger of the

the King's Displeasure, for her People. But among other things, *Mardocheus* saith to her, *Et quis novit si forte ob hanc occasionem perveneris ad regnum? Est. IV.* So say I, who knoweth the contrary, but that God hath made you thus honourable, to help this Cause of his Church? Remember, my Lord, that the Lord saith, *1 Sam. II. I will honour them which do honour me.* An Example hereof you may take of *Elia-kim*, the good Servant of King *Ezekiah*. See what Promise of Prosperity the Lord maketh to him, *Isaiab XXII.* The like I wish to you: Oh! my good Lord, apply your self to serve and honour God in this acceptable Service, that the untaught People of *England* gathered into sufficient Congregations, may have their sufficient and resident Pastors, and be governed by such Gospel-like Government, as *Bucer* doth describe. I end, and pray your Lp. to pardon my evil writing. I can yet do no better: Yet do I expect your favourable Answer to what I sue for. *Vale, & omnia aeterna.*

Your L. humbly to command,

Tho. Sampson.

To the Right Honourable my very good Lord,
the Lord *Burgbley*, Lord High Treasurer
of *England*.

N U M B. XCIV.

Mr. Sampson to Grindal Archbishop of York: Censuring his Lordly State and Title.

MSS. G. Pe-
tyt, Armig.

YOUR Loving Letters dated 20 Octob. written *sine Fuco aut Fastu*, have so thoroughly satisfied me, touching that rude Report of which you do *sancè* protest your self to be clear, that now I do know what to say in your behalf at all Times, when I do hear any Report thereof. You say also, that you are not *Lordly*, that you do not set by that *Lordly State*. I did not charge you with it: But since you so say of your self, I will add this, that I trust you have learned a better Lesson than the common Sort of Men have. For as the manner is now the proud Man wil say, that he is not proud; and the covetous Man wil say, that he setteth not by Money. I hope you do say of your self as you are, and that you are as you do say. And I say further of you, that to be in the Fire and not to burn, to touch Pitch and not to be defiled therewith, to walk among Thorns and not to be pricked with them, argueth a special and divine Preservation: *Nec omnibus datur.* And if you, whom Policy hath made a great Lord, be not *Lordly*, but do keep your humble and strait Course of a Loving Brother and Minister of Christ's Gospel, shall I say that you are a Phoenix? I will say that you are most happily, by God his special Grace, preserved and directed.

You do speak I think of your Affection, and of the Disposition of your Heart, that it is not *Lordly*, nor liketh *Lordly State*. Truly, for my part, I do love you so wel, that I can both easily think that it is true, which you do write of your self, and also wish that it be so with all my Heart. But yet your State, your Port, your Train of Men waiting on you in the Streets, your Gentleman Usher going before you with bare Head, your Family full of idle serving Men, and so the rest of your *Apparatus* in the World, and sight of Men, is very *Lordly*. You have,

I think

I think, wel considered *Bernard* his Books *De Consideratione, Ad Eugenium*; and then you can also consider, that many things which he considered to be amiss in the Point of the Prelacy then, do remain in your Prelacy yet unreformed, which Dr. *M. Bucer*, that godly and wise Divine in his Book *De Regno Christi* noteth even in the Prelates of *England*. It may be that the same Policy which makes you a great Lord, does also lay on you the Charge of this Lordly Port and State. But doth the LORD *Iesus*, whose Minister you do rejoyce to be, charge you as his Minister with it? I think, Nay. If then it be Policy only which doth it, I suppose that besides your own misliking of that State, this one thing might make your *Nay* of it, and stir you up to pray and sue, that you may be discharged of that *Stately Charge*.

That Living and Revenue wherewith your State and the State of Churchmen is maintained, is by some Writers and good Preachers of our Time called *Patrimonium Crucifixi*. You do know that Christ his Patrimony ought not to be bestowed and employed on a sort and company of idle serving Men, which do only serve the Pomp of one Person. I know that *Necessarii Famuli* are to be had; but this Number and Multitude of idle serving Men is unprofitable and unmeet for a Minister of Christ to feed and maintain with the Patrimony of Christ. That idle sort are for the most part so nursed in Idleness, and so il nurtured touching Piety and profitable Labouring, that if they be not to their ful nourished in their Idleness, Pride and Ease; rather than they wil Labour, or do any good, they fal to be of the number of them of whom it is said, *Et stricto rogat ense Viator*. Surely such a Rout of idle Persons are not to be maintained of the Patrimony of Christ. And therefore if Policy doth charge you with them, it were a good and necessary Suit for you and them of your Calling to make, that Policy would discharge you of that unseemly Charge, and not make them Masters of that which should be employed on the Ministers and Labourers in the Harvest of the Lord *Iesus*, and the poor needy Members of his Body, on whom his Patrimony ought to be bestowed. But if without the Charge of Policy you be contented of your self to take this Charge and State upon you, your fault is the greater, and it doth bewray in you a desire and liking of Lordly State: Which is one of the great Stains which Popery hath left behind in this Church of *England*.

Summa. Be you indeed, as you say you are, not Lordly, lay abroad your Gifts in Labour, and dispose that which is committed to you in maintaining of Labourers, and Labouring in the Harvest of the Lord *Iesus*. So shal you indeed shew your self, to be a Brother, yea a Father, a Feeder and Cherisher of Christ's poor Servants and People, a Labourer your self, and a Cherisher of Labourers, and a faithful Disposer of that Patrimony of Christ which is committed to you: So shal you have comfort in that Day, with the hope of which you do comfort your self. Otherwise *Iesus Christ* wil not allow for good, such large Allowances and Wast as men do make to themselves of that which is his.

Touching that malicious Ryot of *Puritanism*, you say you know not; therein you do know more than I. But with you I do pray God to reform al Misleaders, and to reduce the mislead People into the Right Way. Yet do I not wel understand what you do mean by those *Puritans*. Because you do use a dark Phrase, noting them to hold a *pure* Superstition. Til I be further instructed in this, I say, that if *Puritans* now be noted to be such as do revive the old rotten Heresy of *Novatus*, from whom the old *Kadæi* did spring, I do not know any in *England* which do hold that desperate Doctrin. But if that be true which a German Writer hath published in Print thus, *Novatiani, teste Hieronymo, semper simulant Pœnitentiam, & docendi in Ecclesia habent passim facultatem. Simulant se Benefactis docere, se Cæremonias salvas velle, & tamen ex animo oderunt morem pristinae Ecclesiæ*: If this Authority be true, and you do cal this kind of Men *Puritans*, indeed the Church of *England* is ful of them. Neither is there any State or Degree of Office in this Church, in which there are not some of these. These do swarm in great numbers as Bees in fair Weather: So are they cherished. The Lord reform them, and either make them more profitable Workmen, or turn them out, and put better in their Places. Justly by this Authority may a number of our Churchmen be called *Puritans*. The Lord Purge them, and make them more Pure. But unjustly to impose this Name on Brethren, with whose Doctrin and Life no

Man can justly find fault is to rend the seamless Coat of Christ, and to make a Schism incurable in the Church, and to lay a Stumbling Block to the Course of the Gospel. *Et vae! homini per quem Offendiculum venit.*

You do pity my Poverty and Lameness. To my remembrance I complained neither of the one, nor of the other to you: If I did of the First, I was to blame, for I complained before I had need. And if I had need, I thank God, I would make choice of them to whom I might complain. How bold I might be with you, both you and I do know. Touching the other, I am so far from complaining of it, that I do humbly thank God for it. It is the Lord's Hand which doth touch me. He might in his Justice have smitten and destroyed me, but it is his Favour and most rich Mercy towards me, through Jesus Christ, that as a loving Father he doth tenderly touch me, and chastise me. I do bless and praise his Name for it. If the Lord doth see that my poor Labour may serve to any good purpose in his Church, he both can and will heal me. And then if it shall also please him to furnish me with Gifts meet for his Service, I shall say, *Ecce! ego, mitte me.* But if the Lord hath determined by this Lameness to make me unmeet in Labour, as now I am, and so lead me to my Grave, the Lord give me Grace to say with *Ezekiah*, *Bonus est Sermo Domini:* And with *Ely*, *Ipse est Deus, quod bonum est in oculis suis faciat.* And yet shall I labour, so as I can, til my Foot be in *Sepulchro.* It is to bear Bonds and Chains I grant, *sed Domini sunt Vincula:* And such that if I were put to my choice, I would rather choose to cary them to my Grave, than freed from them, to cary the Clogs and Cares of a Bishopric, as that State is now.

I never heard you accused for surprizing any Press or Print. But that if some Printes had been suppressed, it had made much more for the Edifying of the Church in godly Quietnes and Sincerity, than the Publishing of them hath don.

You do say, that you do love some godly Brethren, which do wish that such things as are amiss were reformed. As you are in Credit, Place and Calling above them, so go before them in procuring the Orderly way of Reformation. *Insta tempestive, intempestive.* So shall your Inferiors by your Example be encouraged, and in well-doing joyn with you.

Thus occasioned by your Loving Letters, I have answered some points of them with old familiar Simplicity, trusting that you will not mislike my simple Dealing. Assuredly, I do wish as well to you as he that wisheth you best. The Lord Jesus direct you by his Spirit to think and do that which is pleasing in his Sight; and that whereof you may have comfort in that day. *Leicester, 9. Novembris 1574.*

Yours in Christ

Tho. Sampson.

I have cumbred my self in Writing, and I think I do no less to you in reading: But I pray you beare with my Lameness.

N U M B. XCV.

The Archbishop to the L. Treasurer; With relation to the Earl of Leicester, and the Puritans, who practised his Ruine.

MSS. penes me.

SIR, I am crediblie enformed, that th'Erle is unquyet, and conferreth by the help of som of the Examiners to use the Counsel of certain Precisians, I feare; and purposeth to undoo me, &c. But I care not for hym. Yet I wil reverence hym, because hir Majestie hath so placed him: As I do al others toward hir. And yf
youe

youe doe not provide in tyme to dul this attempt, ther wilbe fewe in Authoritye to care gretly for your danger, and for such others. Thei wil provide for themself; and wil learne bi me in my case how to doo.

I was enformed bi a wise Man, that a conspiracye of us was purposed, (yf the Parliament had gon forward) at whom they Shore. God knowes al. If I, led with the vehement words of the first Statute, (made before I was in place) how Archbishops and Bishops be charged, *As we wold answere before God, &c.* Which words I have put to his Consideration advisedly; yf I set forth that Religion, which I knowe in consyence is good, and confirmed bi Publike Authoritye; yf I do the Queen's Commandment, for which the Precisians hate me; what is ment, but to goo over the Style, where it is lowest? Beware of connyng. All is not Gold that glittereth. As for my self I care not thre Poyntes. For yf I shuld lye in Prison, for doing a poynt of Justice with charitable Discretion, I wil rejoyce in that. Whatsoever Welthe or Commoditye maye stand in my Office, I desier it not for my self. I wrot my Letters to him, and did for Charytie move one other of the gretest Parties of them to Consyence; but not in a Submission, (as some of the Crue take it and report it) for I have neyther offended hym or them, (except I was careful for your Savegard,) and he peceably again writing to me. Yet I understond what is purposed against me. For Religions sake I take it. And do you think, that thei know not what Religion you be of; and what ye doo therein? In taulke (as I am enformed) youe be accompted the Deane of *Westmynster*: It must be of som Pollicye, that I neyther wryght, or oft come to the Court. I leke not these Dialogues, these Treatises, these *French Bokes, &c.* I feale som Displeasure in som, that be towards me. As where thei kepe in the Kinges Bench an honest old man, a very good and modest Preacher, and somtyme my Almoner. Whom I sent home to his Benefice to doo good: And yet in Extremitie of Lawe, against al Consyence, in the Court of Requests, condemned, and persecuted for Love of me; of such whom I specially made, and who at this daye have the most part of there lyving by me. A matter picked partly of Covetousnes, and meare Malice, and so favored. But this matter is too long to wryte of. He hath lyne ther ever synce *Holomas* in a nastye Prison, chargeably, and rotting among the worst. Who shal be ther stil, before I wil serve ther tornes. I may not worke against Precisians and Puritanes, though the Lawes be against them: Knowe one and knowe al. I trust hir Highnes with your advise wil take good hede, and specially for providing of such as shal governe the Diocesess. I like wel my neybur at *Westmynster*, the Deane ther, to be at *Normich*, whose sad and suer governance in Conformytie I knowe. I set not one halspeny bi the profite of the Dioces for eny Procurations or Jurisdictiones. For at my last Metropolitall Visitation ther, I had never a peny of them. But the Visitors spoiled al. And I spent xx l. of myn own Purse, to have that Dioces wel visited, and yet no good done, and the contrye exclamyng: And som Verlets purchased (as I am enformed) xx l. yerly bi ther bribing, whom som of my Visitors belike used. But I knew not of it til al was don. I am a Foole to use this playnnes with youe in Writing: But though I have a dull Heade, yet I se partly bi my self, and partly bi others, howe the Game goith. I toye out my tyme, partly with copieing of Bokes, partly in devising Ordinances for Scholers to helpe the Mynistry, partly in Genealogies, and so forth. For I have little helpe (yf ye knew al) when I thought to have had most. And thus tyl Almighty God commethe, I repose my self in pacyence. At my House this xviiiith of February.

Yours in Christ

Matth. Cant.

NUMB.

N U M B. XCVI.

*The Archbishop's Licence for his Sons Chapel, and Chaplain.*Regist. Eccl.
Christi Cant.

MATTHÆUS providentia divina Cantuar. Archiepiscopus, totius Angliæ Primas & Metropolitanus, ad infra scripta Auctoritate Parliamenti Angliæ Legitimè fulcitus, Dilecto nobis in Christo Joanni Parker Armigero, Filio nostro charissimo, Salutem & Gratiam. Tecum, ex certis Causis justis & rationabilibus ex parte tua coram nobis expositis, & per nos prævio examine debite approbatis, ut per quemcunque Ministrum idoneum, executionem sui Officii habentem, quem ad hoc tuo Arbitratu duxeris elegendum, sive in Lambith in Comit. Surr. & Dioc. Winton. intra domum tuæ Habitationis, quæ nuper vulgariter appellabatur, *The Dukes House*, sive in Castello tuo de Nunney in Comit. Somerset. Dioc. Bathen. & Wellen. vel alicubi ubicunque te infra regnum Angliæ pro tempore commorari contigerit, in O-ratorio vel alio quocunque loco honesto, & ad hoc congruo, tam Communionem Corporis & Sanguinis Domini, quam publicas preces, & cætera divina Officia juxta ritus & mores Ecclesiasticos hujus Regni celebrari facere, liberè & licitè valeas & possis: Quodque, Tu, Uxor, Liberi, Hospites, siquos forte tecum habueris commorantes, ac cæteri de Familia tua, Sacramentum Corporis & Sanguinis Domini ibidem recipere & publicis precibus cæterisque divinis Officiis ibidem interesse, valeatis & possitis, & quisque vestrum valeat & possit: Nec pro præmissorum peractione ad Ecclesiam vestram Parochialem accedere teneamini, vel aliquis vestrum teneatur: Nec ad id à quoquam inviti impelli aut coactari possitis, vel aliquis vestrum possit: Auctoritate prædicta quantum in nobis est, & jura regni Angliæ patiuntur, tenore præsentium de speciali Gratia dispensamus: Tibique & Vobis omnibus & singulis pariter indulgemus, præfatòque Ministro Sacramentum Corporis & Sanguinis Domini ibidem ministrandi, & publicas preces, & cætera divina Officia, ut præmittitur, peragendi, tenore præsentium Licentiam concedimus & facultatem, contrariis Ordinationibus in aliquo non obstantibus.

PROVISO quod Ecclesiæ parochiali in qua te pro tempore commorari contigerit, ejusque Rectori seu Vicario, nullum ex hoc in suis juribus & emolumentis Ecclesiasticis præjudicium generetur: Sed ejusdem Jura & Emolumenta Ecclesiastica in omnibus & per omnia integra & illæsa conserventur. Quodque tam Tu, Uxor, & Liberi, quam cæteri de Familia tua, singulis annis binis ad minus diebus Dominicis, vel Festivis, tuo vel illorum arbitrio eligendis, ad Ecclesiam Vestram propriam Parochialem, ubicunque te pro tempore commorari contigerit, accedere, ac publicis Precibus & cæteris divinis Officiis interesse teneamini, & unusquisque vestrum teneatur. Dat. sub Sigillo ad Facultates 10. die mensis Martii An. Dom. secundum Cursum & Computationem Ecclesiæ Anglicanæ, 1574, & nostræ Consecrationis Anno 16°.

N U M B. XCVII.

*An Indenture of the University Street, and of repairing the Books in the University Library, Which were of the Archbishop's Gift.*MSS. D. J.
Ep. Elen.
No. 757.

THIS Indenture bore date the 6th day of August in the 16th Year of the Queen, and was tripartite, between the Archbishop of Canterbury, the Chancellor, Masters and Scholars of the University, and Robert Norgate Clerk, Master of Corpus Christi College in Cambridg, and Scholars of the same. Which witnessed, that the said Archbishop had granted to the Chancellor and University, al his Ground lying

lying in the new made Street, now called *University Street*, which he lately purchased of the Provost and Fellows of *Kings College*: And also Witnessed, that *Robert Norgate* Master of *Corpus Christi College*, and the Fellows thereof had received of the Archbishop a certain Sum of Money: In Consideration whereof they gave and granted to the said Chancellor, Masters and Scholars of the University their Parcel of Ground, lying in the said Street, called the *University Street*, lying between the two Brick Walls in the Parish of Great *S. Mary*, and partly between their New Buildings there: The East Head abutting on the King's Highway; with al the Posts and Rails contained therein: They wel and sufficiently to maintain and keep the same in good Repair of Stone, Sand and Workmanship, at their proper Cost and Charges, upon the Monition of the Vice-chancellor: And to repair the Brick-Walls, as wel those that stand on both sides of the said *University Street*, as those that stand right over against the said University Schools on both sides of the School Gate there. And to Repair and Maintain al such Books, as the said most Reverend Father hath already given, or shal hereafter give, to the University Library there, with Clasps and Binding also. Which said Books are to be placed at the North end of the said Library, in certain Lockers appointed for the same. And the said Archbishop granted to the said Master and Fellows of *Corpus Christi College*, the Residue of al his said Ground lately purchased of the said Provost and Fellows of *Kings College*.

Ful Possession and Seisin of which was given by *Henry Gotobed*, the Archbishop's Attorney to *John Cragg*, and *Lucy Gilpin* Masters of Arts, Proctors of the University, and *Matthew Stokes* M. A. Beadle, on the 25 *January* in the 17th of *Q. Elizabeth*; in the presence of Dr. *Andrew Perne* Dean of *Ely*, Vice-chancellor, *John Whitgift* S. Th. P. Dean of *Lincoln*, *Rob. Norgate* Master of *Benet College*, *Osmund David* S. T. B. *Rob. Sayer*, *Edward Doding*, *Gabriel Ducket*, *Christoph. Webb*, and divers others.

N U M B. XCVIII.

A Letter from an English Fugitive Papist at Antwerp, unknown; To the Earl of Leicester; Pretending to discover a dangerous Conspiracy, from Protestant Strangers, and Puritans.

To the Right Honourable my very good Lord, the Erle of Leicester, of the Quenes Majesties Privie Council. Hast, Hast.



THE Second of this Month there was taken in this Town [*Antwerp*] one *Emanuel Demetre* † of this Town born, but of long time dwelling in *London*, and there, made Denizon. He was taken, being notified to be sent from the *Dutch Church* there to the Consistorie here upon their Matters: And there is great Matters discovered by him, as wel of their Confederacies and Conspiracies against the State of *England*, as of this Countrie. That against *England* is, that by the help of the Puritans there they intend shortly to alter the State of that Countrie. And because they say there are in favour about the Quenes Majesty divers notable Papists, and they are so maintayned, that their part is yet the strongest, they are sworn to destroy them al, and al their partakers. Of the City of *London* they make themselves sure: But the Tower hath been some Let to them, else they had ended it before this time. But now they have made such means, as they are now sure of the Tower, whensoever they shal begyn. With the Treasure and Munition whereof they shal be able to defend themselves, and be sure of their Enemies.

MSS. penes me.
† A learned Man that wrote the History of the Netherlands.

If this Practise be not speedily foreseen, the danger is at hand. They assure themselves wholly of the L. Treasurer, the Erle of *Huntington*, and Erle of *Hartford*. This is here kept in great Secret, other Nations desiring to laugh at our Miseries, hoping thereby to Quaile or Lessen their own. But we who are more careful to preserve our Country, then our Country mindful of her Frindes, cannot but Lament the dangers therof so imminent, if God do not mercifully prevent them.

Of this Conspiracie the chief are *Flemmings* in outward shew, but indeed assured by some of the Nobilitie, and some of the Council. Those that are noted to be Slayne are th'Erle of *Arondel*, Mr. *Hatton*, Sir *James a Crofts*, and your Lordship, that I shold first have named. And as far as it can be gathered by that which I have herde, the Quenes Majesties own Person shal not be very assured; for that they say, She doth them more hurt than good, in making Peace with the King of *Spain*, and the *French* King: And if she were out of the Way, they do not doubt but to assure themselves of the most Places of the Strength of the Realm: And being Masters of the Sea, and by help of those of the Nobility there, confederate with them, they shal make another Conquest upon the *Normans*, as they say their Ancestors did upon the *Brittons*. This I write with grief, to se the natural born of the Countrie driven to Flye, and forsake it without offence either to God or our Prince, only because we desire to serve God as our Forefathers did. And we se Strangers, Rebels, Traitors to God and their King, and Enemies to al Policy, and civil Government, to be received, foccored and encouraged there, by their like in Disposition; and the Ruine of our miserable Countrie so near at hand. Truly the grief of it is to us more grief then any other could be; and such indeed, though common Policie wold rather I shold hold my Peace, yet I respect the Cause of my Countrie in general farre more than ether Lief or any other Particular. And so I wil end, referring the further Serche and Preventing of these dangers to your Lordship, and others whom it toucheth nere: Hoping that God hath by this means revealed it, to shew our Innocency, and the dangerous Malice of our Enemies. And so I leave to trouble your Lordship. From A. A. the seventh of May 1575.

Your Lordships for ever most Assured
though at this tyme nameless,

R. G.

N U M B. XCIX.

The Archbishops last Letter to the Lord Treasurer; Concerning filling the See of Norwich, and Care of the Church against Innovations.

MSS. penes me. **D**omine vim patior, Responde pro me. I trust that this shal be one of the last Letters which I shal write unto your Lordship. The rather, for that I am now stricken with myne old Disease more sharply then ever I was. It may be, that whereas I have a great while provided for death, yet God wil peradventure have me continew a while, to exercise my self in these Contemplations of Greife. *Domini voluntas fiat*. In your absence now from the Courte I have travailed with her Majestie for the bestowing of the Bishoprick of *Norwiche*. I have named unto her, at her Commandment, three; that is, the Dean of *Westminstre*, D. *Peirs*, and D. *Whitgiste*. Amongst them al I have preferred for Learning, Life and Governance the Dean of *Westminstre*. Not bycause he is towards your Lordship whom I crediblie heare that you named; or for any displeasure that I beare

beare to my Lord of *Leicester's* Chaplains, or to her Majesties Almoner, of any Envy to his Person: But surely, Sir, I speak it afore God, seing I se her Majestie is affected Princely to Governe, and for that I se her, in Constancie, almost alone to be offended with the *Puritans*, whose Governace in conclusion wil undoe her, and al others, that depend upon her: And that bicause I se him, and verie fewe els, which meane to dul that leud Governace of theirs; I am therefore affected to him: Whereof yet I make him not privie. For surely, my Lord I se and feelee by Experience, that diverse of my Brethren partly are gone from me, partly working secretly against me, for the satisfying some of their partial Friends. But I se Men be Men. Her Majestie this other daye, when I was at *Richemond* at her Commandment, sodenly charged me for my Visitation. I think I know from whence it came, and who did entorme one Noble Man to open it unto her. But I say, and say againe, that my Visitation in *Winchester* Dioces (which was the devise of the Bishop) wrought such a Contentation for Obedience, that I do not yet repent me of it: though the Bishop be told, that his Clergie was sifted, and the Thorne was put into his Foote; but he wil so pluck it out, that it should be so in other Mens Feete, that they should stamp againe, as I am credibly enformed. The Isle of *Wight*, and other places of that Dioces, be now gone againe from their Obedience. If this be a good Policie, wel, then let it be so. If this be a good Pollicie secretly to work overthwartly against the Quenes Religion stablished by Lawe and Injunction, as long as they so stande, I wil not be partaker of it. Her Majestie told me, that *I had Supreme Government Ecclesiastical*. But what is it to governe combred with such subtiltie? Before God I feare, that her Highnes Authoritie is not regarded: So that if they could for feare of further Inconvenience, they would change her Government: Yea, yours, and mine, how cunningly soever we deale in it. And surely, my Lord whatsoever cometh of it, in this my Letter I admonish you to looke unto it in such Sinceritie, as God may be pleased: Or els he wil rise one daye and revenge his Enemyes. Does your Lordship thinke, that I care either for Cap, Tippet, Surplis, or Wafer Breade, or any such? But for the Lawes so Etablissement, I esteeme them, and not more for exercise of contempt against Lawe and Authoritie, which I se wil be the end of it: Nor for any other Respect. If I, you or any other, named *Great Papistes*, should so favour the Pope or his Religion, that we should pinch *Christs* true Gospel, woe be unto us al.

Her Highnes pretendeth in the giving of her smal Benefices, that for her Conscience sake, she wil have some of us, the Bishops, to commend them: And shal her Majestie be induced to gratifie some mortal Man's Request (*qui res suas agit*), and be negligent in the principal Pastor of so great a Dioces; wherein peradventure her Authoritie is utterly contemned? And yet we must reform such things as most part of Gentlemen be against. As for my part I set as much by my Living, bigger or lesse, or nothing: But if this be not looked unto, I wil plainly give over to strive against the Streame.

This great number of *Anabaptists*, taken on *Easter* day, may move us to some Contemplation. I could tel you many particularities, but I cease, and charge your Honor to use stil such things as may make to the Soliditie of good Judgment, and helpe her Majesties good Government in princelie Constancie, whatsoever the Pollicie of the World, yea the mere World would induce. To dance in a Net in this World is but mere Vanitie; to make the governance onely Pollicie is mere Vanitie. Her princely Prerogatives in temporal matters be called into question of base Subjects. And it is known that her Highnes hath taken order to cease in some of them. Whatsoever the Ecclesiastical Prerogative is, I feare it is not so great, as your Pen hath given it her in the *Injunction*. And yet her governance is of more Prerogative, then the Head Papistes would graunt unto her. But I cease and refer al things to God, in whom I wish you continued to his pleasure. I am compelled thus to write, lying in my Bed, by an other Man's Pen, but I doubt not so chosen, that you shal not neede to doubt. From my House at *Lambith* this 11th of *April*.

Sir, I am not much led by worldly Prophecies, and yet I cannot tel how this old Verse recourseth oft to my Heade;

Fœmina morte cadet, postquam terram mala tangent.

Your assured Friend in Christ,

Matth. Cant.

NUM B. C.

A Copy of the Will of Archbishop Parker: Taken out of a MS. belonging formerly to John Parker, Esq; Son and Heir to the said Archbishop. The Notes in the Margent were writ by the Hand of the said John Parker.

Testamentum sive ultima Voluntas Matthæi D. Archiep. Cant.

MSS. Johan.
Parker. Arm.

IN Nomine Dei optimi maximi, Amen. Die quinto Aprilis, Anno Dom. 1575. Ego **MATTHÆUS** providentiâ divinâ Archiepiscopus Cantuar. cum divinum illud mortis decretum in totum genus humanum, animo altius ponderans, tum naturale esse considerans, ut caro corruptioni obnoxia in terram revertatur, pulvisq; hic & terra in ea dissolvatur ex quibus primò concreta fuerunt; Nec non etiam apud animum nostrum maximè seriò meditans, Deum, qui videt & disponit universa, quam justissimâ voluntate ac judicio certo ac fixo, statuisse diem horamq; nostri decessus ac migrationis, nobis incertas atq; incognitas; ut diligentius evigilemus atq; paratiore, vel expediti magis simus, nè mortis repentino impetu præoccupati opprimeremur oscitantes nihilq; hujusmodi expectantes: Hæc ego **MATTHÆUS** prædictus maximo consilio summâq; deliberatione mecum diu ac sæpè versans, quâvis hoc ipso tempore gratias Deo meo ago, salvus & memoria & cogitatione atq; etiam corpore sum, animæ meæ, corporis mei bonorumq; meorum omnium hanc rationem inivi, eaq; hic disponere divino adjutorio fulvus, ita constituo atq; decerno, atq; hoc meum præsens Testamentum & ultimam Voluntatem meam in Scriptis conficio in forma subsequenti. Revocôq; omnia Testamenta alia mea præterita in omnibus & per omnia, hoc solo Testamento meo & ultima voluntate excepto.

Primò, quod ad fidei meæ rationem in Deum attinet: profiteor me certò credere ac tenere quicquid Sancta Catholica Ecclesia credit & acceptat in articulis quibuscunq; fidem, spem, & charitatem spectantibus, in universa Scriptura sancta. Et ubi in his Dominum Deum meum quovismodo, sive imprudentia, sive voluntate, sive imbecillitate quacunq; offenderim, ex animo meo criminis & erroris pœnitet, veniamq; corde contrito deposco, quam remissionem indulgentiamq; firmiter confido me obtenturum pretiosâ morte ac meritis indulgentissimi Domini ac Servatoris *Jesu Christi*; cujus singulari gratiâ spero me etiam æternorum gaudiorum fore participem cum corporis tum animæ, in illo die quo universi suis corporibus ad ultimum judicium resurgent. Hinc itaq; *Jesu Christo* cum Patre & Spiritu Sancto sit omnis Honor & gratiarum Actio nunc & in omnem æternitatem. Amen.

Animam verò meam lego atq; commendo in manus atq; tutelam Dei Patris, Filii, & Spiritus Sancti. In cujus protectionem ego me totum, tam in vitâ quàm in morte, commendo, dedôque, corpus quoq; meum terræ restituo, sive ad sepulturam, sive aliâ quacunq; ratione tractandum, prout Omnipotens Deus præfinierit horam, modum, locumq; moriendi pro suo beneplacito.

Sepul.

Sepulturam meam vellem transigi omnino sine pompa mundanòq; strepitu & sumptu, quantum fieri potest, & juxta eum ordinem volo omnia fieri quem per manus meæ subscriptionem in charta quadam constituerim.

Regiam majestatem oro suppliciter, ut boni consulat hoc tenuissimum grati pe-
ctoris mei munusculum, sc. Historiam Christi in duabus tabulis eburneis insculptam,
& si quid præterea habeo, quod illi quovis modo gratum esse possit, lubens ei con-
cedo, cujus Celsitudini opto dies perpetuos in regno Christi & Dei Servatoris nostri.
Amen.

Do & lego Ecclesiæ meæ Cathedrali (si intra Ecclesiam illam incineratus fuero) quadraginta libras pro omnibus distributionibus & solutionibus consuetis inter se.

Do & lego successoribus meis (si ita leges permiserint) Organa mea choralia in Sacello *Lambithi* sita, & omnia arma & impedimenta mea bellica, cum appendici-
bus suis omnibus in armariis *Cantuar.* & *Lambithi* recondita, cum sellis equinis caly-
beis, modò nè ea jure clamitent successores mei, ea ad sedem *Cantuar.* alioqui per-
tinere, & hac etiam conditione nè Executores meos in jus vocet, aut aliter inquie-
tet eos de solvendo quippiam nomine Dilapidationis. Quod si fecerit, tum per
præsentes legatum meum universum revoco, & irritum esse volo. Nam cum ædes
meas omnes ubiq; fartas tectas reliquerim, palatiumq; illud celebre *Cantuariense*
ante meum ingressum penè in omnibus suis ædificiis dirutum & combustum, meis
maximis sumptibus instauraverim, ædificaverim, ornaverim, tum quia choros Ec-
clesiarum mearum in *Cantiæ* sedi meæ appropriatarum, eosq; plurimos, refecerim,
nihil ipse ex æquo exigere potest, sed ita contentus esse debeat & possit.

Do etiam successoribus meis illud magnum instrumentum Musicum, quasi aba-
cum, cum suis appendiciis jam locatum in cubiculo illo quod Ministri Regii vocant
Præsentiæ; & eisdem dono in perpetuum imagines tabulatas Episcopi *Warhami* præ-
decessoris mei, & imaginem *Erasmi Rottherodami* in deambulatorio sitas.

Do & lego Reverendissimo Patri Domino *Edmundo Ebor.* Archiepiscopo, Annu-
lum unum aureum cum rotundo Sapphiro.

Do & lego [Reverendo] Patri Domino *Edwino* Episcopo *Londin.* baculum meum
de canna Indica deauratum, in finibus de argento.

Do & lego venerando Fratri meo Episcopo *Winton.* annulum meum aureum de
lapide vocat. *A Turchas.*

Do & lego venerando Fratri meo *Richardo* Episcopo *Eliensi* baculum meum de
Canna Indica, qui horologium habet in summitate.

Do & lego Reverendo Patri Domino *Nicolao* Episcopo *Wigorn.* equum meum al-
bum, vocatum *Hackengton*, cum sella & freno & panno pedali, nuper ex velveto
facto.

Do & lego *Andrea Peerson* S. T. B. cyphum argenteum cum operculo deaurato,
qui mihi primo à serenissima Regina obvenit in festo Circumcisionis Domini.

Do & lego Majori & Civibus *Norwici* & successoribus suis, ubi natus sum, opti-
mam pelvim meam argenteam deauratam, cum gutturnio ejusdem in capsis coria-
ceis. Ponderant. uncias 175, quàm etiam Charta confirmavi.

Do etiam & lego Majori & Civibus *Cantuarie* & successoribus suis, centum li-
bras, quas volo ad mutuum dari, alicui vel aliquibus lanificiis in *Cantuar.* quibus
pauperes ejusdem villæ possint indè exerceri, juxta arbitrium & consensum Decani
& Capituli Ecclesiæ Cathedralis, qui pro tempore fuerint, quolibet triennio, si
eis ita visum fuerit, assignandas; pro quibus volo communitatem sive aliquos ci-
ves habiles *Cantuar.* Civitatis obligari Capitulo, nè aliquando hoc legatum meum
pereat.

Do & lego Sociis Corp. Christi *Cantabrigiæ*, vulgo vocat. *Bennet College* (ubi primos
progressus in literis fecerim) unum cyphum magnum cum operculo deaurat. Ponde-
rant. uncias 53. unam pelvim cum gutturnio deaurat. Ponderant. uncias 132, & dimid.
unum cyphum cum operculo deaurat. pro communionem, ponder. 43 uncias & quart.
unum salinum cum operculo deaurat. 40 3/4. Duas ollas deaurat. cum uno oper-
culo ponder. 24 3/4. quart. dim. q. unum cochleare deaurat. & duodecim alia deaurat.
ponder. 26 3/4. dim. & quart. dim. & unum poculum deaurat. cum operculo fixo
ponder. 16 3/4. dim.

Item lego Collegio prædicto & successoribus suis in perpetuum centum libras pro
communi igne in Aula sua, ut in *charta inde facta patet.

1. Dedi.

2. Dedi.
Sepultus apud
*Lambith.*3.
Persolvi 450 l.
pro dilapida-
tionibus.

4. Dedi.

5. Dedi.

6. Dedi.

7. Dedi.

8. Dedi.

9. Dedi.

10. Dedi.

11. Dedi.

12. Dedi.

13. Dedi.

14. Dedi.

* Charta data
1. Jan. 1571.
Item 14. Eliz.

15. *Item*, lego Collegio prædicto pro Augmento Commnium suorum, &c. quingentas libras.
- Consumma-
tum est.
16. *Item*, volo quod Executores mei paratum reddant cubiculum in eo, collegio jam vocatum *A Storehouse*, pro tribus aliis meis scholasticis inhabitandis, pro quibus singulis volo tres libras & sex solidos octoque denarios per annum dari, juxta formam quam Executores mei scripto suo præscribent. Quorum Scholasticorum primum electum volo per successores meos in Scholâ *Cantuar.* & in ea urbe oriundum: Secundum electum volo è Schola de *Aylesham*: & tertium è Scholâ de *Wymondham*: In hiis duabus villis oriundos.
- This done per
Chartam, 7^o.
August. 20.
Q. Eliz.
- Dedi. 17. Do & lego Collegio *Gunvelli & Caij Cantabrigiæ* unum cyphum argenteum cum operculo deaurat. in capsâ coriaceâ, ponder. unc. 40. & unum poculum deaurat. cum operculo ponder. 3 15. dim. & tria pocula aurata cum opertorio, quondam per Reginam mihi data, & xxvi libros illi Collegio.
- Dedi. 18. Do & lego Collegio sive Aulæ Stæ *Trinitatis de Norwico Cantabrigiæ* unum cyphum argenteum consimilem in capsâ coreacea ponder. 37. uncias, & unum poculum consimile ponder. 15 unc. & 3 qrs. Et lego eidem Collegio pro societate Doctorum de Arcubus *London*, unam pelvim Argenteam cum gutturnio deaurat. ponder. 70 uncias, cum tribus poculis Collegio datis cum uno coopertorio nuper mihi per Reginam dat. & xxvi libris illi Collegio datis.
- Dedi. 19. Do & lego Honoratissimo Viro Domino *Nicolao Bacon* Equiti Aurato, Domino Magni sigilli *Angliæ*, cyphum unum magnum deauratum cum operculo ponderan. unc. 43. & etiam librum psalterij *Davidis* cum glossâ *Saxonica*, pulchre scriptum & ligatum.
- Dedi. 20. Do & lego Honoratissimo viro Domino *Will. Cecil* Equiti aurat. Domino Thesaurario *Angliæ*, Annulum meum optimum aureum cum sapphiro in multas quadras cæso, & lagenam eburneam.
- Dedi. 21. Do & lego Episcopo *Dovoriensi* advocationem optimam quamcunque ipse eligere voluerit, præter advocationem præbendæ in Ecclesiâ *Cant.*
- Dedi. 22. Do & lego Domino *Willielmo Cordel* Militi, cyphum meum cum operculo deaurat. quam Illustrissima Regina mihi dedit 1^o. *Januarii* A. D. 1572.
- Dedi. 23. Do & lego Mro. Justitiario *Rogero Manwood* 6 l. 13 s. 4 d.
- Dedi. 24. Do & lego Domino *Roberto Forth*, Legum Doctore 6 l. 13 s. 4 d.
25. Do & lego filio meo *Joanni Parker* centum libras in pecuniâ numerat. & summam 50 librarum in bonis mobilibus, ut ipsi visum fuerit, pro usu sibi maxime accommodis.
26. Do & lego eidem *Joanni Parker* filio meo ea vasa argentea quæ speciatim notantur, in chartis & libris manu mea scriptis, & illi tradita. Et volo hæc vasa in manus illius rursus tradi intra unum mensem proxime post decessum meum sequentem.
27. Do & lego eidem *Joanni* filio meo prædicto omnes libros, & advocationes quas-
cunque habeo, ut vel ipse gaudeat illis, vel ejus arbitrato alij probi Ministri verbi Dei, præter eas advocationes quæ destinantur quibusdam sociis Collegij *Corporis Christi Cantabrigiæ*, & præter eam quæ prius data & legata est Episcopo *Dovoriensi*.
- Dedi. 28. Do & lego Academiae *Cantabrigiensi*, in communem eorum bibliothecam centum libros.
- Dedi. 29. Do & lego prædicto Collegio *Corporis Christi* & successoribus suis, omnes libros meos impressos sive scriptos, quemadmodum in quibusdam registris exprimuntur, sub ista conditione quod reponantur & reserventur in bibliothecis suis novis & abacis in minori bibliothecâ, & in cistis ibidem preparatis; cum aliis libris particulariter adhuc in Musæo & Vestiario meo *Lambithi* reservatis, & alibi, juxta eam ordinationem quæ in hac re præscribitur in quadam indentura, nisi aliter postea mihi visum fuerit.
- || Dat. 1 Jan. 1574. Eliz. 17.

Proviso, quod tam Collegium prædictum, de libris suis & vasis à me legatis, obligentur Collegio *Gunvelli & Caij*, & Collegio sive Aulæ Stæ *Trinitatis Cantabrigiæ*, quam duo Collegia pro suis vasis, & cives *Norwicenses*, per scripta sua obligatoria, astringantur Collegio *Corporis Christi* prædicto, ut non alienentur legata mea prædicta illis assignata, sed ut reserventur & renoventur de tempore in tempus, ut usus postulabit: alioqui non fruentur istis meis legatis prædictis.

Do & lego reliquos omnes libros meos sive Cantabrigiæ, sive alibi ubicunque, non 30.
in isto Testamento aliter legatos, Joanni Parker filio meo.

Do & lego Samueli Harleston Bacchalaureo, Studenti Cantabrigiæ, eos libros quos il- 31. Dedi.
li peculiariter assignavi & 20 alios in usum suum, ut Executoribus meis visum
fuerit. Memorand. 4to Aprilis 1575, tradidi octo illorum.

Do & lego tribus filiabus meis in Baptismate susceptis, viz. Shesfeld, Cobham & 32. Dedi.
Haward, inter se viginti libras.

Lego filiolo meo Matthæo Parker 3 l. 6 s. 8 d. 33.

Do & lego liberis quondam fratris mei Thomæ Parker quinquaginta libras. 34. Dedi.

Remitto, lego, & exonero Joanni Baker Generoso, fratri meo 200 l. quas per ob- 35. Fact.
ligationem mihi debet.

Lego liberis Simonis Harleston, præter Samuelem, decem libras. 36. Dedi.

Lego liberis Katharina Whiting decem libras. 37.

Lego servis meis electis, ut in schedula, centum quadraginta libras, & omnibus ser- 38.
vis meis domesticis stipendia illius trimestris in quo obiero, & stipendia trimestris
sequentis.

Lego pauperibus in Croidon, Lambith & in parochiis ejusdem 30 l. 39.

Residuum bonorum meorum, debitis, legatis & funeralibus expensis allocatis, Paid to the
volo reservari Joanni Parker filio meo & assignatis suis: Sperans interim quod fi- Poor.
lius meus prædictus Joannes velit esse benevolus illis qui me aliquo modo at- 40. Dedi.
tingunt.

Et quoniam ex prædictis legationibus, viz. 13am. 14am. 15am. 17am. 18am.
29am. 30am. 31am. & 35am. extra manus meas deliberavi & persolvi, ideo volo
quod omnes illæ dictæ legationes, sic per me deliberatæ & persolutæ, sint vacuæ
& nullius vigoris.

Supervisores meos constituo Reverendum patrem Richardum Episcopum Davori-
ensem, Dominum Willielmum Cordel Magistrum Rotulorum regionum, Thomam Wot-
ton de Cantio Armigerum, Thomam Tale Legum Doctorem, & Joannem Bungay Cle-
ricum. Et dono eorum cuilibet pro labore decem libras.

Executores meos nomino Magistrum Petrum Osborn de Scaccario Dominae Reginae, Mr. Osborn had
armigerum, filium meum Joannem Parker de Lambith Arm. Richardum Wendesley Hangings for
Arm. seneschallum meum, Andreæ Peerson Clericum, Commissarium Facultatum, & his 20 l.
Joannem Baker Fratrem meum de Cantabrigia Generos. Quibus eorum cuilibet do- Nor Wendesley
no 20 l. si onus Executoris Testamenti mei velint subire. nor Peerson
take upon
them the Ex-
ecut. nor any
but J. Parker.

Item volo siquid ambiguum in hoc Testamento fuerit repertum, ut interpretatio
stet judicio Magistrorum Willielmi Cordel militis, Joannis Parker filii mei & Andreæ
Peerson Clerici, vel ipsi vel ipsorum unus determinet, cui volo omnes legatorios
meos stare.

In Testimonium & fidem præmissorum, Ego Matthæus Archiep. antedict. huic
præsenti Testamento sive ultimæ Voluntati meæ, in his sex foliis contentæ; nomen
meum Subscripsi & sigillo meo confirmavi die & anno quibus supra

Locus Sigilli,

Matthæus Cantuariensis.

Hiis testibus præsentibus, ac speciali-
ter vocatis. By me John Coke. By
me Tho. Allen. Alexand. Nevil. Hen-
ry Maynar.

Testatur etiam hoc Matthæus
Allen Notarius publicus Scri-
ptor. præsentium.

Exam.

NUMB.

NUM B. CI.

*The Order of the Exequies of MATTHEW Archbishop of Canterbury; Appointed under his own hand Writing.*MSS. Rev.
Nic. Battely.

FIRST, after my departure, the Corps to be bowelled by *G. Denham* my Servant and Surgeon. The Bowels to be buried in an earthen Pot in the Chapel called the Dukes Chappel in *Lambith* Church. The Body to be well cered, and to be first layd out by *Denfin's* Wife, and *Mr. Warden's* Wife: And eyther of them to have a Gowne.

Item, within one or two dayes after the dressing of the Corps, and layd in a Coffin of Oak, as is used, then the Herse-cloth of Black to be layd on the Bier, and so to be caryed by the Household into the Chapel, through the great Chamber and Cloister, and to be set in the mid Chapel with the Herse-cloth thereon; and the Chapel to be hanged with Blacks hired of the Draper: and to provide 12 poor Men Mourners to have freze Gownes, and 4 of them by course to watch in the Night the Corps, with two others of my Yeomen. Which 4 poor extern Men to be at Commons in the Hall in their Turne, and to have as they can be agreed with; and so the Household to come daily to their Prayers. And at the first entry of the Corse, some one Chaplyn to make a Sermon; and while the Corps shall be thus reserved in the Quire about one Month, while the Gownes, Coats, and other things for the Burial in the Chapel of *Lambith*, be in the preparing; and that all Officers, Chaplains and Gentlemen have their Gownes.

Item, When all things aforesaid are prepared, then I will, that my Corps shall be buried at the upper end of the Chapel against the Communion Table, on the Southside, directly against my accustomed place of Prayer.

Item, That my Executors do after their departure, after my Burial, deliver the Keyes of the Chambers to the Keepers, and do put in Inventory and Prayze such things as belongeth not to the House, as well at *Lambith*, as at *Croyden*, *Canterbury*, *Beakesborn* and *Ford* house. And the said Keepers severally to be charged in their Offices, that there be made no wast, spoil or defacing of any Doors, Locks, Windows or Chambers, to the hindrance of the Successors, nor the grounds to be abused, nor the Garden or Orchard to be spoiled to the hurt of the same: And also to be bound to be answerable for such things as belong to the said Houses for my Successors.

An Estimate for the Funeral.

In Cloth for Gownes for Gentlemen and Chaplains, Gownes } *l. s. d.*
for 12 Beadsmen at *Lambith*, Gownes for the Harolds, } 300 00 0
Coats for the Household, Yeomen and Groomes. }

Item, To the Prince for Mortuary by Composition xx *l.* Harolds by Composition.

Item, For cering and dressing the Body to *G. Denham*. 13 *l.* 6 *s.* 8 *d.*

Item, For hiring Black Hangings—The Sepulchre finishing.

Item, To Preachers, to the Parish, to the Poor, and-----
and to my Servants in Reward.

Item, To Servants for Wages of the Quarter I dye in, and of the following.

Item, For the Eschocheons of the Armes for the Coffin, and for the Hangings.

Provided, that all these Charges exceed not the Summ of 1000 00 0

Mattheue Cantuar.

*A Brief of the Goods and Chattles of Matthew late Archbishop
of Canterbury; With the Apprizement in his Inventory.*

MSS. Rev.
N. Battely.

A List of Bequests, Legacies, Debts, and Funeral Charges; Paid for the said Archbishop.

TO his Successors Instrument. Musicum		06	8	8
Imagines <i>Warham</i> and <i>Erasmi</i>		06	0	0
To the Archbishop of <i>York</i> his Ring		04	0	0
To the Bishop of <i>Winchester</i> his Ring		02	10	0
To the Bishop of <i>Worcest.</i> his Gelding, &c.		13	6	8
To Mr. <i>Andrew Peerson</i> his Cup		10	14	8
To the Maior and Citizens of <i>Canterb.</i>		100	0	0
To <i>Bennet</i> College		500	0	0
To <i>Bennet</i> College for three Scholars		200	0	0
For trimming up the Chambers for them		010	0	0
To the Lord Keeper <i>Bacon</i> his Cup		011	12	0
Besides his Book not valued				
To the Mr. of the Rolls his Cup		010	14	8
To Justice <i>Manwood</i> , and Dr. <i>Forth</i>		013	6	8
To <i>John Parker</i> Esq; his Legacy of Plate		150	0	0
To his God-Daughters a Legacy		020	0	0
To his Grand-child <i>Matthew Parker</i>		003	6	8
To the Children of his Brother <i>Thomas Parker</i>		050	0	0

To

LEGACIES.

To his Brother <i>John Baker</i> , Gent. ———	200	0	0
To the Children of <i>Simon Harleston</i> ———	010	0	0
To the Children of <i>Kath. Whiting</i> ———	010	0	0
To certain select Servants ———	098	16	0
To <i>Alexander Nevyl</i> ———	100	0	0
To the Poor of <i>Lambith</i> , and elsewhere ———	063	8	4
To his Supervisors ———	050	0	0
To his Executors, <i>Osborn, Parker and Baker</i> ———	060	0	0
To his Servants board Wages ———	095	14	6
To his Servants the quarters Wages ———	112	00	0
To his Successors, if the Arms had been accepted } in lieu of Dilapidation ———	166	17	10
	2078	14	8

DEBTS and Funeral Charges.

For Dilapidations ———	450	0	0
For Boughton Dilapidation ———	050	0	0
For cering the Body and finishing the Tomb ———	023	0	0
Black Cloth to the Mourners ———	726	8	0
Exsequies to the Harolds ———	201	0	0
For the Burial Dinner and other Expences then ———	050	0	0
For breaking the Ground and other Charges at } <i>Lambith Church</i> ———	010	14	6
His Gentleman Ushers, and Ushers of the Hall, } their Fees by accord ———	020	0	0
Paid the Lady <i>Heron</i> ———	020	0	0
Paid to <i>Hun</i> for Books ———	015	8	10
To <i>Tottil</i> for Books ———	001	11	6
To <i>Iken</i> and <i>Baker</i> Praisers of the Stuff ———	005	0	0
To <i>Johnson</i> for Books ———	004	0	0
To <i>Richard Ing</i> Printer in full ———	004	0	0
To <i>Mr. Harleston</i> for Fee ———	006	0	0
For certain other Bills of Debts ———	064	9	2
Certain other Bills of Expences ———	014	10	4
To the Prisers of the Plate ———	001	2	0
To redeem <i>Mr. Machet</i> out of Prison ———	026	13	4
To <i>Mr. Colby</i> for a Gilding ———	004	0	0
Charges of a Suit at Law ———	007	8	0
Mulet in the Excheq. ———	066	13	4
Subsidies and Arrears ———	167	2	3½
	1959	1	3½

Other LEGACIES given.

Earl of <i>Suffex</i> Lord Chamberlain a Salt of Chrystal ———	4	10	0
Earl of <i>Leicester</i> a Laver of Silver and Gilt ———	7	8	8
Bishop of <i>Lincoln</i> , who preached the Funeral Sermon ———	1	5	0
My Aunt <i>Baker</i> his own drinking Pot ———	3	17	0
	17	1	2

	l.	s.	d.
Legacies as before	2078	14	8
Debts and Funeral Expences	1959	1	3½
Legacies more	0017	1	
Summ Tota lof Legacies and Debts	4044	17	1½2

LEGACIES unvalued.

The Ivory Table of Chrif's Life and his Twelve Apoftles, given to the Queen.
His beft blew Sapphire, and an Ivory Bottle, to the Lord Treafurer.
The Cane Staves, to the Bifhops of *London* and *Ely*.
The filver and gilt Bafon and Ewer, to the Maior and Citizens of *Norwich*.
Plate and Books to *Bennet College*, *Trinity Hall*, and *Caius College*.

N U M B. CIV.

Alexander Nevyl, one of the Archbishop's Servants, to the Archbishop: Giving fome Account of the Order of his Family, and the Employments of his Domesticks.

REVERENDISSIMO in Chrifto Patri, D. MATTHÆO Cantuarienſi
Archiepiſcopo, Angliæ Primati ac Metropolitano, Alexander
Nevyllus.

Divinitus contigiffe puto (Præſul Ampliffime) ut quam Deus Opt. Max. Amplitudini tuæ Sedem & Domicilium eſſe voluerit, eadem fit etiam hoc difficillimo tempore mœrori meo ac ſolitudini perſugium. Nam cum inſigni ac propè admirabili laude apud omnes bonos circumfluas, cùmq; tibi ſummum dignitatis decus univerſi tribuant, & ſingularis cujuſdam ſapientiæ atq; conſtantiæ laudem impertiant, in his tantis moleſtiis, quibus undiq; circumfuſus ſum, quid mihi accidere potuit, vel ad præſentis vitæ conditionem illuſtrius, vel ad præteriti temporis ſolatium jucundius, vel ad futura ætatis ſpem præſtantius, quàm in Domo tanti Pontificis, tantâ virtute, facilitate, & morum elegantia abundantis, affiduè verſari? Itaq; ſic afficiebar interdum, ut quoties iſtius rei mihi in mentem veniſſet (venit autem ſapiffimè) toties omnes illæ curarum undæ quæ in animo perpetuò efferveſcebant meo, (quaſi mare ventis ceſſantibus) continuè deferbuerint. Et certè, dum nihil undiq; niſi pudicum, nil niſi pietatis, pudoris ac continentia plenum intueor, ſit, nescio quo pacto, ut deſiderio acriori, ac multo (ut mihi videor) vehementiùs in cenſo, ad illarum rerum imitationem inflammer. Accedit huc etiam, quod non plus opibus & potentiâ, quàm illuſtri humanitatis laude præcellas; nèq; ſolum eos, qui tibi famulantur, fortunis ac facultatibus juves; verum etiam gratiâ, favore, conſilio, auctoritate, beneficentiâ ſuſtentes.

Undè adeo factum eſt, ut tacitam inconfideratæ temeritatis meæ reprehensionem non magnoperè pertimuerim, quòd Amplitudinem tuam his meis Literulis tam

B b

fidenter

Ante Tractat.
incitul. Kettus

fidenter affatus sum. Nèq; enim fieri potest, ut humillimum amplissimus, aut sui observantissimum humanissimus Pontifex aspernetur. Quapropter ardentissimis votis ac precibus obtestor, ut hos industriae meae flosculos, verius quàm fructus, quos honori tuo obtulero (obsequii & amoris monumentum erga te mei) lætâ fronte ac benignâ suscipias. Quod te facturum pro illâ tuâ præstanti pietate, quâ omnes omnium Literatorum hominum conatus, ac studia prosequeris, magnoperè sanè confido.

Etenim labores hos meos, quos in civium *Norvicentium* rebus gestis, te auctore, explicandis suscepi, Amplitudini tuæ consecrare decrevi. Qua in re tum cultus & observantiæ in te meæ, tum mentis meritorum erga me tuorum non immemoris, excusatione, tam inscitiae labem, quàm impudentiæ crimen deprecabor. Nam cum tua me Amplitudo ad scribendum potissimum impulerit, & mihi (quod aiunt) currenti quasi calcar adhibuerit, inhumanum me esse certè oportebat, & non solum bonitatis tuæ oblitum, verùm etiam officii prorsus immemorem mei, si tibi nèq; hor- tanti obsequer, nèq; imperanti.

Præterea, cum te, tantâ dignitate, consilio, prudentiâ, ætate, vigilantia, & (quod caput est) gravissimis plerumq; rei Christianæ publicæ muneribus implicitum, Præfulem, eâ semper mente præditum perspexerim, nullæ te unquam cogitationes à præclarissimarum disciplinarum studiis, & Musarum veluti complexu, abstrahere potuerint: Dum omnia omnium antiquorum hominum monimenta scrutaris, omnium doctrinarum ac disciplinarum omnes libros exhauris; cùmq; domi semper tuæ Academiam quasi quandam Literatorum hominum florentem animadverterim; qui perpetuò præceptis, adhortationibusq; inflammatis tuis, sui quotidie fructus ingenii proferre consueverint; profectò mihi nisi inertiae nequitiaq; maculas inuri voluisssem, aliquid tale præstandum, aut certè conandum fuit, in quo significatio saltem nonnulla industriae meæ, ac voluntatis ostenderetur. Præsertim, cum tu (Vir talis ac tantus) mihi semper & ad suscipiendam, & ad ingrediendam horum studiorum rationem, auctor & princeps exstiteris.

Videlicet in hanc cogitationem (prudentissime Pontifex) perpetuò incumbis, ut domi semper tuæ, doctrinæ ac humanitatis studia à cunctis celebrentur; maximâq; delectatione perfunderis, quoties domesticos tuos literis ac bonarum artium Disciplinis deditos conspexeris. Solèsq; eos, quos in familiam asciscis tuam, imprimis cohortari, ut eruditionem & pietatem ardenti desiderio consecretentur.

Quæ quidem me impulerunt, ut ego quòq; mihi in istiusmodi rebus pro virili parte elaborandum statuerim, non tam ut tibi gratificarer (quanquam quid est quod flagrantius exoptem?) quàm ut mihimetipsi prodessem, planumq; cunctis facerem, quibus Domi tuæ studiis ac cogitationibus tempus traduxerim. Fecitq; quod debui; & feci equidem non invitus, ut onus illud quod tu mihi imponendum putâris, alacri mente subierim. Quod si me quandòq; oppresserit (fieri enim non potest, quin tanto impar oneri sustinendo, sæpenumerò succumbam) tuæ erit humanitatis (Præsul optime) jacentem patrocínio sublevare tuo. Præsertim, cum, dum tibi imperanti, & ad hanc me quæstionem pertractandam crebrius excitanti, non parere nefas esse duxerim, plus in me forsitan oneris quàm perferre potui receperim. Utcùnq; erit, non patitur tua te tam excellens naturæ bonitas, cujusquam indignitatem aspernari, & ego is sum, qui cum in præstanti tuâ virtute spes meas omnes defixerim, nullius alterius iudicium reformidem.

Et quanquam non defuturos quosdam suspicor (ut sunt nonnulli hujus ætatis homines morosi nimium & difficiles) qui mihi nescio quod temeritatis & imprudentiæ crimen infligent, tamen & aliorum exemplis me consolabor, & tempora magis amica virtuti sperabo; nec me felicem minùs, si probis onerarint, quàm si laudibus onerarint, existimabo.

Alterum est genus hominum eruditissimorum, atque in bonarum literarum disciplinis assidue versantium, quibus ego magnoperè cupio studium & industriam meam probari. Hii, si forte in Scriptis nostris pauca admodum (imo potius nulla) deprehenderint, quæ sitim illam suam rerum præclarissimarum inexplibilem restringant, sic habeant, cupisse me optima, præstitisse mediocria, polliceri uberiora.

Dent igitur tenuitati meæ & inopiæ veniam; sciantque hæc quæ nos hiis libellis aridè sanè & jejune complexi sumus, non ex Academicorum fontibus, sed ex industria nostræ rivulis, profluxisse, &c.

Tu autem, Præsul dignissime, favoris tui radios in hos teneros ingenij mei fœtus transfundere digneris, eosque patiaris tui nominis amplitudine illustrari. Quàm sint imbecilles, quàm tenues, quàm nullarum virium vides, sine sanguine, sine succo, neque religata ossibus, neque nervis astricta. Lucem medius fidius perferre non poterunt, si non admirabilis tua bonitas illorum cœcitati clementiæ tuæ lumen prætulit. Nihil erit mihi vel ad opem firmitus, vel ad desiderium optabilius, vel ad nominis mei existimationem elegantius, quàm si tu mihi præsidio contra importunissimos malevolorum hominum impetus fuisse videbere. Qua quidem in re quantum poteris non sum certè nescius, (potes enim quantum vis) ut autem velis quantum potes, es mihi, per illam tuam incredibilem, quâ vincis pœnè omnes, humanitatem, vehementius obsecrandus. Nihil habet fortuna tua majus, quàm ut possis, nec natura tua melius, quàm ut velis, subsidio esse quam plurimis.

Perge itaque, quod facis, (Præsul amplissime) favere bonis, odisse improbos, virtutem extollere, oppressis opitulari, eruditos tueri, præmiis amplificare, consilio, auxilio, misericordiâ, sublevare. Nihil, mihi crede, magnificentius, nihil præclarius, nihil admirabilius, nihil neque naturâ, neque moribus tuis, omni elegantia & suavitate perpolitus, accommodatius.

Veruntamen non committam, ut qui ad hanc scribendam Epistolam, ut tibi labores hos dicarem meos, initio me contuli, nunc te hominem omnium sapientissimum, ad eas vitæ rationes horter & excitem, quas ab ineunte ætate perpetuò complexus es, ne aut insolens viderer, si prudentissimum, aut impudens, si præstantissimum, aut meæ conditionis oblitus, si illustrissimum, admonere coner.

Itaque finem scribendi faciam; illud tamen prius profitebor, quamvis ubique gentium existant multi, quos singularis tua bonitas liberalitate suâ non leviter consperferit, sed planè obruerit; mortalem tamen vivere neminem, qui plus se tibi debere existimet, quàm ego debeam, neminem qui id libentius præ se ferat, & agnoscat, neminem denique qui, siquando opus fuerit, tenuissimas vitæ suæ facultates pro dignitate tuâ alacrius profuderit. Cujus voluntatis ac officii servitute, quo testator omnibus esse posset, tibi posterisque tuis harum literarum testimonio sempiterno obstrinxi.

CHRISTUS Opt. Max. amplitudinem tuam, nobis & Christianæ Reipublicæ (cum summâ semper dignitatis amplificatione) quàm diutissimè sospitem servet, & incolumem.

Amplitudini tuæ devotissimus,

Alexander Nevillus.

NUMB. CV.

An Instrument Testimonial of Archbishop Parker's Gifts to the three Colleges in Cambridge.

MSS. D. 7ob.
Ep. Elien.
No. 757.

TO al true Christian People to whom this present Writing shal come, Greeting in our Lord. KNOW ye, that we *Thomas Aldrych*, Clerk, Master or Keeper of the College of *Corpus Christi*, or of our Lady, in *Cambridge*, commonly called *Benet College*, and the Fellows or Scholars of the same College: And we, *John Caius* Master of the College of *Gumwel* and *Caius*, founded in the Honour of the Annunciation of Blessed *Mary* the Virgin in the University of *Cambridge*, and the Fellows of the same College: And we, *Henry Harvey* Clerk, Master of the College or Hal of the Holy *Trinity* in the University of *Cambridge*, and the Fellows or Scholars of the same; Calling to remembrance the Benevolence, and favourable Zele, which the most Reverend Father in God *MATTHEW* now Archbishop of *Canterbury*, hath had to good Letters, and to every one of our said Colleges, do testify by these Presents, testified by our Common Seal, that the said *MATTHEW* hath given and granted unto us these Parcels following.

First, We testify that the said *MATTHEW* hath purchased and procured to the said College of *Corpus Christi* the Alteration and Change of the old Arms of the said College into a better Form, so confirmed by certain Heralds, as by their Writing thereof made doth appear. And also the said *MATTHEW* sometime Master of the said College, in the time of his Government hath procured a more plain Order and Disposition of their Common Statutes within their said College. And hath also devised a Latin History of the first Foundation and State of the said College, as at large by the same History may appear. And furthermore, hath founded and established a perpetual Grammar School in *Rachdale*, in the County of *Lancaster*. The Overseers whereof he hath Constituted, the Master and Fellows of the said *Corpus Christi* College for ever; as appeareth by an Indenture Tripartite, bearing Date the First day of *January* in the Year of the Reign of our Sovereign Lady *Elizabeth* by the Grace of God, of *England*, *France* and *Ireland* Queen, Defender of the Faith, &c. the Seventh.

1564.

Also, We do testify, that the said Archbishop hath provided and purchased certain Exhibitions for three Scholars of the City of *Norwich*, to be sustained within the said College, as appeareth in an Indenture thereof made, bearing Date the 4th day of *June*, in the Ninth Year of our said Sovereign Lady, with certain Books and Bedding given to the said three Scholars, to their Use for ever. And also, we the said Masters and Fellows do testify, that the said most Reverend Father hath given and granted divers and sundry Books of his Library, as appeareth by Indenture Tripartite made, and bearing Date the 6th day of *August* in the Year of our Lord God 1569, with a certain Writing of new Orders and Dispositions concerning the said Books, as appeareth by a Deed of the said *MATTHEW* made and Sealed, and to be joyned to this former Indenture of Books, which beareth Date the first day of *January*, in the Year of our Lord God 1571. And also hath born the Expences and Charge of the Second inward Library with Walls and Shelves accordingly, and with the Reparations and Edifications of the Bible Clerks Chamber set over and above the said second Library. And also hath given and procured to the said *Corpus Christi* College, and their successors for ever, the Patronage of *S. Mary Abchurch* in *London*, as appeareth in the Deeds thereof made. And also hath procured to the said College of *Corpus Christi*, and to their Successors, three certain Tenements in *Westminster*, for the maintenance of three Scholars within the said College for ever, as appeareth by an Indenture made the last day of *May*, in the 11th Year of our Sovereign Lady Queen *Elizabeth*, &c. And hath also procured out of the Hospital of *Eastbridge* in *Canterbury* 6*l.* 13*s.* 4*d.* yearly, during the Term of two hundred Years, for the Maintenance of two Scholars with-

1569.

in

in their said College, as appears by Indentures thereof made, bearing Date the 22d day of *May*, in the 11th Year of our said Sovereign Lady.

1569.

And furthermore, the said most Reverend Father hath purchased Exhibition for ever, for two Fellows and two other Scholars of *Norwich* within the said College, to be Students, as appears by the Indenture made, bearing Date the 6th of *August*, in the 11th Year of our said Sovereign Lady, with procuring four certain Prebendal Advowsons for the said two Fellows, and for two other Fellows of the said College. Also the said most Reverend Father hath procured and purchased of our said Sovereign Lady one Charter of *Mortmain*, to the Sum of one Hundred Pounds by the Year. And also the said *MATTHEW* hath given, and partly delivered to the said Master and Fellows, and to their Successors for ever, certain Plate Gilt, to the Sum of 309 Ounces three Quarters, as appeareth by Indenture Tripartite made, bearing Date the 6th day of *August*, in the 13th Year of our Sovereign Lady. And also hath given and delivered to the said College at the enfealing of this present Writing Testimonial, one great Pot with a Cover, weighing 16 Ounces and an half. And also the said *MATTHEW* hath given and granted one Hundred Pounds of Lawful Mony of *England*, partly for the Maintenance of one perpetual Fire within their said Hal at Dinner and Supper-time, and partly for the Maintenance of one Dinner at their Common Table, to the Sum of 13 s. 4 d. when they shal entertain the Masters or Fellows of the said two Colleges coming to view yearly the said Books, and all other the Ordinances and Foundations of the said most Reverend Father in any Respect within the said College. To which said two Masters, Fellows or Scholars, shal be granted, to either of them, the Sum 3 s. 4 d. for their Labour, as appeareth by Indenture Tripartite thereof made, bearing date the first day of *January*, in the Year of our Lord God 1571. In which Indenture also is specified, that the said *MATTHEW* Archbishop of *Canterbury* hath given and granted to the said Master and Fellows, and others for the Term of 17 or 18 Years yet to come, the Sum of 13 l. 8 s. yearly: Which amounteth in the whole almost to the Sum of four Hundred Mark, as in the said Indentures more at large appeareth.

1569.

1571.

1571.

And furthermore, We, the said Master and Fellows of *Gunville* and *Caius* College in *Cambridge*, do testify by these Presents, that we have received of the said most Reverend Father the Sum of Threescore Pounds 13 s. 4 d. for the Foundation of one Scholar or Student in Physic within our said College: Which said Scholar to have yearly paid to him the Sum of 3 l. 8 d. toward the Exhibition of the said Scholar after 14 d. the Week, as in the last recited Indenture more largely appeared. And further, we the said Master and Fellows of *Gunvil* and *Caius* College do testify, that the same most Reverend Father hath given unto us, and our Successors, one standing Cup Gilt, with a Cover, weighing 15 Ounces and three Quarters and half.

And further, We, the Master and Fellows of *Trinity* Hal do testify, that the said most Reverend Father hath given unto us and our Successors, one standing Cup Gilt with a Cover weighing 37 Ounces: And also, we have received of the Gift of the said most Reverend Father, at the Sealing of this Writing Testimonial, one Pot Gilt with a Cover, weighing 15 Ounces 3 Quarters.

And also, We, the said Masters and Fellows of the said three Colleges, do testify, that there is given and granted to the Township of *Mastal* in the County of *Norfolk*, the Sum of 50 l. of Lawful Mony of *England*; partly for the yearly relieving of the Poverty of the said Town, and partly for their yearly Instruction in God's Word: The Preacher whereof to be chosen out of the Fellows of the said *Corpus Christi* College, or in their Default, out of the Fellows of *Gunvil* and *Caius* College: Having for his Pains yearly 8 s. 4 d. As the said Preacher of the said College of *Corpus Christi* by Foundation doth yearly receive for one Sermon at *Thetford*, 6 s. 8 d. and for one Sermon yearly to be made within the Parish of *S. Clement* in *Norwich* 10 s. And for one other Sermon at *Wymondham* 6 s. 8 d. And for one other Sermon to be made within the Greenyard at *Norwich* 6 s. 8 d. with other certain Distributions there yearly to be made; as by Indenture thereof made, bearing date the 24th of *June*, in the Ninth Year of our Sovereign Lady doth more largely appear.

1567.

And

And finally, We the said Masters and Fellows do certify by these Presents, that the said most Reverend Father hath caused certain Walls right over our Common School at *Cambridge*, to be erected and builded with their Returnes into the midst of the University Lane, and with the Copping of the said Walls, and also with the paving of the said Strait-Lane, so far as the said Walls and Houses extend.

Which said Writing Testimonial, We the said Masters and Fellows wil and dispose one of them to remain with the said most Reverend Father and his Assignes, and three others severally and interchangeably to remain in our said three Colleges for ever, To the Intent that where divers of these Foundations aforesaid, being but in the private Custody and Knowledge of some, may now remain for their better Observation, partly, of us in vertue of the said Ordinances as is aforesaid; and partly, for the better Knowledge and Remembrance of some other Persons, whom they or any of the said Ordinances may concern.

All and Singular which Grants, Gifts, Purchases and Edifices, We the said Masters and Fellows do justly acknowledge to have been made mostly to the Be-hoof of us, the foresaid three Colleges. And therefore we of our Duties cannot but by these Presents Acknowledge and Confess the same. In Witness whereof, we the said three Masters and Fellows severally in our Colleges, being assembled for the same, have put our Common Seal, the first day of *February*, in the Year of the Incarnation of our Lord and Saviour Christ, according to the Computation of the Church of *England*, A Thousand Five Hundred Threescore and Eleven: And in the Year of the Reign of our said Sovereign Lady *Elizabeth*, by the Grace of God Queen of *England*, *France* and *Ireland*, Defender of the Faith, &c. the Fourteenth.

1571.

N U M B. CVI.

A private Letter of the Archbishop to Secretary Cecyl; To decline
Personal Conference with the Bishop of Aquila.

S Y R, after my right hartie Commendations, I cannot be quyet tyl I have disclosed to youe, as to one of my best willing Friends, in Secrecye myn Imperfection. Which greavyth me not so moche to utter in respect of my own Rebuke, as it greavyth me, that I am not able to answer your frendly Report of me before tyme: Wherebi to my moche Gryef of Hart I pass forth my Life in He-vynes, beyng thus intruded, notwithstanding my Reluctation bi oft Letters to my Frendes, to be in such rome, which I cannot susteyne agreably to the Honor of the Realme, yf I should be so far tryed. The truth is, what with passing those hard Yeris of Mary's Reigne in Obscuritie, without al Conference, or such maner of Studye, as nowe might do me Service; and what with my natural vitiositie of overmoche shamfastnes, I am so abashed in my self, that I cannot reyse up my Hart and Stomake to utter in talk with other, which (as I maye saye) with my Pen I can expresse indifferently, without great difficultie. And agayn, I am so evyl acqueynted with Strangers, both in their maner of utterance of their Speche; and also in such foreyn Affayres; that I cannot wyne of my self eny wayes to fastisye my Fancye in such kynde of Interteynments. And ye knowe, *Caput artis est, decere quod facias: Et, Infeliciter eveniunt quæ tentes invita Minerva, & Fatuis dicunt, qui, confidentius audent.*

MSS. penes me.

Wherupon this is to requyre you, for al lovys, to helpe me to shadowe my cowardnes, tyl better maye be; and to declyne from me such Opporunityes, wherein I shuld worke a lacke to my Promotors, and a shame to my self. As for the ordereng, overseing and compassing common Matters Ecclesiastical, in Synode, or out therof, among myn acqueynted famyliar Brethern, I dout not, but with Godis Grace, and helpe of Counfel, to serve somewhat that Torne within the Realme: And ther my Stomake wil stand by me, (to do so far, as these *exulceratissima tempora* will suffer, or the onruly Affections of Men can be wonne:) But yf ye dryve me out of this Course, wherein I have only ben brought up, as traded in a lytle Experyence of smaller matters at th'Universytie, ye shal dryve me utterly out of Conceyt; and then can I do nothing. I parceyve, what for bodely and payneful Griefes, with which I am oft molested and vexed, not yet known or compleyned of to many Folkes, and partly with answeyng al such Interpellations as be made to me from my Brethern in the holl Province in ther Causes of Resolutions, and such other matters Ecclesiastical, my Studye is done. My Life belike must be spent in *Actione*: Wherin I am content to serve to my uttermost Power, wishing yet *redemptionem corporis hujus*, in Respects aforesaid, rather than moche joying in the delyte of my State. Wherin my desire is, to please God, to serve my Loving Prynce, and natural contrye, and to content, as I maye, my godly Frendes. And thus prayeng your goodnes to kepe pacyence with me, in ful Confydence of your Christian Affection, *Qui possis compati infirmitatibus aliorum*, I commend your Honor to God as my self.

After I had thus far brought forth my Letter, this cam to my heed, as foloweth. Wher the Bishop of *Aquila* desired Conference, yt were wel he were satisfied. And as he doth prudently juge, that it might be sinistrally taken, eyther me to go to hym, or hym to come to me: So I think for us to mete together at your House, that were neyther good to your Fame or mine. And strangely it wold be construed among the *light Brethren* in dyverse Respects. Furthermore, ye knowe, that he shuld come *præmeditatus*, and I, *tanquam novus hospes* to his matters onprepared: And so the matche more onequal. Besides, that my Bokes shuld not be nye to me to avouche Authoritye, where it shuld nede. If therfore your Honor thinke it good, that he wer advertised to conferr with me *Scripto*, I would

would then be ready in answering hym again *candidè & succinctè*. And this way my Stomake and Audacytie wold serve me: Douting not by Godis Helpe, but to answer hym reasonably with his own Authors, for eny Alteration in Religion stablished in the Realme. And yf in the end of our Conference he wold wishe the Originals of his Writings to be remytted to hym agayn, to avoyde any Suspicion that might run upon hym amongst his owne, yt might so be, that none shuld knowe of our Conference, but your self to be *Honorarius Iudex* betwixt us. And thus with long Wrying I troble your spare tyme; prayeng youe to Pardon all.

I praye youe laye not this asyde, but rather bren yt, red or onred, at your Pleasure.

Absq; Subscriptionem Nominis.

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